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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has become a major employer in the UK, and its growth has been a major factor in the overall growth of the economy.

The public sector has also become a major employer of women. In 1980, women made up 40% of the public sector workforce, and by 1995, this had increased to 50%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of women in the workforce, and the increasing demand for public services. The public sector has also become a major employer of young people, with the number of young people employed in the public sector increasing from 1.5 million in 1980 to 2.5 million in 1995.

The public sector has also become a major employer of people with disabilities. In 1980, people with disabilities made up 10% of the public sector workforce, and by 1995, this had increased to 20%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people with disabilities in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from ethnic minorities. In 1980, people from ethnic minorities made up 5% of the public sector workforce, and by 1995, this had increased to 15%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from ethnic minorities in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from the lower social classes. In 1980, people from the lower social classes made up 30% of the public sector workforce, and by 1995, this had increased to 40%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from the lower social classes in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from the lower income groups. In 1980, people from the lower income groups made up 20% of the public sector workforce, and by 1995, this had increased to 30%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from the lower income groups in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from the lower education levels. In 1980, people from the lower education levels made up 10% of the public sector workforce, and by 1995, this had increased to 20%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from the lower education levels in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from the lower health status. In 1980, people from the lower health status made up 5% of the public sector workforce, and by 1995, this had increased to 15%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from the lower health status in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from the lower life expectancy. In 1980, people from the lower life expectancy made up 5% of the public sector workforce, and by 1995, this had increased to 15%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from the lower life expectancy in the workforce, and the increasing demand for public services.

The public sector has also become a major employer of people from the lower quality of life. In 1980, people from the lower quality of life made up 5% of the public sector workforce, and by 1995, this had increased to 15%. This increase has been driven by a number of factors, including the growth of the public sector, the increasing participation of people from the lower quality of life in the workforce, and the increasing demand for public services.



A
BIBLE DICTIONARY;

BEING A COMPREHENSIVE DIGEST OF THE

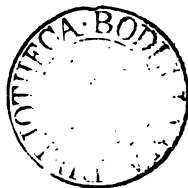
**HISTORY AND ANTIQUITIES OF THE HEBREWS
AND NEIGHBOURING NATIONS:**

THE
NATURAL HISTORY, GEOGRAPHY, AND LITERATURE
OF
THE SACRED WRITINGS,

WITH REFERENCE TO THE LATEST RESEARCHES.

BY THE
REV. JAMES AUSTIN BASTOW.

FOURTH EDITION.



LONDON:
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ADVERTISEMENT.

SINCE the publication of the Second and Third Editions of the present work, Biblical Research, in its various departments, has been steadily advancing; monumental treasures, entombed for ages, have been exhumed,—hieroglyphic and cuneiform inscriptions have surrendered to advancing science the story of the past,—and numerous journals of Oriental Travel and Exploration have appeared—the whole contributing, in the new and unexpected facts enunciated, an array of evidence at once overwhelming in magnitude and variety, in verification and illustration of the Scriptures of Truth.

Hence, in a new edition of the Bible Dictionary, no apology is needed for the changes made and the corrections introduced; as the intelligent reader must be satisfied, that in such a work, embracing such a variety of topics, if the author does not find reason, in a republication, to change and correct some of his former statements, it is merely because he has not continued to investigate the unfolding evidences accumulated by restless enterprise, or failed to discover in them additional credentials of the truth of Divine Revelation.

The present edition has accordingly undergone a careful revision; and, while much new matter has been incorporated, not a few of the articles have been entirely re-written, so as to present the results of increased investigation, and materially to add to the utility of the work; as a Handbook to the Bible, by making it a Repository of the Latest Researches in the several departments of Biblical Science.

The author gratefully remembers the kindness of the late Rev. Thomas Hartwell Horne, D.D. He also cordially acknowledges the friendly courtesy of the distinguished archæologists, to whose liberal aid the Bible Dictionary, as a Repository of the monumental illustration of the Sacred Writings, owes much of its value. To W. S. W. Vaux, M.A., of the Department of Antiquities in the British Museum, the author is indebted for the unrestricted use of his excellent work—with the illustrations, on "Nineveh and Persepolis," and for other valuable communications; to Mr. W. Osburn, for the free use of the illustrations contained in his several valuable works on Ancient Egypt—to Joseph Bonomi, Esq., for the privilege of using several illustrations from his interesting work on "Nineveh and its Palaces," drawn from the Assyrian monuments in the British Museum, and the Louvre at Paris, as well as for other valuable communications; to A. H. Layard, Esq., and to Mr. John Murray, of Albemarle Street, for the use of some of the remarkable illustrations from the truly noble work on "Nineveh and Babylon." Likewise to Francis Fry, F.S.A., and to other distinguished scholars, whose generous aid, from time to time, has been kindly afforded, the author tenders his warmest thanks.

The author's thanks are also due to the Committee of the Palestine Exploration Fund, for the kind permission to use some of the illustrations from the splendid volume, "The Recovery of Jerusalem."

May the Divine blessing accompany this contribution to the advancement of the knowledge of the Holy Scriptures.

"To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications, that He, remembering the calamities of mankind and the pilgrimage of this our life in which we wear out days few and evil, would please to open to us new refreshments out of the fountains of His goodness for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are Divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds towards Divine mysteries. But rather that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject, and perfectly given up to the Divine Oracles, there may be given up unto faith the things that are faith's. Amen."—LORD BACON.

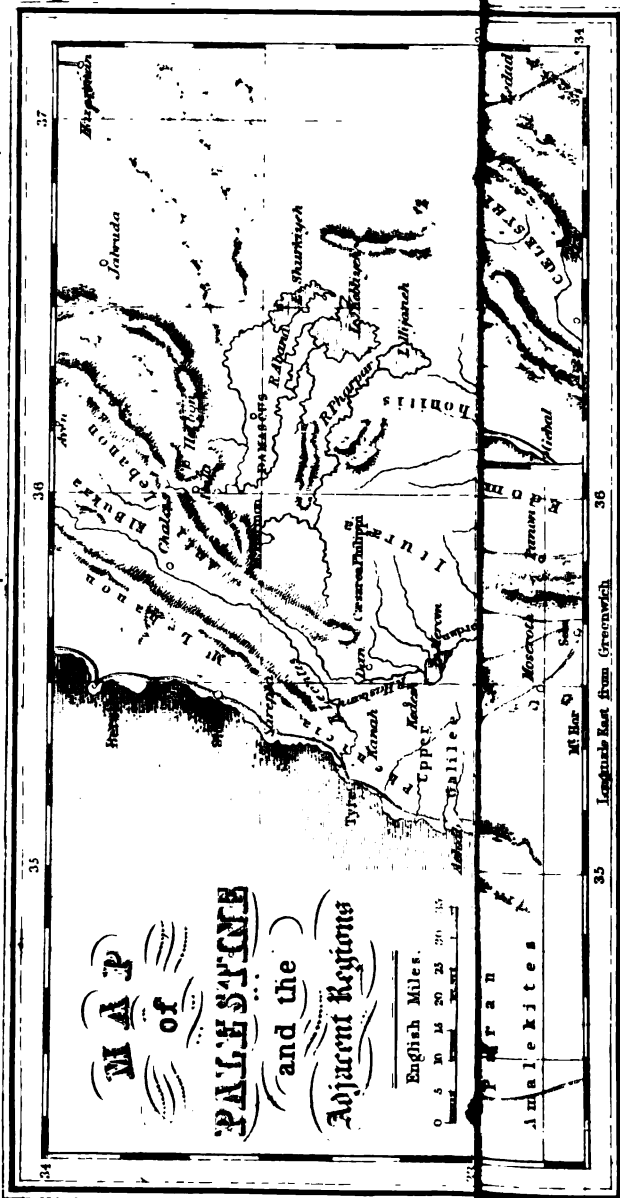
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MAP of PALESTINE and the Adjacent Regions

English Miles.

0 5 10 15 20 25 30 35



INTRODUCTION.

SECTION I.

The Bible an Eastern Book—A Revelation from Heaven—Designed for all Nations—The Necessity of Biblical Science.

While it ought to be borne in mind that the Bible is strictly an Eastern book, written in Eastern lands, and by Orientals; at the same time the devout student will remember that it is a Revelation from heaven, designed for the spiritual education of the family of man, of all varieties of talent and training, in every geographical position. It is therefore a matter of fact that the Scriptures, given in all their parts by Inspiration of God, are so wonderfully composed as to interest all classes; the child feels himself to be spoken to in them, and the philosopher finds materials there for subsequent meditation. Such a book must accordingly embrace within itself a great variety of characteristics, which are adapted to the diverse states of its readers. The same expression that is well fitted for one mind is not so well adapted to a different mind, and thus what is clear to the former is often obscure to the latter. Yet the several apparent obscurities do not arise from anything really dark or mysterious in the inspired volume; but from the modes of life and peculiar circumstances connected with the people of the East, of which we, who inhabit a different region, and are placed in different circumstances, have very imperfect conceptions. Hence, many passages in the sacred volume will remain obscure to the reader who is unacquainted with Biblical Literature.

As the Hebrews were an Oriental people, their character and state may be illustrated in various particulars, by the descriptions of the whole Eastern world. The Bible student can therefore derive profit from reading the

books which Oriental travellers have written; particularly from Maundrell, Shaw, Hasselquist, Volney, Niebuhr, Seetzen, Burckhardt, Irby and Mangles, Olin, Wilson, Lynch, Williams, Van de Velde, Barclay, Dr. E. Robinson, Thompson, Porter, Stanley, Palmer, Tristram, M. Clermont-Ganneau, the "Recovery of Jerusalem," by Captains Wilson and Warren, the volumes of the Palestine Exploration Fund; and those of Loftus, Layard, and Mr. G. Smith, on Nineveh and Babylon, and the neighbouring countries. The inhabitants of those countries remain, in many respects, in nearly the same situation with that of their progenitors, and the influence of climate and of natural scenery upon them, is altogether unchanged. A man therefore can experience scenes at the present day in the East, which correspond very strikingly with the scenes described in the book of Genesis. The resemblance, however, between the Hebrew life and the life of other Eastern nations, is not in all particulars complete. The great difference of the Hebrew religion from the religion of other countries, introduced a corresponding diversity in their respective habits. From a want of consideration in this particular, it not unfrequently happens that travellers, who derive their first notions of the East from the Scriptures, when they come among an Oriental people, are too ready to see in the specifically Hebrew some of the most striking usages which attract their notice; whereas, in fact, they are generically Oriental, and are Hebrew also merely because the Hebrews were an Oriental people, and had Oriental habits and usages.

While it is true that the people of the East are seldom given to change, a moment's reflection will also satisfy us, that there were numerous objects in ancient Palestine which

INTRODUCTION TO THE

have no existence here. The great objects of nature are indeed the same as ours, or altogether analogous. But the *appearance* of even these objects in some respects varied from ours. Then as to climate, soil, productions, the arts of life, the pursuits of industry, the modes of living, houses, clothing, utensils, manners and customs, amusements, religious rites, government, state of society, literature, modes of education and philosophizing—these and a thousand other things of a like nature, made ancient Palestine as it were another world, almost entirely different from ours. All their language, as Professor Stuart has well observed, all its nice and delicate and expressive colouring and shades, was formed in the midst of objects exceedingly different from our own. We can scarcely venture, as to the objects of nature and art—a very few only excepted,—to suppose that we can now give a translation *wholly* adequate to express the ideas which an ancient Hebrew entertained, when he made use of terms to designate these objects as they then existed, and as they were viewed by his own mind. One set of terms,—the names of objects that have never existed among us, we cannot translate; all we can do is to *transfer* them, and throw the explanation into comments. It is thus that we have and must have the Hebrew *shekel, ephah, ephod, hin*, etc.; so the Persian *daric, pahla*, etc.; also the Greek *talent, centurion, tetrarch*, etc.; and the Roman *consul, tribune, aedile, procurator, prefect*, etc. We may Anglicise the form of some of these words, when we transfer them, translate them we never can. But why? For the simplest of all reasons; and this is, that never having had occasion to form words expressive of such objects, we have never coined any words for this purpose. Neither could we translate the terms *gun-powder, muskets, cannon, steam-boats, air-pumps*, into the ancient Hebrew, Greek, or Latin languages, inasmuch as those nations had not these objects, and consequently had not the words to designate them. Every people coine just as many words as necessity or convenience calls for, and no more. Now, if the well trained scholar, whose knowledge of antiquity is minute and extensive, finds difficulties in the way of comprehending many words designating the objects we have just noticed, how must it fare with the simple-hearted believer whose chief delight is in the oracles of God, but who has never had anything like a previous training? Indeed, it is a most obvious truth, that all which

critical and philological helps of every kind and name that may now be furnished, can achieve, is only to place him who makes use of them in a condition, as it were, of a native Hebrew in the days of the prophets. To the Hebrews all our present critical apparatus, or anything like it, was unnecessary, and would have been almost unmeaning.

Moreover, as the Bible is a Divine Revelation, designed for the instruction of all nations, it has to be translated into the several spoken languages; and certainly no book was ever written so capable of universal translation as the Inspired Records. Even the difficulties in the way of translating many words form no real hindrance to our understanding the will of God concerning us; but our acquaintance with Biblical Science will obviate many of these, and materially contribute to our better understanding of the Sacred Records. It is obvious that when historians wrote, and psalmists sung, and prophets preached or predicted, they doubtless did so with the design of being understood. They uttered what they themselves understood; and, judging from the laws of language and of the human mind, we may say with confidence that their hearers and readers could understand them, at least they could do this as well as our public now understand the writers and speakers of the present day. The very fact that Divine Revelation came to the Hebrew writers, in the first instance, in an oral form, though in successive portions, confirms the statement that that which is revealed must have been designed to be intelligible, and what is intelligible must be spoken or written in accordance with the ordinary usage of language; and, undoubtedly, what was intelligible to the first recipients of revelation, is designed to be equally understood by all people, and is equally capable of being transfused into the languages of every kindred, tribe, and nation.

What, then, is the nature of the wide circle of knowledge which is requisite for the interpreter to stand in the position of a native of Palestine when the Scriptures were written, and at the same time, to enable him to grasp the further advantages resulting from the experience of centuries? The proper answer to this question resolves itself into a variety of particulars, and covers the whole ground embraced by Biblical Science. A general outline of the nature, the extent, and the importance of the studies embraced under the appellation of *Biblical Science* may properly have a place in this Introduction.

LITERATURE OF THE BIBLE.

SECTION II.

The Semitic Languages—Egyptian Language—Ancient Persian Language—Indo-European Languages—Greek Language.

The great requisite, which, indeed, lies at the basis of all accurate study of Biblical Science, is an acquaintance with the original Hebrew and Greek languages, in which the Scriptures have come down to us.

The Hebrew language belongs to the Semitic, or, as it is sometimes called, the Syro-Arabian, or Oriental family of languages: which, if it be not the most ancient language, is certainly the oldest form of human speech with which we are acquainted. The Old Testament has come down to us in this language, with a few passages of Chaldee interspersed. The square character in which the Hebrew Scriptures are written, was probably a gradual formation from the more ancient—now called the Samaritan—character, modified in the course of time by Aramaean influence, but not generally prevalent till after the second or third century of the Christian era. The Hebrew Scriptures are a collection of valuable relics of antiquity; and a considerable portion of them have descended from ages from which we have scarcely any other monuments. In this view they present a field of research at once unbounded in extent, and luxuriant in its productions. But as the ancient Hebrew has been a dead language for more than 3000 years, it is evident that a great number of words, which once belonged to this language, are utterly lost. Almost its only remains are contained in the Bible; and even these are naturally only fragmentary. Hence the necessity of appealing to the Oriental languages kindred with the Hebrew, in order to supply, though in an imperfect manner, the deficiencies arising from its incompleteness.

The Semitic stock of languages—the writing of which was generally from right to left—may be divided, in general, into *three* principal branches:—

- I. The *Aramaean*, which may be subdivided into the *Chaldeic*, or East Aramaean, which was anciently spoken by some of the tribes in Assyria, Babylonia, and Mesopotamia, and afterwards received accessions from the Aryan family—the *Persian*, which was almost identical with that of the Medes. And the *Syriac*, or West Aramaean, spoken in Syria and Phœnicia, to which belonged the *Punic* spoken at Carthage. The existing relics in the dialects of the Samaritans, Zablans, and of Palmyra, also belong to the Aramaean branch.

- II. The *Hebrew*, retained in the family of Heber, and also spoken by the Canaanites. It would thus appear that the Hebrew language occupies a central point amidst all the branches of this family, as well with reference to the geographical position in which it was spoken, as with reference to the degree of development to which it attained. Here belong also the later Hebrew, or Talmudic and Rabbinic dialect; which, however, is again intermingled with Aramaean.

- III. The *Arabic* language, of which the Ethiopic is an early secondary branch. So also the Himyaritic, the relics of which, found on the Sinaitic inscriptions, Professor Tuch supposes to have been the work of heathen Arab tribes, who were accustomed to meet at certain seasons in order to celebrate a festival. From the Arabic we have again the later half-corrupted Moorish and Maltese dialects, and from the Ethiopic we have the Amharic.

Finally, it is proper to mention here those languages out of which, though not indeed kindred with the Hebrew, single words have been adopted, and, with slight changes, naturalised in the Hebrew.

1. The ancient *Egyptian* language must be investigated; and this is coming more and more to light, partly through the Coptic, its principal daughter, and partly through the deciphering of the hieroglyphic inscriptions on the ancient Egyptian monuments. The similarity of the Egyptian language to the languages of western Asia is striking in many points. Sometimes it agrees with the Hebrew, when that differs from the Aramaean and the Coptic. At other times it agrees with these where they differ from the Hebrew. The words adopted from it into the Hebrew Scriptures relate chiefly to Egyptian objects, and were probably introduced during the sojourn of the Hebrews in Egypt.

2. The ancient *Persian* language—the writing of which was from left to right, as with Aryan nations generally—in the old dialects of the Zend, Pehlvi, Parsi, and the Median, from which many proper names and appellatives were adopted into the Hebrew Scriptures, during the Persian dominion. Though these ancient dialects are only imperfectly known, still the progress in the interpretation of the ancient cuneiform inscriptions has shown that illustrations of such words as occur in the Bible may be drawn from these sources. The same is the case with many Assyrian and Babylonian names and appellatives, which belong without doubt to the same stock.

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2. More recently the comparison of a considerable number of Hebrew words with the *Indo-Germanic* or *Indo-European*—now generally called the *Aryans*—family of languages, has added new light to the illustration of the Hebrew. By these languages are meant, the Sanskrit, the modern Persian, Greek, Latin, Gothic, German, English, and other languages kindred with these. Several objects in natural history found in eastern Asia are mentioned in the Hebrew Scriptures, the Indian names of which came to the Hebrews along with the things themselves, from the East Indies. Whoever has used the *Thesaurus* of Gesenius, or Fuerst's Hebrew Lexicon, can hardly fail to have observed that there is not even one of the sources named above, to which access is not occasionally had, and this to good purpose. In the acquisition of the Hebrew language, Roediger's edition of Gesenius's Hebrew Grammar, translated by the late Professor M. Stuart, will be found an invaluable aid.

As the New Testament has come down to us in Greek, the knowledge of this language is indispensable to the Christian interpreter. And as the Hebrew of the Old Testament can only be considered as a fragment of that sacred language; so too, the Greek language of the New Testament is but the fragment of a peculiar dialect in the wide field of Greek philology. True, says Dr. Robinson, in an able article, which we shall freely use, on the "Bible and its Literature," in the "Biblical Repository," vol. xvii. pp. 241—357, we have here the aid of all the branches of the classic Greek language and literature, in their poetic youth, their Attic manliness and vigour, and their later decline. We have, too, all the results of ancient and modern research in regard to Greek philology; while the idiom and character of the language are far more accordant than the Hebrew with our own. The Greek too, in an altered form, is to this day a spoken language. Yet all this neither suffices for the illustration of the idiom of the New Testament, nor does it supersede, even here, the necessity of an acquaintance with the Hebrew tongue of the earlier Scriptures, or with the knowledge of the Oriental languages.

The language of the New Testament is the later Greek, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greeks. After the demise of the ancient Hebrew in Palestine, and the irruption of western conquerors, the Jews adopted the

Greek language from necessity; partly as a conquered people, and partly from the intercourse of life, of commerce, in colonies, in cities, founded like Alexandria and others, which were peopled with throngs of Jews. It was, therefore, the spoken language of ordinary life, which they learned; not the classic style of books, which has elsewhere come down to us. But they spoke it as foreigners, whose native tongue was the later Aramaean; and it therefore could not fail to acquire upon their lips a strong Shemitic character and colouring. When to this we add, that they spoke in Greek on the things of the true God, and the relations of mankind to Jehovah and to a Saviour—subjects to which no native Greek had ever then applied his beautiful language, it will be obvious that an appeal merely to classic Greek and its philology, will not suffice for the interpreter of the New Testament. The Jewish Greek idiom must be studied almost as an independent dialect and its most important illustrations are derived from the idiom of the Old Testament, especially as exhibited in the version of the Seventy and the Apocrypha, and from the contemporary writings of Philo and Josephus. Prof. M. Stuart's, and Winer's Grammars of the New Testament Dialect, are the best books in this department of study.

A knowledge of the Oriental languages is just as necessary for the right understanding of the New Testament as it is for the correct interpretation of the Hebrew Scriptures. The ancient versions in the Syriac and other languages must be consulted. And, as Palestine was under the Roman dominion when the New Testament was written, it will be expected that many Latinisms will occur in that book, so that the ancient Latin versions must not be neglected. It is not indeed, to be desired, nor would it of course be possible, for every student in Biblical Science to go over the whole ground here pointed out; but it is incumbent on every student to be sufficiently prepared to understand and profit by the labours of the many and great minds who have trod this course before him, and whose efforts have been directed to make plain the way to those who should come after them.

SECTION III.

Biblical Introduction—Criticism of the Text—Various Readings—Hermeneutics—Exegesis—Rabbinic Interpretation.

Another branch of Biblical Science, which

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must be studied, is *Biblical Introduction*; and the object of it is, as the name imports, to introduce the student to the best methods and means for prosecuting the study of the Scriptures. It is usually divided into General and Particular.

General Introduction, comprises a description of all the various manuscripts and editions of the Hebrew and Greek Scriptures, and their comparative value. It enumerates the various ancient versions, their authors, their dates, the circumstances of their composition, and their importance to the Biblical student. It details the efforts which have been made to obtain a correct text both of the Old and New Testaments, the sources and character of the various readings, and the general principles on which such researches must be conducted. It touches also, in general terms, upon the character of the language and style; on the history, chronology, geography, and antiquities of the Jewish people. In all these branches it names and characterizes the best books to be consulted. It gives, too, the history of the sacred volume itself; the manner in which it has been revered and studied in different ages; and the various external forms and divisions in which it has appeared.

Particular or Special Introduction, on the other hand, takes up, first the main portions of the Scriptures, as the historical, poetical, prophetic or doctrinal books; and discusses the characteristics common to each division; and then proceeds to treat of each particular book. It inquires into the time when it was written, its author, its subject and object, its style and manner; and aims, in short, to afford all the information, which may enable the student to read and understand each book and chapter of the Bible, in the best and most perfect manner.

This branch of Biblical Science is particularly adapted to interest the minds both of the learned and unlearned. It has been highly cultivated by our German neighbours.

The *Introductions* of Michaelis, Semler, Eichhorn, Jahn, Bertholdt, Schmidt, Schott, Hag, De Wette, Hebrat, Fellmoer, Havernick, Guericke, Haenlein, Schumann, Credner, Kell, Hengstenberg, and the *Handbooks* of Hermeneutics and Exegesis of Sellar, Pareau, Ernest, Fritzsche, Hartmann, Döpke, Cellerier of Geneva, with several others, exhibit in this department, not only the learning and research, but also the remarkable vagaries of some

Continental scholars. In our own country we have little of importance pertaining to this branch of study, excepting translations of some of the above works; and the *Prolegomena* to the Polyglot, by Dr. Brian Walton; the several works by Dr. S. Davidson; and what are indispensable to the Biblical student, the "*Plain Introduction*" by Dr. Scrivener; and the last edition of the "*Introduction*" by the venerable Dr. Thomas Hartwell Horne.

The *Criticism* of the Biblical text demands our attention, as by it we are taught to judge of the accuracy and authenticity of the Bible as it has come down to us. This department is divided into the higher and the lower. The *lower* criticism has respect to the text of the Bible, its various readings, etc. The *higher* criticism examines the authenticity and the integrity of the several books. It is well known that the text of our printed Hebrew Bibles is substantially what it was when it was settled by the Masoretes, about A.D. 600. So also, the text of the common editions of the New Testament was first settled by Erasmus, afterwards improved by Stephens, and again by Beza, on the authority of the few but excellent Greek manuscripts to which they had access. But in more recent times the collation of numerous other Hebrew and Greek manuscripts, have brought together a mass of various readings, differing from those of the common Hebrew and Greek texts. It is the part of Biblical Criticism to compare and sift those readings, and to determine which of them, by weight of evidence and authority, is entitled to a place in the genuine text.

The time, however, has gone by, when this accumulated mass of various readings, in both the Testaments, was an object of dread or suspicion to the learned or unlearned. The optimism of the external form of the Bible has been laid aside; and it is now known and felt, that in the process of transcription or printing, by uninspired men, the Scriptures are not less liable to the occurrence of slight mistakes than other books. Such are, for the most part, all the various readings, both of the Hebrew and Greek Testaments; and it is a fact, long well established, that not one of these affects a single article of faith or practice, unless in the very slightest degree. The great critical Hebrew Bible of Kennicott, 2 vols. folio, 1776—1780; and the supplementary work of De Rossi in 5 vols. 1784—1808, contain a vast amount of various readings on the Old Testament the result of the collation

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of twelve hundred and sixty-one manuscripts; and to these may be added the collations of Bruns and Pinner. The learned Rationalist, Eiehorn, himself acknowledges that the different readings of the Hebrew manuscripts collated by Kennicott, scarcely afforded enough interest to repay the labour bestowed upon them. So also, we have not only the older critical Greek Testaments of Mill, Wetstein, Griesbach, and Matthaei; but the later edition by Scholz, containing the results of the examination of twelve hundred and seventy-three manuscripts; while the recent editions of Lachmann, Tischendorf, Scrivener, Alford, and Tregelles, exhibit the results of the examination of several others. Notwithstanding the vast number of the various readings in the New Testament manuscripts, noticed by these laborious collators, it is remarkable that from the multitude of transcriptions there has not resulted a greater number. The comedies of Terence alone contain thirty thousand variations, and yet they are but six in number, and they have been copied a thousand times less frequently than the New Testament. When therefore, we consider the great antiquity of the books of the Old and New Testaments, the vast numbers of copies—incomparably more numerous than those of any ancient author—of versions and editions which have been made of them in the various languages, in languages which have not any analogy one with another, among nations differing so much in their customs and their religious opinions—when we consider these things, it is truly astonishing to find such a marked uniformity in the different copies. Biblical criticism requires us to make ourselves acquainted with the principles by which critical editors have regulated their inquiries and their decisions; and, as we have, in their collections, the same materials which they possessed, we can in some degree put the accuracy of their results to the test.

Another preliminary object of attention is the branch now known as *Biblical Hermeneutics*, or the Theory and Rules of Interpretation, as applied to the Scriptures. The actual application of these rules is *Interpretation* itself, now generally called *Exegesis*. It may at first be difficult, observes Dr. Robinson, for one not versed in Biblical Literature, to perceive the necessity and importance of this branch of study. The principles of Interpretation are as old as the creation; and are instinctively impressed upon our nature the

moment we begin to employ language as the representative of thought. We all interpret instinctively and involuntarily, when any one addresses us; and the reader is even now in the full practice of every principle of interpretation, while he dwells upon these lines. Why then should it be necessary to draw out these principles into rules, and make a theory and science of what in itself is so practical and instinctive? We might reply, and with propriety, that it is interesting and important to bring out and exhibit in one general scientific view, the principles on which the human mind acts in this, as in so many other cases; that this indeed is one of the most important aspects of the science of mind; inasmuch as it respects all our intercourse with each other as intelligent beings. Still, the formation of rules to be applied to the interpretation of common discourse or of books on ordinary subjects, would certainly be in great part a matter of supererogation. Yet we find, that this science is of great importance in the legal profession; where the due interpretation of the words of a law often requires the nicest skill and a train of profound reasoning. So it is in the Bible. The Scriptures are the words of God, and reveal His holy law; they are in a language not our own, and which exists only in a fragmentary form. Hence the frequent necessity of applying all the various principles which can be brought to bear, for the elucidation of what might otherwise remain incomplete and obscure.

But in respect to the Bible, there is another aspect in which the science of Hermeneutics becomes of still more definite application and practical importance. This is presented by the question so often raised: Whether, after all, the language of the Bible is to be interpreted and understood on the same principles, and in the same manner, as that of other books? *A priori* there would seem to be no reason why the sacred volume should form an exception to the general rule. God speaks to man in the words of men; and means either to be understood, or not to be understood. If the former, then His language must be received and interpreted according to the innate fundamental principles of all human interpretation. If, on the contrary, He did not mean to be understood, then He has used the ordinary words of human language in a sense different from their ordinary and natural meaning; and has spoken one thing to the ear and eye, which all could

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understand, and another thing in a more hidden sense, which none could understand. We speak not here, of course, of parables and allegories, which are common to all writings human or Divine; but more particularly of the poetical and prophetic parts of Scripture.

Here, in ancient times, Jewish interpreters were accustomed to suspend mountains of sense upon every word and letter of the Hebrew text; that is to say, the words were held to mean, not only what they would naturally express in their ordinary acceptation; but also everything else which the fancy of the interpreter might choose to attribute to them. This tendency passed over from the Jewish Rabbins to some of the Fathers in the early Christian church; and has been transmitted down in a greater or less degree even to the present day. This is the *double* or *deeper sense*, of which even now we hear so much; and which, as it seems to us, rests on an imperfect apprehension of the force and character of Divine truth. Besides, if we admit more than a single sense, except in obvious allegories and parables, how are we to decide upon this second meaning; which, by the very supposition, is *hidden*? By what rules or instincts are we to interpret plain and intelligible language, so as to bring out this deeper hidden sense? And being thus hidden, how are we to know, whether it is the true meaning? Why may not another just as well bring out a different hidden sense? And how, if there be one hidden meaning, can we determine that there is not a second and a third and a fourth, all equally hidden, and just as much concealed under the plain language, as that which we propose? If all this be so, what barrier can we set up, indeed, against the interpretations of a Cocceius, or the dreamy reveries of a Swedenborg? We know of none. In short, viewing the subject under every aspect, we must hold that any system of interpretation which departs from the plain and obvious meaning of the language of Scripture, rests upon a wrong foundation, and is fraught with danger to the mind earnestly seeking after Divine truth. It converts the word of God into a book of riddles; such as were not uncommon in ancient times; and, more than all, it saps the fundamental principles, which regulate our conduct as beings capable of a mutual interchange of thoughts by means of language. It makes God profess to speak to us in the language of man, and yet takes His words out from the applica-

tion of the rules, by which alone we understand or are understood, when speaking to each other. It is on this ground, especially, that an attention to the principles and rules of Hermeneutics, becomes of high importance to the Biblical student.

SECTION IV.

Biblical History—Archæology—Hieroglyphic and Cuneiform Inscriptions—Chronology—Geography—Natural History—Proper Names.

A knowledge of *Biblical History* is indispensable to the student in Biblical Science. The Old Testament is itself the chief history of the Hebrew nation: for the early narrative of Josephus is drawn mainly from the Bible, with the addition of various particulars derived from traditional and doubtful authority. The Pentateuch is indeed the foundation of all human history, as well as of the Jewish; and brings down the narrative of that people to the eve of their establishment in the Promised Land. Every subsequent part of the Bible, whether it be history, or poetry, or prophecy, gospel or epistle, refers back both to the Pentateuch and to Hebrew history in later times; and is absolutely unintelligible without an acquaintance with the facts there related. Thus far the Bible is its own best interpreter, the only storehouse where the facts are all laid up. And as Prof. Turner has well observed,—"The oldest Hebrew historian is some centuries more ancient than the earliest traces of writing among the Greeks; and the most modern writer of the Old Testament was contemporaneous or nearly so with Herodotus. Besides, the historical and poetic books of the Hebrews are ancient works of mind belonging to Asia, and therefore most valuable documents to assist in developing the primitive history of man, who was originally settled in that part of the world." There are frequent allusions to other nations in the Bible besides the Jews. Egypt and Ethiopia, Assyria and Persia, Babylon and Phœnicia, play no unimportant part upon the pages of the Sacred Record; and an acquaintance with the facts of their history not only serves to illustrate the Holy Scriptures, but greatly to strengthen their authority. The recent edition of Herodotus, by the Rev. Prof. G. Rawlinson, 4 vols., will give the student important aid in the history of the ancient nations. This noble edition of the "father of history," is furnished with extensive notes by Sir H. Rawlinson, and Sir J. G. Wilkinson. And another work by the

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Rev. Prof. G. Rawlinson, is indispensable to the Bible student: *The Five Great Monarchies of the Ancient Eastern World; Chaldees, Assyria, Babylon, Media, and Persia*, 4 vols., 1871. These valuable works exhibit the active spirit of the present age, in deciphering the sculptured monuments and writings of the ancient Assyrians and Egyptians; and not only furnish an amount of confirmation to the truthfulness of the old Greek historian, but at the same time they bring out from the same sources a mass of the strongest and most incontrovertible evidence, in behalf of the authenticity and claims of Holy Writ.

Not less in general importance to the interpreter, is the history of the Jewish people and the neighbouring nations, during the interval of time between the Old Testament and the New. This whole period had a paramount influence in forming the character of the later Jews, and shaping their opinions on theological and moral subjects; and all these require to be well understood, in order to comprehend many of the allusions and much of the teaching in the New Testament, and to judge of its force and adaptation to times, circumstances, and persons. As connected with foreign nations, the facts respecting the Jews have been collected and arranged by Prideaux, and in a more condensed and attractive form by Jahn, in one of the parts of his great work on Jewish Archaeology. In like manner, an acquaintance with the general history of the time of Christ and of the Apostolic age, is absolutely essential for understanding the scope and foundation of their instruction and doctrines; and the history of the primitive church during the same age, serves to clear up much that must otherwise remain "hard to be understood," in the writings of the great Apostle of the Gentiles.

Intimately connected with the history of the Hebrews, is their *Archæology*; usually divided into the Ecclesiastical, Political, and Domestic Antiquities. In respect to the Bible, it is perhaps an acquaintance with these, which constitutes the main and most essential qualification of the interpreter. It is this kind of knowledge, which most of all, places him in the position of the Jews themselves; enables him to think as they thought, feel as they felt, judge as they judged, and understand as they understood. Indeed, allusion to these various topics is interwoven in the very texture of every page and almost every paragraph of the Bible. *Godwyn*, in the Dedication

of his "*Moses and Aaron*," has well observed, "That many have no better acquaintance with Christ and His Apostles, is because they are such strangers with Moses and Aaron; Were customs antiquated thoroughly known, many difficulties in Scripture would appear elegancies, and the places which now through obscurity dishearten the reader, would then become sweet invitations to an unwearied assiduity in perusing the Sacred Oracles."

The *Ecclesiastical Antiquities* have relation to the whole constitution and ritual of the Hebrew church established under the Old Testament. In the New Testament the ancient ceremonial law is indeed abrogated; but in order to know what is thus abrogated, we must first know what once existed, and be able to mark the distinction between that which, as the spirit, is of permanent obligation, and that which, as the letter, has been done away. We must learn too what came in place of these former institutions; and what was the constitution imposed upon the Christian church, its sanctions and its ordinances.

In the *Political Antiquities* of the Hebrews we are to look not only for a perpetual commentary and illustration of the sacred text; but also for the source of much that exists in modern legislation. The very peculiar character of a people governed by a theocracy—a nation of which God alone was King, needs to be well understood, in order to embrace the full meaning of much of the Old Testament. In the New Testament likewise, the situation of this same people, pining under the galling yoke of foreign dominion; and all the complicated particulars of its government and administration under a foreign master, must constantly be taken into account, in order rightly to apprehend the language of the sacred Writers.

The *Domestic Antiquities* of the Hebrews show us their progress in arts and sciences, their household and family arrangements, their manners and customs, their business and actions, their daily life and walk. These serve more than all else to bring us to a close personal acquaintance with that remarkable people; they enable us to be present with them in their houses, at their meals, in their affairs; in short, in every thing relating to the persons and employments of themselves and families. Without an acquaintance with all these particulars, the interpreter can never be thoroughly furnished for his work. Whatever may be his qualifications in other respects, he can never

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enter fully into the meaning and spirit of very much of the sacred text.

The *Mythology* of other nations mentioned in Scripture must also be examined. The dissimilitude of the Hebrew theology to that of other nations lies chiefly in this: other nations adopted more or less the worship of nature—the stars, and more especially the planets; the Jews believed in one God, who was holy and lifted up above nature. The theory of some writers, that the mythology of heathen nations exhibits in the fables nothing more than a poetic play of the fancy, is too superficial. In many fables it is easy to detect deep moral truths, which are as the back-ground of a picture. Many of them might be regarded as divinations. In the theogonies of Greece and Rome, in the puranas and vedas of the East, and the mythologies of Egypt and Assyria, are glow-worm glimmerings of truth; flickerings of light among clouds of error. These sparks, however, were promethean fire, and the light, though faint, was "Light from Heaven."

Prof. Lee appositely observes, that 'though heathenism might not immediately borrow its mythology from the Hebrews, both might be founded on the principles of an anterior Revelation.' The supposition that one traditional narrative, though with various shades of colouring, may have been propagated from the most remote periods of antiquity through successive ages and nations, has been defended with peculiar success by Creuzer in his *Symbolik*.

The monumental Antiquities of Egypt derive special importance from the light which they cast upon the Old Testament records, especially upon the Mosaic history. The description *De l'Egypte* of the French Scholars, the works of Champollion, Rosellini, Lepsius, Sir J. G. Wilkinson, and Osburn, are valuable in this department. Famine compelled the progenitors of the Hebrew nation to take refuge in the dominion of the Memphian kings; and by their long abode there, their subsequent history and their institutions were necessarily much influenced. The history of the neighbouring countries was more or less involved with that of ancient Egypt; as some of the Pharaohs had carried their conquests south to Ethiopia, and east over a great part of western Asia. Of several of these conquests we have minute representations in the existing monuments and hieroglyphic inscriptions of this land of wonders.

The Rosetta stone, now deposited in the British Museum, was the key by which the understanding of the hieroglyphic inscriptions, on

the banks of the Nile, has been attained. This interesting monument—a block of black basalt,



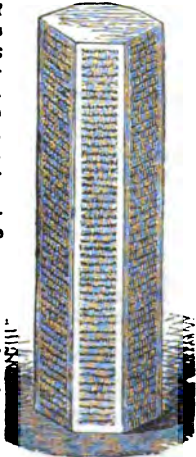
was discovered in digging the foundation of Fort St. Julian, near Rosetta, during the French Expedition to Egypt, in 1799; and was, with other monuments, surrendered to the British at the capitulation of Alexandria. It contains a trigrammatical inscription; the upper one in hieroglyphs, much mutilated; the second in enchorial or demotic, *i.e.*, the ordinary writing of the country; and the third in Greek. Several scholars succeeded in demonstrating that the Greek was really a translation of the hieroglyphic. Having seen that the names Cleopatra, Ptolemy, etc. occurred in certain lines of the Greek inscription, they carefully traced the corresponding lines in the hieroglyphic and enchorial, until they found the same group of hieroglyphs or letters which represented those names. Here a starting point was obtained, whence, with others aids, the deciphering of the monumental inscriptions of Egypt has now made considerable advancement. The inscription on the Rosetta stone contains a decree of the Memphian priesthood, in honour of Ptolemy V., who had conferred certain benefits upon them.

The monuments are not only abundant, but many of them are richly painted. Indeed, paintings, numerous and beautiful beyond conception, as fresh and perfect as if finished only yesterday, frequently exhibit before our eyes the truth of what the Hebrew lawgiver wrote, almost three thousand four hundred years ago.

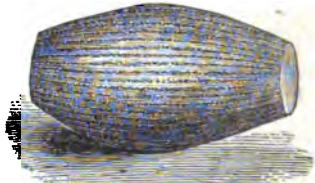
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In deciphering the hieroglyphic inscriptions, all that we find relating to the Hebrews, and all the ancient monuments offer, whether in matters of history or religion, tend fully and satisfactorily to confirm the Bible accounts; and, says Wilkinson, if it is seldom that these monuments treat of the same historical points as the Scriptures, yet, whenever that is the case, we are delighted to find them perfectly in accordance with the sacred volume. These are incidental, undesigned, but most valuable proofs drawn from witnesses that cannot lie, in favour of the trustworthiness of the inspired Records. Egyptian history and the manners of the most ancient nations, cannot but be interesting to every one, and so intimately connected are they with the Scriptural accounts of the Hebrews, and the events of succeeding ages relative to Judea, that the name of Egypt needs only to be mentioned to recall the early impressions we have received from the study of the Bible.

The Bible, especially the historical and some of the prophetic parts of it, receives various confirmation and illustration from the recent discoveries in *Assyrian Antiquities*. In the results of the explorations by Mr. Layard and Mr. G. Smith, on the sites of the old Assyrian cities, we have in the British Museum about 20,000 exhumed alaba, cylinders, and bilingual tablets. The cuneiform inscriptions of the monuments have furnished corroborations of the truth of the Sacred Writings, by exhibiting the names of several of the kings of Judah and Israel; and of other monarchs mentioned in the inspired volume—Shalmaneser, Pul, Sargon, Sennacherib, Esarhaddon, Nebuchadnezzar, Cyrus, Darius, and Ahasuerus, etc. We give a copy of an hexagonal cylinder some times called the 'Taylor cylinder,' now in the British Museum, containing the annals of Sennacherib, said by Sir H. Rawlinson, to have been made in the sixteenth year of his reign.



Several inscriptions of Nebuchadnezzar, king of Babylon have been found on bricks, slabs, and cylinders. Among them is a barrel-shaped cylinder, found in the ruined temple at Senkereh, which Nebuchadnezzar had rebuilt and dedicated to the sun. Of this cylinder we give a copy.



Many cuneiform inscriptions have been found at Behistan, Hamadan, Van, Persepolis, and Pasargada. They are mostly trilingual and triliteral, i.e., engraved in three different languages—the Assyrian or Babylonian, the Median and the Persian; and each language having its peculiar alphabet. The alphabets to some extent vary from each other, not merely in the characters being formed by a different arrangement of the elemental signs or arrow-heads and wedges, but also in their whole phonetic structure and organization. The Persian inscriptions having been made out, it then became possible to use them as the Greek translation on the Rosetta stone was used in the deciphering of the Egyptian hieroglyphics; the Persian texts affording the stepping-stone by which Rawlinson, Hinks, Oppert, Talbot, Norris, Smith, and others have arrived at the understanding of the Assyrian and Median inscriptions. The cuneiform tablets have already yielded the Chaldean accounts of the Creation, the Fall of Man, the Deluge, the Tower of Babel, the Confusion of Tongues, and the Story of Nimrod; relating many particulars from the Mosaic history, but overlaid and interwoven with a vast mass of mythological tradition. These accounts were evidently used by Berossus, the Chaldean historian. Many other historical facts, spoken of in the Scriptures, are found graven on the monumental records.

Thus from the monuments of Egypt, Assyria, and Babylonia, we learn that the authenticity of the documents of our faith rests, not on manuscripts alone, but the hardest and most enduring substances in nature have added their unsuspecting testimony in a way that cannot be misunderstood. And, it is perhaps not too

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much to expect, that the illustrations and confirmations which have thus flashed upon us, from the deciphering of the hieroglyphic and cuneiform writings, are but the precursors of others, to be yet developed from Egyptian and Assyrian sources.

As the sacred narrative is concerned in great part with Palestine, with Jews and other Orientals, the knowledge of the *Western Antiquities* and history is not so important to students as that of the *Eastern*. Still Greeks and Romans are often introduced into the Scriptural history. One part of the narrative, that of the Acts of the Apostles, and also that of our Saviour's passion, is intimately connected with classical scenes. The historical features of Luke's account of the Apostles are very remarkable, on account of the coincidence of between two or three hundred data which he gives, and the antiquarian, geographical, and historical data given by the classical authors. At the period, moreover, when the New Testament was written, the Jews were under the dominion of the Romans, and the frequent allusions of the writers to this political state, and to the character and customs of their haughty oppressors, render an acquaintance with the contemporary facts of Roman history and antiquities an object of essential importance.

It is not necessary to dwell here on the importance of a knowledge of *Biblical Chronology*. This is perhaps the branch of Biblical learning, which of all others has been most readily acknowledged and most extensively and ably cultivated in the English tongue, as is testified by the distinguished names of Usher, Newton, Jackson, Hales, and Fynes Clinton. It is well known that the chronology of the Hebrews is mainly derived from their genealogical tables; and that the chronology of the Samaritan, and the Septuagint version, differ from the Hebrew text. However, though some of the results as to dates, can be regarded only as conjectural estimates, yet the variations in the chronological systems of the Samaritan and the Septuagint, from the Hebrew, have been recently shown, in a series of able papers in the *Biblical Educator*, to have been the results of design for unworthy purposes. The Septuagint translators undoubtedly pandered to some Egyptian scheme of chronology; and the Samaritans, from schismatic motives, conformed their chronology, to some extent, to that of the Septuagint. Even in regard to the times, in which the several books

of the New Testament were written, there exists some diversity of opinion and statement. All this does not affect, however, in the slightest degree, the question of their authority; it serves only to show that the Biblical student has before him no light task while he delves in the mists of gray antiquity, in search of some faint traces which may serve as landmarks in the course of times and seasons.

Nor is a particular acquaintance with both the *Civil* and *Physical Geography* of Palestine, and the adjacent territories, a matter of less importance, for the proper understanding and explanation of the Scriptures. In 1838, and again in 1852, Dr. E. Robinson visited Palestine and the adjacent regions, for geographical purposes. With the publication of his *Biblical Researches in Palestine*, in 1841, enlarged in 1856, a new era commenced in this branch of Biblical Science, which fully justified the enthusiastic language of Prof. Ritter, of Berlin: "Now first begins, since the days of Reland—who published his '*Palestina*' in 1714—the second great epoch of our knowledge of the Promised Land." The author's literary preparation, his personal acquaintance with the Missionaries in Syria, and his free intercourse with the native population, gave him peculiar advantages for his laborious examination of the country. He discovered the foot of the arch—since called **ROBINSON'S ARCH**—of



the bridge in the western wall of the temple area, which crossed the Tyropean valley. The Palestine Exploration Party bear ample testimony to his careful researches and his general accuracy. Of his uncompleted *Geography of the Holy Land* one volume was printed.

Dr. Robinson says, "That of all the multitude of travellers who have thronged the

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Holy Land for the last five centuries not one of them has gone thither with any reference to the geography of the Scriptures, or made the slightest preparation to qualify himself for instituting researches, or forming a judgment, on subjects falling within this important department. At least nothing of the kind has appeared before the public. The travellers have often been acute and observing men; but they have never inquired, in respect to the Holy Land, what was already known, or what was unknown; what was certain or uncertain; what was forgotten, or yet to be sought out. Hardly one has ever yet travelled with a sufficient knowledge of the Arabic language, to collect information for himself from the people of the land. The consequence has been, that travellers have mostly only listened to and reported the traditions and legends of foreign monks; and no one has ever thought of seeking after that which might yet remain among the common people. These monastic traditions began early to take root and spring up; and as ages rolled on, they flourished more and more luxuriantly. The centuries of the Crusades added to their number and strength; and then, and in later times, a mass of foreign tradition, which had thus fostered itself upon the Holy Land, spread itself over Christendom, until it has come to be received almost without doubt or question. Yet it frequently contradicts the express testimony of the Scriptures or of Josephus; and is, in fact, in itself, worthless, unless when supported by collateral evidence. In looking down through the long period that has followed the labours of Eusebius and Jerome, in the fourth century, it is interesting, though painful, to perceive, how the light of truth has gradually become dim, and at length often been quenched in darkness. It is certain, that in the long interval between Eusebius and the Crusades, very much was forgotten by the church, which still continued to exist among the common people; and in the subsequent period, the progress of oblivion has perhaps been hardly less rapid. Even within the last two centuries, so far as the convents and travellers in Palestine are concerned, I fear the cause of sacred geography can hardly be said to have greatly advanced. Yet there can be no doubt, and I speak from personal experience, that there does exist among the native population of Palestine, the Arab Fellahs of the villages and hamlets, a species of

tradition, which is destined to throw great light upon the ancient topography of the land. I mean the preservation of the ancient names of places among the common people. This is truly a national and native tradition; not derived in any degree from the influence of foreign convents or masters; but drawn in by the peasant with his mother's milk, and deeply seated in the genius of the Shemitic languages. Such names still exist in every part of Palestine; and we ourselves in travelling through regions both visited and unvisited, were enabled to collect many such, of which apparently there has been no written mention since the fourth century. We all recognise the benefit and importance of a knowledge of geography, in reading the current works of the day, and even the newspapers. Of how much higher importance must it then be, for the due understanding of the Scriptures; in which the physical and topographical features of the country are so distinctly and definitely traced out, that we, like other travellers, found the Bible to be the best, and only accurate guide book in the Holy Land."

Undoubtedly there are several celebrated sites in Palestine, which can never be made out. Who can fix on the precise spot in Bethlehem where our Saviour was born, or of Calvary where He was crucified? Dr. Robinson, who was the first to travel there with his eyes and ears open to whatever there was to see and hear in connection with sacred topography, has observed, "that all ecclesiastical tradition respecting the ancient places in and around Jerusalem, and throughout Palestine, is of no value, except so far as it is supported by circumstances known to us from the Scriptures, or from other contemporary testimony." Our ignorance of certain sacred places need be no drawback to our piety and zeal. They may, for ought we know, be providentially hidden from us for our own advantage, and for the sake of the holy religion we profess. In Deut. xxxiv. 5, 6, it is stated that Moses died in the land of Moab, according to the word of the Lord, "and He buried him in a ravine in the land of Moab before Bethpeor;" and the assertion of the inspired penman, that "no man knoweth of his sepulchre unto this day," is, says Dean Stanley, "the first instance on record of the providential obliteration—so remarkably exemplified afterwards in the Gospel history—of the 'holy places' of Palestine; the providential safeguard against their elevation to a sanctity which

might endanger the real holiness of the history and religion which they served to commemorate."

It is somewhat remarkable, that while the efforts of British science have been extended to various regions of the earth, Syria and Palestine—the regions of the earliest history and deepest interest—have never, till recently, been completely surveyed, so as to be given accurately on a map, on the basis of astronomical observation and scientific measurement. When the British fleet was withdrawn from the coast of Syria, in 1840, a corps of engineers was left behind—till near the close of 1841—in order to make a military survey of the country. In this work, Majors Robe, Scott, and Willbraham were occupied; and Lieut. Symonds carried a series of triangles over the greater portion of Judæa, including lines of altitudes from the Mediterranean to the Dead Sea and the Lake of Tiberias. In 1848, Lieut. Lynch, of the United States' Expedition to the River Jordan and the Dead Sea, carefully surveyed part of southern Palestine. However, in 1864, an English lady, Miss Burdett Coutts, entertained the philanthropic purpose of furnishing the inhabitants of Jerusalem with a permanent supply of pure water. Hence it was found necessary to make an accurate survey of the Holy City and its neighbourhood; for which purpose the Baroness—whose very name is identified with acts of munificence—contributed the sum of £500. The work was entrusted to Captain Wilson and Lieut. Anderson, with a working party, under the general orders of Colonel Sir Henry James, the Director of the Ordnance Survey. From October, 1864, to June, 1865, the Expedition successfully accomplished their work.

In 1865 the Palestine Exploration Fund was established, principally by the energy of George Grove, Esq., for the purpose of employing competent persons to investigate the archaeology, topography, geology, botany, and zoology of the Holy Land. The Society, which is under the patronage of Her Majesty the Queen, sent an Exploration Party provided with every requisite for making an actual survey for the construction of an accurate map of the whole region. The first Expedition—from December, 1865, to May, 1866—consisted of Captain Wilson and Lieut. Anderson, with a corporal of Sappers, an expert photographer, and a practical surveyor. They fixed for the first time the exact latitude and longitude of

nearly fifty places between Damascus and Jerusalem; and obtained numerous photographs and drawings of ruined temples and synagogues.

The second Expedition—from 1867 to 1871—was organised under Captain Warren, who was accompanied with two Sappers, for the purpose of excavation and exploration in Jerusalem. In 1868, he had engaged in the work of exploration two corporals of engineers and about seventy Muslims, the dragoon being a Greek, and the overseers Jews.

In August, 1868, the Rev. F. A. Klein, of the English Mission at Jerusalem, while travelling through *Dhiban*, the ancient Dibon, had his attention directed to an old inscribed stone; of which he had no time to do more than to take a sketch, with measurements, with a copy of a few of the words. This was the "Moabite Stone," of which we give a



copy from Mr. Klein's own drawing. It was a tablet of basalt, about three feet six inches in length, two feet broad, and one foot thick. The inscription, which is in the Phoenician character, consisted of thirty-four lines; and, with the exception of a few letters of the upper and lower lines, was in excellent preservation. Unfortunately, some time after Mr. Klein's visit to Dibon, during the negotiation for the Stone, a quarrel arose, and the Arabs broke it into fragments. From the imperfect squeezes which had been taken from

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the Stone, and the several fragments which were acquired, now in the Louvre at Paris, 699 letters are preserved out of about 1,000 of which the inscription at first consisted. The inscription appears to be a record, from the Moabite point of view, of the rebellion of Mesha against Israel. (2 Kings i. 1.) It commemorates his successes, mentions the towns he wrested from his old enemies, and the ruined cities of Moab which he rebuilt. The names of Israel and Omri occur; and fourteen towns in Palestine are mentioned in the inscription. The same Mesha—his name occurs in the first line of the inscription—appears to be the hero of the tragical story mentioned in 2 Kings iii. 4—27. The monument may have been erected about a.c. 895.

During the Expedition, Captain Warren, in the face of many difficulties, succeeded in carrying on extensive excavations in and near the Holy City. In the valleys of the Kidron and Tyropæan, by a succession of shafts, many of them sunk to enormous depths, discoveries of intense interest were made with regard to the original course and character of those valleys. For the first time the actual streets of the ancient city have been reached, underground passages which have been hidden for centuries by the mass of superincumbent ruins have been brought to light, and by degrees a portion of a complicated network of drains and reservoirs has been laid bare. In the excavations at Robinson's Arch, when the first pier was found a pavement was discovered 40 feet below the present surface, on which lay the huge stones of the arch just as they fell in the siege of the Holy City by Titus. Some 23 feet below the pavement were found the *coussoirs* of an earlier arch jammed into the roof of a great rock-cut canal, 12 feet deep. And, it is now known, that the Moriah area was scooped out into large tanks; one would hold 2,000,000 gallons of water, another was found capable of holding 700,000; altogether about 10,000,000 gallons could be stored away.

Very few articles of antiquity have been discovered; and what have been found consisted mostly of pottery, ancient lamps, glass bottles, and a few coins. The most important articles are the Seal of Haggai; the Notice Stone from Herod's Temple, discovered in the Moak of Omar; and the Head of Hadrian, supposed to be a part of the statue raised by the Emperor to himself on the site of the Temple, found face

downwards in use as a paving-stone at Jerusalem.

In 1871, the Survey Expedition was sent out, under the command of Captain Stewart; but after a short time he returned home invalided. The survey was successfully carried on by Mr. Tyrwhitt Drake. From 1872 to the present time the survey of the region west of the Jordan has been ably conducted by Lieut. Conder; while M. Clermont-Ganneau has been actively engaged in archaeological researches. The American Exploration Society has undertaken the survey of the region east of the Jordan. These several surveys, including the Ordnance Survey of the Peninsula of Sinai in 1868 and 1869, have given us for the first time the materials for a correct map of the Holy Land.

Connected with the physical Geography of the Land, is also its *Natural History*; and allusions occur on almost every page of the Bible to the animal, vegetable, and mineral kingdoms, as they exist in Palestine. Our information concerning the geology and mineralogy of Palestine is somewhat imperfect; for these were matters which the older travellers entirely overlooked. The defect in these branches of physical science has been partly supplied by the extensive and valuable geological Report of Dr. H. J. Anderson, appended to Lieut. Lynch's official Report of the United States' Expedition to explore the Dead Sea and the River Jordan. The animals of the Holy Land have never been thoroughly investigated; nor its botany explored. Hence the proper application of a large share of names of plants and animals mentioned in the Scriptures is yet to be determined by an accurate study of the Natural History of the East. What learning and research, under circumstances, could do, has been done by Hasselquist, Oedman, Forskal, Royle, Hooker, Roth, and Tristram, in their accounts of the Geology, Botany, and Zoology of the Bible. Most valuable discoveries have been made on these subjects, and on Natural History generally, by the Palestine Exploration Party, which to all students of the Bible cannot fail to be productive of attention and interest.

The interpreter must also turn his attention to the *Proper Names* which occur in the Scriptures. Being all of them originally *appellatives*, they have an express and literal significancy. The earliest portion of Scriptural history being full of significant names, is thus corroborated by manifold memorials,

such as no history, to an equal or comparable degree, ever possessed. The names of persons and of places need but to be translated to announce or intimate the facts from which they originated. Very much light yet remains to be thrown on compound Hebrew proper names, by the study of the same class in Arabic. The etymology and meaning of several *compound* proper names which occur in the Hebrew Scriptures, are very incorrectly given in the old *Onomastica Sacra* of Leusden, Hiller, and Simonis. Several proper names which occur in the Bible belong to other languages. While the Hebrews were in Egypt, in Babylonia, in Persia, and other regions, they would necessarily acquire a great number of names peculiar to the languages of those nations. From the general ignorance of these facts many writers on Scripture nomenclature have fallen into serious errors. Well might Dr. A. Clarke observe, "The reader will see with what caution he should receive the lists of explanations of the proper names in the Old and New Testaments, which he so frequently meets with, and which I can pronounce to be in general false or absurd." At a later period in Hebrew history, when the Greek language prevailed in Palestine, the Jews bestowed great pains in the imposition of Greek names upon their children: hence we have Aristobulus, *acceptable counsel*; Nicodemus, *victory of the people*; Stephanus, *crown*; etc. But those whose early designations were Hebrew or Chaldean, when they grew up, either transformed the old one into a Greek shape, or assumed an entirely new Greek one. To the one class, belongs Simeon, changed into *Simon*; Saul, into *Paul*; Matathias, into *Matthias*; etc. To the other belongs Cephas, exchanged for *Peter*; Levi, for *Matthew*; Tabitha, for *Dorcas*; etc.

We have only further to add here, that the devout student will find illustrations of Divine truth in every department of mental and physical science. Treatises on mental and moral science will not only tend to the invigorating of his own mind, by giving sharpness and clearness to what is sometimes called the "logical faculty," but will show him that the sacred Writings are ever in perfect harmony with the inductions of sound philosophy and moral science. He will also find that the Bible can receive illustrations from the most recent researches in astronomy, geology, and ethnology. In-

deed, it may be said with propriety, that the developments and discoveries of science are as necessary to the ultimate interpretation of portions of the Scriptures, as the events of history are necessary to the clear understanding of prophecy. Everywhere the books of nature and revelation mutually illustrate each other. Even ancient coins and medals shew, as well as ancient ruins and facts of natural science, from what unexpected sources we may receive, as it were, accidental illustrations of the truths propounded in the Scriptures. Unexplored treasures of evidence may yet open on the world; gradually, it may be, as seems to be the design of Providence, yet, at length, fully; and it appears to us very remarkable, that the evidence unfolded in proof of the truth and authority of Revelation, in the times which we now live, is precisely of that description which fully meets the temper and tone of the philosophy and literature of the age; that scepticism and infidelity are met in the spirit of a progressive philosophy, and on the vantage ground of inductive science.

SECTION V.

History of Interpretation—Hebrew and Greek Texts—Samaritan Pentateuch—Ancient Versions—Spirituality of Mind.

Another important source of information for the interpreter of the Bible, may be termed the *History of Interpretation*. Under this branch is included the efforts and results of all former interpreters of the Holy Scriptures,—a wide and fertile field, in which abundant fruit has been produced, both good and bad. The earliest documents of this kind are to be found in the literature of the Jews themselves; since the version of the Septuagint, the Apocryphal books of the Old Testament, as well as the history and philosophy of the Jews, are all imitations of, or founded upon, their inspired writings. Of the same class is the vast mass of tradition and direct interpretation, collected in the Talmuds, and the labours of the later Rabbins. Then follow the ancient versions in the various tongues, and also the comments of the Fathers and of interpreters in all subsequent ages; to whose numerous tomes we might almost apply the hyperbolic language of John, that "even the world itself cannot contain the books that have been written." Yet amid all this mass of literature, besides the many treasures of commentary, most volumes have some grains of wheat mingled with much chaff, and these

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is the duty of the interpreter to seek out, and transplant to a kindlier soil, and cause them to grow and flourish in his Master's field.

The Hebrew text has been transmitted to us in the form of manuscripts, written mostly on vellum or parchment, either *rolled* like a map, or in a book form, with the contents written in two or three parallel columns. The Jews to this day use no other copies in their synagogues than the *rolled* manuscripts, which are transcribed with the utmost care and exactness under regulations superstitiously strict, and often in a chirography of extreme beauty. To mention the particular number of existing Hebrew manuscripts of the Old Testament, would be impossible. Several

hundreds have been collated; they are all written in the ordinary Hebrew square character, and they all, with very few exceptions, present the Masoretic text, and therefore agree. The oldest existing Hebrew manuscript is a Pentateuch on leather, said to have been written in A.D. 580; it was brought from Derbend in Daghestan. Several others were written from about 800 to 1200 A.D. The synagogue roll, found by Dr. Buchanan among the Malabar Jews, in 1806, now in Cambridge University Library, is made of goat skins dyed red. Some suppose it to be a European roll, while others think that it was made in the East; it is of great antiquity. The following is a fac-simile of a portion of this manuscript—Deut. iv. 1:—

וְעַתָּה יִשְׂרָאֵל שִׁמְעוּ אֶל תְּחִימוֹתַי
וְאֶשְׁפָּטִים אֲשֶׁר אֲנִי מַלְמִיד אֲתֶם

Now, therefore, O Israel, hearken unto the statutes and unto the judgments, which I teach you, for to do them."

The Samaritan Pentateuch is not written in the later Samaritan dialect, but in the proper Hebrew tongue; like the Pentateuch in our Hebrew Bibles, except that it is written in what some suppose to be the more ancient Hebrew character, which the Samaritans have retained, with some slight variations. The Samaritans reject all the sacred books of the

Hebrews except the Pentateuch; which undoubtedly owes its origin, in its present form, to the building of the temple on Mount Gerizim, after B.C. 408, when the Samaritans founded an independent sect. The following is a fac-simile, from Cassell's Bible Dictionary, of a portion of a Samaritan manuscript of the Pentateuch; Gen. i. 1, 2, 3:—

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וְהָאָרֶץ חֹשֶׁךְ וְהַתְהוֹמָה עַל פְּנֵי תְהוֹמוֹת
וְרוּחַ אֱלֹהִים מְרַחֵץ עַל פְּנֵי מַיִם
וְאֵלֹהִים יֵבֶר אֶת הָאָרֶץ וְיִבְרַח אֶת הַמַּיִם
אֶת הָאָרֶץ וְיִבְרַח אֶת הַמַּיִם וְיִבְרַח אֶת הַמַּיִם
וְיִבְרַח אֶת הַמַּיִם וְיִבְרַח אֶת הַמַּיִם וְיִבְרַח אֶת הַמַּיִם

"In the beginning God created the heaven and the earth. And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said let there be light, and there was light."

As the Samaritan Pentateuch differs in some thousands of places from the Hebrew, many writers have considered it an *authentic* source of correcting the Hebrew records. But Gesenius has shown that all the variations, or nearly all, are evidently the effect of design, or of

want of grammatical, exegetical, or critical knowledge; or of studied conformity to the Samaritan dialect; or of effort to remove supposed obscurities, or to restore harmony to passages apparently discrepant. The following is a specimen of the Samaritan in one of

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its variations from the Hebrew—Gen. iv. 8:—

"And Cain said unto Abel his brother, let us go into the field: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

To aggrandize their own sanctuary, the Samaritans altered the term Ebal into Gerizim. (Deut. xlvii. 4.)

Of the Greek manuscripts, containing the New Testament, in whole or in part, several hundreds are in existence. The most ancient are written in uncial, or capital letters; and the forms of the letters frequently give a clue to the time when they were written. One

of the oldest and best manuscripts is the *Codex Alexandrinus*, generally called *Codex A*: it was probably written in the fifth century. It is defective as far as Matt. xxv. 6; and from John vi. 50 to viii. 53; and from 2 Cor. 12. to xii. 6; besides other smaller defects. This precious manuscript, which also contains the *Septuagint*, was sent in 1628, by Cyrilus Lucaris, patriarch of Constantinople, as a present to Charles I., and is deposited in the British Museum. A fac-simile edition of the New Testament was executed by Woide, 1786, reprinted by Cowper, 1880. We give a specimen of this *Codex* from Scrivener.—Acts xx. 23.

ΤΤΟΙ ΜΑΙΝΕΙΝ ΤΗ ΝΕΚ ΚΛΗΘΕΙΝ
ΤΟΥ ΚΥΗΝΤΕΡ ΠΙΣΤΟΙ ΗΣ ΑΤΟ ΔΙΑ
ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ ΙΔΙΟΥ

"To feed the church of the Lord, which He hath purchased with His own blood."

The term "Lord," is evidently the easier reading, substituted for the supposed more difficult but correct reading, "God."

Another ancient manuscript is the *Codex Vaticanus*, generally called the *Codex B*, which also contains the *Septuagint*, has long been preserved in the Vatican library at Rome. Some critics, though few have been permitted to examine it but cursorily, ascribe its date to the middle of the fourth century; but we think it was not written earlier than the fifth. The New Testament portion of this manuscript is defective from Heb. ix. 14 to the end, the pastoral Epistles, and the Revelation; these books being placed last in the earlier copies. This manuscript is written with extreme carelessness; not only is one word frequently substituted for another, but several entire passages are left out, and occasionally one or more words, the omission of

which show that the sense is incomplete without them. A fac-simile edition of the New Testament portion of this manuscript was edited by Carl Vercellone and Jos. Cozza, at Rome, 1868. The magnificent edition, printed at Rome, by Cardinal Mai, in 1833, but not published until 1857, not only abounds in errors, but, at the same time, it is not a faithful representation of the Vatican manuscript. It is well known that by far the largest number of variations introduced of late years, by critical editors, into the text of the New Testament, consists of omissions, and chiefly on the authority of this ill-written and imperfect manuscript. The appearance of the fac-simile, and Mai's edition, will probably tend to drive critical editors to a greater reverence for the venerable editions of Erasmus, Stephens, and the commonly Received Text. We give a fac-simile of a portion of this manuscript.—2 Cor. iii. 15, 16.

ΚΑΛΥΜΜΑΘ ΠΙΤΗΝ ΚΑΡ
ΔΙΑΝΑΥΤΩΝ ΚΒΙΤΑΙ ΗΝ
ΚΑΔΑΝΕ ΠΙΣΤΕΥΗ ΠΡΟ
ΚΝ ΠΕΡΙΘΕΙΤΑΙ ΤΟ ΚΑ

"A veil lieth upon their heart; but whenever it turneth to the Lord, is taken away the ve.."

Tischendorf thinks that one of the four transcribers of *Codex B*, i.e., the *Sinaiticus*,

was also the transcriber of *Codex B*; though evidently from different originals.

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The *Codex Ephraim*, usually called Codex O, is an ancient and valuable manuscript. It is what is called a *palimpsest*, or *Codex rescriptus*, i.e., re-written, or containing older writing under more recent. There are other manuscripts of the same kind in existence, which show the vicissitudes through which the venerable documents have passed. In this manuscript the original writing has been washed off, and a portion of the Greek works of Ephraim the Syrian written instead on the vellum. However, by the application of a chemical preparation to the leaves, the older writing was revived; and found to be a portion of the

Septuagint, and nearly two thirds of the New Testament. This precious manuscript, now in the Imperial library at Paris, was brought from the East; it was probably written in the fifth century, but yields evidence of having been occasionally corrected by a more recent hand. It is supposed to have been written in Egypt. It was carefully copied by Tischendorf, and printed in 1843. The lines of this venerable manuscript extend across the page, so that the following fac-simile represents only two half-lines of a portion of 1 Tim. iii. 16; the black letters represent the later writing, and the faded letters the more ancient:—

ΚΟΥ ΤΗΝ ΠΑΝΘΩΤΟΝ
ΚΑΙ ΟΜΟΛΟΓΟΥΜΕΝΩΣ
ΕΧΤΡΟΝΟΝ ΕΡΩΦΑΝΕΡΩ

"And without controversy . . . story, God was manifest."

Tischendorf thinks that the *Codex Ephraim* originally read, in this passage, "who," or "which," instead of "God."

The *Codex Sinaiticus* is a Greek manuscript which Tischendorf obtained in 1859, from the monastery of St. Catherine, on Mount Sinai; and is now in the Imperial Library at St. Petersburg. It contains part of the Old Testament, and the New Testament entire. This

manuscript, which has been more highly spoken of than it deserves, has been published in fac-simile by the emperor of Russia, 1863. This Codex, like the *Codex Vaticanus*, abounds in different readings and omissions; and the great age ascribed to it—the fourth century—may be reasonably questioned. It probably belongs to the fifth century. We give a fac-simile of a portion of this Codex—John i. 18.

ΘΝΟΥΔΕΙΣΩΡΑ
ΚΕΝ ΠΩΠΟΤΕΜ
ΝΟΓΕΝΗΣΘΕΙΤ
ΚΟΛΠΟΝΤΟΥΠΑ
ΤΡΟΣΕΚΕΙΝΟΣΕΞΗ
ΓΗΣΑΤΟΚΑΛΥΤΗ

"No man hath seen God at any time; the only begotten God, which is in the bosom of the Father, He hath declared Him. And this."

It will be observed that this manuscript reads "the only begotten God," instead of "the only begotten Son." This different reading, Alford says, "seems to have arisen from a confusion of the contracted forms of writing the Greek terms for *Son* and *God*." But as this reason will not apply to the Peshito Syriac, which has the same reading, we can only account for the variation by supposing

that "God," in this most ancient version—older by centuries than the most ancient Greek manuscript—ought to be read as in the genitive—"the only begotten of God."

Besides the several uncial manuscripts, of which copies of some of them have been printed, engraved, or lithographed, there are many written in ordinary or smaller Greek letters, called cursive. Some of the cursive manu-

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scripts, though of comparatively recent date, may be of equal authority with the uncial, inasmuch as they may be copies of manuscripts of greater antiquity.* However, of the several copies, it cannot be affirmed that any one is absolutely perfect; the lapse of time, and the numerous transcriptions through which the sacred Writings have passed, would naturally expose them, in some degree, to the inroads of error. Still, on the whole, the integrity of the writings of both Testaments has been remarkably preserved. It is enough to say, that on the revival of learning, copies of the Scriptures were found wherever any books had been preserved; and their wide circulation secured them, not merely from extinction, but generally from corruption.

One of the most remarkable of the cursive manuscripts is that which contains the passage in 1 John v. 7, 8—"In heaven the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth." These few words have given rise to more controversy, since the commencement of the sixteenth century, than any other portion of the sacred Writings. This clause was first printed in the Complutensian Polyglott, in 1514, although not published until 1522; and was evidently translated into Greek by the editors, from the Latin Vulgate. In the first edition of the Greek Testament ever published, which was that of Erasmus, Basle, 1516, this clause does not occur. For not inserting the clause, Erasmus was attacked by Lopez de Stunica, the principal editor of the Spanish Polyglot. Erasmus replied to Stunica, by observing that he had faithfully followed the Greek manuscripts from which he had edited his text; but professed his readiness to insert the clause in another edition, provided but a single Greek manuscript was found to contain it. Such a manuscript, he was afterwards informed, was found in England; upon which Erasmus, although entertaining strong suspicions respecting it, yet, faithful to his word, inserted the disputed clause in his third edition, published in 1522; whence it found its way into all the principal editions of the Greek Testament before the time of Griesbach. This manuscript, called by Erasmus the *Codex Britannicus*, is generally

believed to have been the same with that now in the library of Trinity College, Dublin, called the *Codex Montfortianus*, or *Dublinensis*. This Codex appears to have belonged originally to one Froy, a friar. About 1572, it was owned by Thomas Clement; and was for some time in the possession of Dr. Montfort, before it came into the hands of Usher, who gave it to the College library. This manuscript was evidently written by different hands; and was completed, as it now exists, in the reign of Elizabeth. There are several variations between this manuscript and the text of Erasmus, which may be accounted for, partly on the supposition, that the copy of the passage from the *Codex Britannicus*, made for Erasmus, was not the most correct; and partly from the editorial liberty which Erasmus may have taken with the Copy. In 1834, I examined the *Codex Dublinensis* myself; and my conviction then was that this Codex was comparatively modern, and that the Epistles, at least, were written after the invention of printing, in order to supply Erasmus with the disputed text. Indeed, the passage in question, is evidently a translation into Greek, from the Latin Vulgate. The controverted clause has been also found in a corrupted form, in the *Codex Ottobon.* 296, in the Vatican; which was also written after the invention of printing. Besides this Codex, and that of Dublin, no other Greek manuscript has been found which contains a vestige of this celebrated clause. The clause is also wanting in all the manuscripts of the Syriac, Armenian, and other ancient versions; it is also absent from all the oldest existing manuscripts of the Latin Vulgate, written between the eighth and tenth centuries. Nor has it been cited by a single Greek Father; and it is alike opposed to the authority of the Oriental and Latin Fathers. Such was Luther's view of the clause, that he uniformly rejected it from all his translations. It is inserted in the early English printed translations, but is generally printed either in brackets, or in smaller letters. It was, however, ultimately printed without any marks of doubt. Indeed, the disputed clause is generally looked upon as a gloss or note, which may have been written on the margin or between the lines, and ultimately found its way into the text of most of the later manuscripts of the Latin Vulgate, where it has maintained a position in all the printed copies of that version. However, the most eminent scholars see little reason for receiving the clause as genuine; and

* The number of Greek manuscripts of the New Testament, whose existence is known—complete or portions only—including Lectionaries or Church Lessons, in uncial characters, is 127; in cursive characters, 1,456.

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do not hesitate to say that it is indefensible. Hence, it has been for some time generally omitted in all critical editions of the Greek Testament.

The principal *Ancient Versions*, which illustrate the Scriptures, are those which were made *immediately* from the Hebrew of the Old Testament, and from the Greek of the New Testament.

The *Chaldee Paraphrases*, or *Targums*, are versions or paraphrases of the Old Testament executed in the East-Aramaean or Chaldee dialect, which had long supplanted the ancient Hebrew. These Targums are termed *paraphrases* or *expositions*, because they are rather comments and explanations than literal translations of the original text. The Targums are undoubtedly the most ancient Hebrew books, next to the Scriptures; and being extremely literal, they serve to vindicate the Hebrew text, and often afford important aid in determining the signification of difficult words and phrases. They also reflect considerable light on the Jewish rites, ceremonies, laws, customs, and usages, mentioned or alluded to in both Testaments. There are at present extant ten or eleven of these Targums on different parts of the Old Testament; three of which comprise the Pentateuch, and one the historical books and the prophets; these four are by far the most important. The Targums which have been translated into English are—the Targums of Onkelos, Jonathan Ben Uzziel, and the Jerusalem, on the Pentateuch, by Dr. Etheridge, 1862—68; the Targum, on the Song of Solomon, by Dr. Gill, 1751; and the Targum on Ecclesiastes, by Dr. Ginsburg, 1861.

The *Targum of Onkelos*.—The generally received opinion is, that Onkelos was a proselyte to Judaism, and a disciple of the celebrated Rabbi Hillel, who flourished about fifty years before the Christian era; and, consequently, that he was contemporary with Christ; but some place him in the second century. Some suppose Onkelos to be the same as *Aquila*—Aquila, the translator of one of the Greek versions; while others think that his Targum was executed after the manner of Aquila. His Targum, embracing the five books of Moses, is justly preferred to all the others, both on account of the purity of its style, and its general freedom from idle legends. It is rather a version than a paraphrase, and renders the Hebrew text word for word, and with so much accuracy and exactness, that being set to the

same musical notes with the original Hebrew it could be read or cantilated in the same tone as the latter in the public assemblies of the Jews. The following is a specimen of this Targum—Gen. iii. 10—

“And he said; I heard in the garden the voice of Thy word, and I was afraid, because I am naked, and I hid myself.”

The *Targum of Palestine*, commonly called *the Targum of the Pseudo-Jonathan*,—from being ascribed by many to Jonathan Ben Uzziel, who wrote the much esteemed paraphrase on the prophets. But the difference in the style and diction of this Targum, which is very impure, as well as in the method of paraphrasing adopted in it, clearly proves that it could not have been written by Jonathan Ben Uzziel, who indeed sometimes indulges in allegories, and has introduced a few barbarisms. But this Targum on the Law abounds with the most idle Jewish fables that can well be conceived; which together with the barbarous and foreign words it contains, renders it of very little utility. As the name Jonathan has the same meaning as the Greek Theodotion, some think that the two names designate the same person; while others suppose that the name is merely used to intimate that the Targum is executed after the free manner of Theodotion. However, learned men are unanimous in the opinion that it could not have been written before the seventh, or even the eighth century. Its general character may be learned from the following specimen—Gen. i. 27—

“And the Lord created man in his own likeness; in the image of the Lord created He him, with two hundred and forty-eight members, and three hundred and sixty-five sinews, and clothed him with a skin, and filled him with flesh and blood: male and female in their body created He them.”

The *Jerusalem Targum*.—This Targum which paraphrases the five books of Moses, derives its name from the dialect in which it is composed. It is by no means a connected paraphrase, sometimes omitting whole verses, or even chapters; at other times, explaining only a single word of a verse, of which it sometimes gives a twofold interpretation; and at others, Hebrew words are inserted without any explanation whatever. In many respects it corresponds with the paraphrase of the Pseudo-Jonathan, whose legendary tales and Rabbinical fictions are copiously interspersed throughout, though sometimes abridged and sometimes expanded. It cannot be referred to a date

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earlier than the seventh or eighth century; nor is anything known of the author. The following may serve as a specimen of this Targum—Gen. ii. 15:—

“And it shall be when the sons of the woman shall attend to the law and perform the precepts thereof, they shall prepare to wound thee on thy head and shall kill thee: but when the sons of the woman shall forsake the commandments of the law, and shall not perform the precepts thereof, thou shalt be in readiness and shall bite them upon their heel, and shalt afflict them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O Serpent, there shall not be a remedy; for they shall provide a medicine for one another in the heel, in the end of the heel of days, in the days of King Messiah.”

The *Targum of Jonathan Ben Uzziel*.—This Targum treats on the historical books and the prophets, according to the Jewish classification of the sacred Writings, on the books of Joshua, Judges, Samuel, and Kings, who are termed the *former* prophets; and on Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, who are designated the *latter* prophets. The general opinion is that Jonathan lived a short time before the birth of Christ; but Jahn considers this Targum to be a compilation from the interpretations of several learned men, made about the close of the third or fourth century. This work is far inferior to that of Onkelos. It exhibits a multitude of arbitrary explanations, interpolations, and later views; especially such as tend to the honour of the Pharisees. Yet it frequently adheres closely to the original text, and gives a verbal rendering of it. The following are specimens from this Targum—Isa. lli. 13; Mic. v. 2:—

“Behold my servant, the Messiah, shall prosper.”

“Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.”

The *Alexandrian Greek Version*, generally called the *Septuagint* or *Seventy*, is the most ancient and valuable of the Greek translations of the Old Testament. It is called the *Septuagint*, either from the Jewish fabulous account of *seventy-two* persons having been employed to make it, or from its having been ordered, superintended, or sanctioned by the Sanhedrim. Much uncertainty rests upon the real history of this version, though the date of the translation of the Pentateuch may be referred to the time of Ptolemy Philadelphus, about a.c. 282. It was probably executed at Alexandria. A marked difference of style, and of ability and

fidelity in the execution of different parts, indicates the version to have been the work not of one but of several translators; and to have been executed at different times. Hence, it is not improbable that the remaining books were translated, for the use of the Jewish worshippers, after the erection of the temple at On, where Onias was high priest, in the time of Ptolemy Philometer, about a.c. 180. Still there is no question as to the value of this version; and in so much esteem was it held by the Jews and the early Christians, that it was constantly read in the synagogues and churches. The Septuagint version of the Pentateuch is considered, in a general point of view, a good version of the Hebrew; yet in very many cases it departs from the exactness of the original text. In regard to these departures, it may be observed, that in more than a thousand cases the Septuagint and the Samaritan Pentateuch differ from the Hebrew, and in many cases agree in their differences. Probably, the agreement of the Septuagint and Samaritan, in their departures from the Hebrew text, may be ascribed to the fact that the Samaritan was freely used in the Septuagint. The variations from the Hebrew, in other books of the Septuagint may be fairly attributed, in some cases, to the incompetence of the translators; in others, to the liberties they have taken, in omitting, abridging, adding, and inserting, rather than their having used a Hebrew text, materially different from the Masoretic. Add to this, that the Samaritan and Septuagint each, in the course of being transcribed for several centuries, would receive more or less changes, that might increase the discrepancies between them. The Septuagint translation of Daniel was so faulty that the version of Theodotion is generally published in its stead. However, by this translation of the Scriptures, Divine Providence not only prepared the way for the preaching of the Gospel, but facilitated the promulgation of it by the instrumentality of the Greek language, which became common to all countries conquered by Alexander; and to this version, many of the heathen philosophers were undoubtedly indebted for their most correct notions of the Being and Perfections of God, as well as for their best and purest sentiments of morality.

The two principal Greek manuscripts, which are the bases of the two standard—though, in many respects different—editions of the Septuagint, are the *Alexandrian* and the

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Vatican codices. Grabe's beautiful edition of the Septuagint exhibits the text of the codex Alexandrinus where it was perfect; but where it was defective, as from Psalm xlix. 19 to Psalm lxxix. 12, the passages, with other corrections, were supplied partly from the Vatican edition of 1684, and partly from the edition in the Complutensian Polyglot. A beautiful *fac simile* of the Old Testament portion of the precious Alexandrian manuscript was printed in four vols., folio, 1812—1828.

Of the Vatican manuscript, unwarily called by some "the queen of manuscripts," a *fac-simile* edition of the Old Testament portion is now being printed at Rome, by the Sacred Congregation for the Propagation of the Faith, in four vols. imp. quarto. The old Sixtine or Roman Septuagint, printed at Rome in 1586, was certainly based upon the Vatican manuscript, but is not an exact copy of it. As this manuscript is not only defective in the first forty-six chapters of Genesis, together with some of the Psalms, but, through careless writing, is extremely faulty in many other places, the Sixtine editors completed and amended their edition from other manuscripts.

Nor is the recent Roman edition of the Septuagint, edited by the late Cardinal Mai, and said to be "from the most ancient Vatican Codex," a faithful copy of that manuscript. It is indeed surprising that this long-expected edition, which is said to have cost the Cardinal thirty years of labour, printed in 1838, in four magnificent quarto volumes—the New Testament forms the fifth—and published at Rome in 1857, should be executed in such a very careless and unsatisfactory manner. Indeed, the printers, instead of printing directly from the original manuscript, or from a correct transcript, appear to have printed from the old Sixtine edition; and then Mai corrected the proof pages from the Vatican manuscript, and from other codices, according to his judgment. Many of the typographical errors in this edition have been corrected, by erasing the superfluous letters, and supplying those that were deficient with a pen and ink, and by lists of errata; but still errors abound, to show in what a slovenly manner the work has been executed. Mai's edition contains some different readings from the Sixtine edition. In Gen. v. 25, the Sixtine edition reads, "And Methuselah lived one hundred and sixty-seven years, and begat Lamech." But Mai's edition reads like the Alexandrian codex, and with the Hebrew, "And Methuselah lived an hundred and

eighty and seven years, and begat Lamech." The Septuagint was ably translated into English in America, by *Mr. Thompson*, 1808; also by *Sir L. C. Lee Brenton*, London, 1844; and still more recently a portion by the *Hon. H. E. J. Howard, D.D.* The following is a specimen of the Septuagint in its variation from the Hebrew—Deut. xxxii. 43:—

"Rejoice ye heavens together with Him; and let all the angels (or sons) of God worship Him. Rejoice ye Gentiles with His people; and let the children of God be strengthened in Him; for He will avenge the blood of His children; He will avenge, and repay judgment to His adversaries; and those who hate Him will He recompense; and the Lord will purge the land of His people."

Besides the Septuagint, there are several other Greek versions of the Old Testament, made from the Hebrew, with the design of being more correct and pure in style than the Septuagint. They are, the version of Aquila, the version of Theodotion, the version of Symmachus, the three anonymous versions in Origen's Hexapla, and the version preserved in St. Mark's library at Venice. These versions, with the exception of the last, were executed in the second and third centuries of the Christian era. Concerning the date of the last, nothing certain is known; it has been dated from the sixth to the twelfth century by critics. There appears to have been also a portion of a Greek version, made from the Samaritan Pentateuch; and another made from the Latin translation of Jerome. Only fragments of all these versions are now known; they have been collected and published by Montfaucon, Morin, Scharfenberg, Bahrdt, Ammon, and Villosion; but they are too scanty to be of much critical value.

The *Samaritan Version* is a translation of the Samaritan Pentateuch into the proper Samaritan dialect. This version is very ancient, having been made at least before the time of Origen, and not improbably in the second or third century. It is, on the whole, very literal, and close to the original; and what is very remarkable, is almost exactly the counterpart of the original Hebrew-Samaritan codex, as it now exists, with all its various readings, though occasionally paraphrasing in the manner of the Targums. It is chiefly valuable as one of the best means of becoming acquainted with the Samaritan dialect, which has so few remains, and has been so long extinct as a spoken language.

Besides this version, there is also one made

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by Abu Sald, in the eleventh century, into the Samaritan Arabic dialect, that is the Arabic as spoken by the Samaritans. The translator appears to have been a man of talents; and he has often hit, in a very happy manner, upon the best way of expressing the real sentiment of the original text in difficult passages.

The *Syriac Version*, usually called the *Peshito*—*simple, literal, or verbal*, is the most literal of all the ancient translations of the Old Testament. It was probably the work of a Syrian Christian, about the middle of the second century. It was evidently translated from the original Hebrew, with an eclectic use of the Greek, and more seldom of the Chaldean version. The following is a specimen of the Syriac in its variation from the Hebrew—Gen. xxxvi. 24:—

“Anah that found the waters in the wilderness as he fed the asses of Zibeon his father.”

The *Syriac Version* of the New Testament, also called the *Peshito*, appears to have been translated about the same time, or not long after the Old Testament. It was translated from the Greek; and on account of the elegance and general fidelity with which it has been executed, it is said to be the very best translation of the New Testament among the ancient versions. This justly celebrated version comprises only the four Gospels, the Acts of the Apostles, the Epistles of Paul, including the Epistle to the Hebrews, the first Epistle of John, Peter's first Epistle, and the Epistle of James. The history of the woman taken in adultery, (John viii. 1—11,) and the celebrated passage in 1 John v. 7, are both wanting in this ancient version. However, an ancient Syriac version of the second Epistle of Peter, the second and third of John, that of Jude, the Apocalypse, and the narrative contained in John viii. 1—11, is added to some editions of the *Peshito*.

The *Philoxenian* or *Syro-Philoxenian Version*, derives its name from Philoxenus, Bishop of Hierapolis in Syria, A.D. 488—518. This version, though made immediately from the Greek, is greatly inferior to the *Peshito*, both in the accuracy with which it is executed, and also in its style. This latter Syriac version was revised in the following century by Thomas of Harikel; hence it is sometimes called the *Hariclean recension*. In this form it has come down to us. This version, however, is not devoid of value for critical purposes.

Besides these Syriac versions, there are fragments of a recension of the four Gospels

differing, in some respects, from any Syriac translation previously known. These venerable remains were brought, with other manuscript treasures, from the Nitrian monasteries in Egypt. They have been carefully edited and translated by Dr. Cureton, and published in 1858. The learned editor believes this version to be more ancient than even the venerable *Peshito*. However, it not unfrequently happens that such coincidences of words and rendering occur in the Nitrian or Curetonian Syriac, as to show, that the translator was not either ignorant of, or wholly independent of the aid of the venerable *Peshito* Gospels. The version called *Karkaphensian*, i.e., *monasticon*, is merely a recension of the *Peshito* Syriac version of the Old and New Testaments; probably made in the tenth century, for the use of the Jacobite Christians.

The *Arabic Version* of R. Saadias Gaon, who died in A.D. 942, covers, so far as it is known, the Pentateuch, Isaiah, and Job. It was made from the Hebrew; and contains, along with the earlier tradition, much also which is the result of independent thought and study, though indeed often subtle and forced. The vulgar Arabic version of the Pentateuch, published by Erpenius, was translated from the Hebrew by an African Jew, in the thirteenth century. Besides those, there are other Arabic versions of several books, as Genesis, Joshua, the Kings, Nehemiah, Daniel, and the Psalms, made immediately from the Hebrew. There are also versions of the Prophets, Psalms, Ezra, the writings of Solomon, and other books, made from the Septuagint; and the books of Job, Chronicles, Samuel, Judges, Ruth, part of Kings, two copies of the Psalms, and two of the Pentateuch, made from the *Peshito* or old Syriac version, either by Jews, Samaritans, or Christians. There are many Arabic versions of the New Testament, which are supposed to have been made between the seventh and the eleventh centuries, some of which were made from the Greek text, while others have been made from the *Peshito* Syriac; and others again have been revised by the *Memphitic*, and even by the Latin Vulgate.

The *Persic Version* of the Pentateuch appears to have been translated from the Hebrew, by Jacob Ben Tawus, a Jew, probably in the ninth century. The writings of Solomon were also translated from the Hebrew; while the two translations of the Psalms have been derived from the Latin Vulgate. There are

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two Persic versions of the four Gospels, one made from the Peshito Syriac, and the other from the Greek.

The *Ethiopic*, the two *Egyptian—Memphitic* and *Sahidic or Thebaic*—and the *Armenian* versions of the Old Testament were made from the Septuagint; the latter is said to have been subsequently altered according to the Peshito, and, probably to the Latin. The *Ethiopic*, the *Memphitic*, and *Thebaic* versions of the New Testament are from the Greek. The *Armenian* was also translated from the Greek, with the occasional introduction of readings from the Peshito Syriac.

The *Vulgate Version* is the appellation usually given to the common Latin translation of the Scriptures. After Christianity had extended itself in the West, a Latin version of the Old Testament was made from the Septuagint, and of the New from the original Greek. This translation was called *Vulgata*—common, popular, and in modern times is often called the *Italic* or *Itala*. Several fragments of this ancient version are still extant. As the manuscripts of this old version had become by degrees very much corrupted a revision was undertaken, in A.D. 383, by Jerome. However, while thus employed in the revision of the ancient *Vulgate*, Jerome, whose knowledge of the Hebrew was very respectable, ventured to commence also a new version of his own, out of the original Hebrew, which he completed in A.D. 405. While engaged in this work, he enjoyed the oral instruction of learned Jewish Rabbins in Palestine, and availed himself of all the former Greek versions, and of the Hexapla of Origen. He also translated the New Testament from the original Greek. This version, which surpasses all the preceding in usefulness, did not at once meet with the anticipated general reception; nevertheless, it maintained itself along with the ancient one; and at length, in the seventh century, supplanted it almost entirely.

At the Council of Trent, in 1546, the Latin Vulgate was declared to be the standard version of the Roman community, and to be of equal authority with the original Scriptures. The great value of this version, which among Protestants has been underrated, from the circumstance of its being so highly regarded by the Romanists, arises from its extreme antiquity. Having been made from manuscripts older than most now extant, this translation may fairly be considered as equivalent to a manuscript of the fourth century.

The vast influence exercised by the Vulgate is seen from the fact, that by far the greater part of the current theological terms are derived from it. Predestination, justification, sanctification, regeneration, salvation, propitiation, redemption, reconciliation, satisfaction, mediator, election, grace, repentance, revelation, inspiration, scripture, sacrament, communion, and priest, are terms—most of which were devoted to new and holy use—which show that the Vulgate has left its mark both upon our language and upon our thoughts. Even "baptism," though a Greek term, comes to us from the Latin.

The copies of the Vulgate, from repeated transcription, had become exceedingly corrupt; so that even the Tridentine Council did not fix upon any one edition as the standard. Indeed, the Vulgate at present consists of different elements; the Psalms, and most of the Apocryphal books, being from the ancient *Itala*, and the rest from the latter *Vulgate*. The popes, however, have taken great pains to obtain as correct a text of the Vulgate as possible: thus, in 1590, under Sixtus V., appeared the *Editio Sixtina*, which was declared to be the standard for all future editions. But many errors being discovered in it, even before its publication, which they attempted to remedy by erasing, pasting over the faulty words and the like; the popes purchased up and destroyed all the copies, as far as possible. In 1592, a new standard, the *Editio Clementina* was published, which differed much from the Sixtine edition. And in the following year, 1593, Clement VIII. prepared another edition, which sustained many alterations: and this still retains its authority. The following is a specimen of the reading in the Latin Vulgate—Job xxvi. 8, 6:—

"Behold the giants, and those who dwell with them, groan from under the waters. Hell is naked before Him, and perdition hath no covering."

The London Polyglot Bible, by Dr. Walton, in six volumes, folio, 1657, still continues to be the great treasury for the Biblical student. This noble work leaves the Complutensian, 1490, the Antwerp, 1572, and the Parisian, 1645, Polyglots far in the shade; and scholars of later years, with all the advanced critical apparatus, have not been able to produce anything like it. The first volume, containing the Pentateuch, exhibits, beside the valuable Prolegomena, the Hebrew text with a Latin interlinear version, the Latin Vulgate; and the Septuagint—the

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Roman edition of 1684, with various readings from the Alexandrian manuscript, the Syriac, the Targum of Onkelos, the Samaritan text, the Samaritan Version, the Syriac, and Arabic, each having a Latin translation. The second volume, containing the historical books from Joshua to Esther, exhibits the Hebrew text as before, the Latin Vulgate, the Septuagint, the Syriac, the Arabic, and the Targum of Jonathan. The third volume gives the books from Job to Malachi, and contains the Hebrew text as before, the Latin Vulgate, the Septuagint, the Syriac, the Arabic, the Targum on Job, the Psalms in Ethiopic, and the Targum of Jonathan on the Prophets. The fourth volume exhibits the Apocrypha in Greek, Latin, Syriac, and Arabic,—the books of Judith and the Maccabees only in the first three,—with a two-fold Hebrew version of the book of Tobit. In an appendix to this volume we have the Targum of Jonathan Ben Uzziel, the Jerusalem Targum, and Persian Targum or Version of Tawus, on the Pentateuch. The Targum on the books of Chronicles does not occur in the Polyglot, but it was published in a separate volume, in 1715. The fifth volume contains all the books of the New Testament in Greek—the text of Stephens, 1550—with a Latin interlinear translation, and various readings from the Alexandrian manuscript; the Latin Vulgate, the Syriac, the Arabic, and the Ethiopic versions, with the Persian four Gospels, accompanied with Latin translations. The sixth volume contains the various readings and Critical Remarks, furnished by many of Dr. Walton's assistants in the work. As a supplement to the Polyglot, the Heptaglot Lexicon, by Dr. Castell, 3 volumes, folio, 1669, is indispensable. This great work is a comprehensive Lexicon of the Hebrew, Chaldee, Syriac, Samaritan, Ethiopic, and Arabic languages, to which is added a Persian Lexicon.

One of the most convenient and accurate editions of the Hebrew Bible is that of *Michaelis*, Halle, 1770, 2 vols. 4to, also 8vo; or the second edition of Hahn's text, Lipsae, 1832, 1 vol. 8vo. To which may be added the Hebrew Lexicon by *Gesenius*, 1848. The editions of the Greek New Testament, by Lachmann, Tischendorf, Bloomfield, Alford, Hansell, and Tregelles, may be consulted with advantage; but they are chiefly valuable for the notes and critical apparatus. For manual use we prefer a conservative text, as given in the editions of Stephens and the Received Text. As a manual Greek Testament, the beautiful and correct edition, with a

fine collection of various readings from ancient manuscripts,—revised by the celebrated critic, J. J. Wetstein, and printed by H. Wetstein, Amsterdam, 1785, will be found invaluable. *Scrivener's* edition of the Text of Stephens, with the principal various readings from the editions of Beza, the Elzevir, Lachmann, Tischendorf, and Tregelles, Cambridge, 1873, is also a beautiful, correct, and most useful book. The Greek Lexicons of Robinson and Cremer are indispensable to the student.

In addition to the ancient versions, the student will find it occasionally to his advantage to consult the Apocryphal books, as they not only give the peculiar views of the writers, but are frequently useful in the explanation of words and phrases in the languages in which they were written. Most of the Apocryphal books, though by unknown authors, are very ancient; but they were not admitted by the Jews into the canon of the Old Testament, either because they had no Hebrew original—being written after the Hebrew canon was completed—or because they were regarded as not Divinely inspired. The most important of the Old Testament Apocryphal books stand in the Septuagint and in the Latin Vulgate as canonical; others stand at the close of these versions. No part of the Apocrypha is quoted, or even alluded to, in the New Testament, nor in the works of Philo or Josephus. Besides these, several other ancient books and fragments, which have been deservedly rejected from the sacred canon, were collected and published by *Fabritius*, in his "Codex Pseudepigraphus Veteris Testamenti," 2 vols. 8vo., 1741. Mr. Whiston, in his "Collection of Authentic Records," 2 vols., 1777—8, also published several of these ancient fragments. Dr. Laurence published the Ethiopic versions of the books of Enoch, the Ascension of Isaiah, and the first book of Ezra. Those apocryphal productions, ascribed to Christ and His disciples, were written long after the time of the Apostles, and are mostly of a legendary character. A list of most of them may be seen in *Toland's* "Amyntor," 1699. Most of these spurious fragments were collected and published by *Fabritius*, in his "Codex Apocryphus Novi Testamenti," 3 vols. 8vo., 1719—43. This work, with additions by Thilo and others, was republished by Dr. Giles, London, 1852. English translations of some of these early forgeries will be found in the works of Jones Lardner, Whiston, Cotton, and Laurence.

It may be proper to name here also the work

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of Flavius Josephus, the Jewish historian, as his writings have a direct bearing upon the facts of Scripture. He was born at Jerusalem, A.D. 37. His "History of the Jewish War" was written originally in Hebrew, but afterwards translated into Greek. His "Jewish Antiquities" is likewise an excellent work. It contains the history of the Jews from the earliest times till near the end of the reign of Nero. His two books on the Antiquity of the Jewish People contain valuable extracts from more ancient historians. Oerthur's edition, 3 vols., 8vo., 1781-5, is valuable. The English translation by Whiston is tolerable. But the "History of the Jewish War," translated by the late Dr. Traill, 2 vols., is indispensable. To these may be added the writings of Philo, the learned Jew. He was born some years before Christ, in Alexandria. He was popular in the reign of the Emperor Caligula. He was a man of great learning and industry, and well acquainted with Greek philosophy and literature. Though he was not satisfied with the literal sense of the Mosaic law, and mingled Platonic dogmas with the Scriptures, yet his writings are useful for those who would learn the style of philosophy at that time in Alexandria.

We may also notice here the *Talmud*—doctrine, a work containing an enormous collection of traditions, illustrative of Jewish laws and usages. It consists of two parts, the *Mishna*—second law, and the *Gemara*—completion or doctrine. The *Mishna*, which consists of six parts, is a collection of the traditions of the Jews, or their oral law, compiled by Rabbi Judah, surnamed the *holy*, about A.D. 150. Of the *Gemara*, there are two sorts; the one is called the *Jerusalem Talmud*, which Rabbi Jochanan collected together, about A.D. 230: the other is called the *Babylonian Talmud*, which was begun by Rabbi Assi, A.D. 367, and finished by Ravina, about A.D. 500. The former was written for the use of the Jerusalem Jews; the latter for those in Babylon and other parts, and is most esteemed. The *Talmud* contains the disputations and decisions of the Jewish doctors upon the *Mishna*. Several editions of the entire *Talmud* have been recently printed.

We have now passed, in review, the main branches of study, which constitute the department of Biblical Literature, and furnish the sources and materials from, and with which, the interpreter is to illustrate the oracles of God. A due acquaintance with all these may be said to compose his *objective* qualifications; being such as are drawn from without himself.

As to what relates to the inner man, the disposition of the mind, which we may term his *subjective* preparation, as Dr. Robinson has well observed, "all aids and qualifications will be in vain to the interpreter, without the spirit of prayer, and of humble reliance on the Divine assistance. Without this spirit, the human heart and human mind are of themselves prone to wander from the truth in Divine things, and to set up human judgment and human authority above the revealed will of the Most High. The ancient Jews clung to the *letter* of their law, which they understood better than we can, but they failed to imbibes its *spirit*. So the interpreter of Scripture, who rests merely on the support of human learning, will abide in the letter, while the spirit must ever remain beyond his comprehension. 'The natural man,' says Paul, 'receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, seeing they are spiritually discerned: but he that is spiritual, judgeth all things.' The truth here propounded by the Apostle, applies to the interpreter as well as to the hearer of the Scriptures; and unless he can stand the trial, even 'though he might speak with the tongues of men and of angels; though he might have the gift of prophecy and understand all mysteries, and all knowledge; yet without the spirit of love, he would be nothing,' and his teaching becomes only as 'sounding brass, or a tinkling cymbal.' It may be asked, why this spiritual frame of mind should be necessary for the interpretation of the Bible, more than of any other book? We may reply: Because it is the main object of the Bible to describe and to inculcate just this spirit and this spiritual frame; and, therefore, if the interpreter do not possess it, if he do not know it in his own heart and experience, how can he appreciate and explain it, as it lies upon the pages of Scripture? How can he, who has no ear nor soul for music, sit in judgment upon the thrilling productions of the mighty masters of harmony? How can he who has no taste nor talent for mathematical science, soar with Newton and Laplace through the regions of unlimited space, and trace out, with them, the laws that bind together the remotest worlds, as they float in the realms of ether? Just so, 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him.' He that would discern and teach the things of God, must himself be taught from on high."

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SECTION VI.

Anglo-Saxon Versions—The several Early English Versions.

By whom Christianity was first introduced to the shores of Britain, historical research has not been able satisfactorily to discover. Whether the knowledge of the "common salvation" was brought to our island-home by an Apostle, or by some other missionary, or, as some think, by Christian merchants from the ports of Asia Minor, or even by Greek soldiers in the Imperial armies, who had embraced the Christian faith in the East, so much, however, is certain, that it was not received from the capital of the empire. The early British churches were all formed after the Eastern type, and not after the Western, whose centre was in that Imperial Rome whose yoke the Britons detested. Hence, at an early period, at least portions of the New Testament would be circulated in Latin, the language of the conquerors, and not improbably in Greek, among the troops drafted from the East; and these, judging from the aggressive nature of Christianity, would speedily find their way among the infant churches in the vernacular languages of the British islands. Even Chrysostom affirms, "Though thou visitest the Ocean and these British islands, though thou saillest to the Euxine Sea, and travellest to the southern regions, thou shalt hear all men, everywhere, reasoning out of the Scriptures, with another voice indeed, but not with another faith, with a different tongue, but with an according mind." And what the venerable Bede says of his own time, respecting Britain, will be true of ages before his time: "That in the language of five nations, it searched out and acknowledged one and the same acquaintance with the highest truth and with real sublimity; to wit, of the Angles, the Britons, the Scots, the Picts, and the Latins." Undoubtedly, in the lapse of ages, and from the ravages of war, the most ancient vernacular versions have perished; while the oldest fragments that remain are in the language of the Saxon conquerors. Even under the Danish kings, all laws and edicts were promulgated in Anglo-Saxon; and this language continued to be used till the time of the Norman conquest, when it was superseded by the Anglo-Norman and the old English.

Though our Anglo-Saxon ancestors early possessed translations, chiefly from the Latin, of at least portions of the Scriptures, the first

attempt with which we are acquainted is the rude but interesting poem ascribed to *Cædmon*, a monk of Whitby, in the seventh century. This work, which contains the leading events of Old Testament history, renders several passages with tolerable fidelity; but the epic and legendary character of the composition preclude it from being ranked among the versions of Holy Writ. This work was succeeded in the following century by the Anglo-Saxon Psalter, said to have been translated by *Aldhelm*, bishop of Sherborn, who died in 709; the first fifty Psalms are in prose, the others in verse. About the same period, *Guthlac*, the first Saxon anchorite, is reported to have translated the Psalms. The next labourer in the field was the Venerable *Bede*, who turned the Apostles' creed and the Lord's prayer into Anglo-Saxon. He also translated the Gospel of John, and completed it just as death put an end to his learned labours, in the monastery of Jarrow, on the south bank of the Tyne, A.D. 735. The close of the next century probably produced the celebrated *Durham Book*, containing the four Gospels in Anglo-Saxon, written between the lines of a much earlier Latin copy, by *Aldred*, a priest. The following is the Lord's prayer from this version—Matt vi. 9—13:—

"Fader uren thu arth in heofnum, sic gehalgud noma thin: to cymeth ric thin; sic willo thin sumis inheofne & in eorþo; hlaf usene ofer wistlic sel us to dag; & forgef us scylda usna suseus forgefoun scyldgum usum; and ne inled us in costunge uh gefrigusich from ylla."

The *Boothworth Gloss*, having the Anglo-Saxon word placed over the corresponding Latin was probably executed about the same period, by *Oswin*, aided by *Farna*, a priest at Harewood. About this time, *Aldred* the Great set at the head of his laws an Anglo-Saxon translation of the Ten Commandments, with such of the Mosaic injunctions from the xxi. xxii. and xxiii. chapters of Exodus as were most to his purpose. He is also said to have entered upon a translation of the Psalms, which he did not live to finish. Next in order come some fragments of an imperfect interlinear version of the book of Proverbs. Similar glosses were made on the Psalter; also, on the Canticles of the church, the Lord's prayer, and other portions of Scripture. In the latter part of the tenth century the monk *Ælfric* translated—omitting some parts and greatly abridging others—the Pentateuch. *Joahna*, Judges, a portion of the Books

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of Kings, Esther, Job, Judith, and the Maccabees. He also drew up, in Anglo-Saxon, a brief account of the books of the Old and New Testaments; and, by the texts and quotations used in his homilies, he contributed greatly to the knowledge of the Scriptures. A third Anglo-Saxon version of the four Evangelists, of which there are two copies, and a few copies of the Psalms, appear to have been executed at a later period, probably but a little before the time of the Norman Conquest. With these, the series of Anglo-Saxon translations of parts of Scripture would seem to end; though it is not improbable that other portions of Scripture were translated which have not come down to us.

Before the middle of the eleventh century the language of Cædmon and Bede had undergone important changes, probably through the influence of Edward the Confessor, and his Norman associates, among whom he had been educated. At the period of the Conquest, A.D. 1066, the Norman began rapidly to revolutionise the old Anglo-Saxon language. Soon after this period, a version of the Gospels appears to have been made, of which there are three copies; and it is difficult to determine whether they are to be assigned to the Anglo-Saxon or the Anglo-Norman class of literary remains. Before the year 1200 the Anglo-Normans had translated into their own dialect in prose, the Psalter and Canticles of the church; and towards the middle of the following century appear to have possessed not only a history of the Old Testament in verse, as far as the end of the books of Kings, but also, it is supposed a prose version of a great part of the Bible. Nevertheless, the Anglo-Saxon versions and glosses of the Gospels, and other portion of Scripture remained long after in partial use.

The earliest essays of Biblical translation assumed in early English, as in most other languages, a poetical form. The *Ormsium*, written perhaps at the commencement of the thirteenth century, is a paraphrase in verse of the narrative of the Gospels and Acts of the Apostles. The Biblical poem called "Southele" was probably written about the same period. To a later period of the same century belongs the poem reciting the principal events in the

books of Genesis and Exodus. Apparently coeval with this is the metrical version, from the Gallican Psalter* of the whole book of Psalms. In some manuscripts a version is found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. We give from the Cambridge manuscript the 100th Psalm, as a specimen of this ancient English version:—

"Mirthes to god al erthe that es,
Serves to lound in fainnes.
In go yhe al in his siht,
In gladnes that is so brith.
Whites that lound god is he thus,
He us made and our self noht us,
His folke and shep of his fode:
In gos his yhates that are gode:
In schrift his worches belive,
In ympnes to him yhe schrive.
Heryhes his name for lounde is henda,
In all his merci do in strende and strande."

We also give from the British Museum manuscript the revised translation, which, we may venture to say, is one of the most elegant productions of the age in which it was written.

"Mirthes to laerd al erthe that es,
Serves to laerd in fainnes.
Ingas of him in the sight
In gladeschip bi dai and night.
Wite ye that laerd he god is thus,
And he us made and ourself noht us,
His folk and schepe of his fode:
Ingas his yhates that er gode:
In schrift his porches that be,
In ympnes to him schrine yhe.
Heryes oft him name swa fre,
For that laerd soft es he.
In euermore his merci esse,
And in strende and strende his sothnesse."

The earliest version in English prose of any entire book of Scripture is the book of Psalms, translated by William de Schorham, vicar of Chart Sutton, in Kent. The translation is generally faithful and literal. The following is a specimen of this version—Ps. xxiii. 1.—4;—

"Our Lord governeth me and nothing shal
defailen to me; in the stede of pasture he sett
me ther. He norised me vp wether fyllynge;
he turned my soule fram the foudre. He led
me vp the bristiyets of riythfunes, for his
name. For yif that ich haue gon amiddes of
the shadowe of deth. Y shal nougt douten
inela, for thou art wyth me. Thy disciplin
and thyn amending comforted me. Thou

* The Gallican Psalter is Jerome's more correct Latin translation from the Septuagint, filled up where the Greek was faulty from the Hebrew. It was drawn up in A.D. 389; and is not to be confounded with the Hebrew Psalter, i.e. Jerome's translation from the Hebrew, made A.D. 391. The Gallican Psalter obtained first in Gaul, about A.D. 500; whence it passed over into England before A.D.

567. The old translation of the "reading Psalms," in the Book of Common Prayer, is taken in a great measure from the Gallican, with many corrections from the Hebrew, first by Coverdale, 1534, and again in the Great Bible, 1539, and last of all by Bishops Tunstall and Heath in their revision of Cranmer's Bible, 1540. Durell Keble's *Anglican*, vii. p. 564.

madest radi grace in my sight; oysyns hem that trahlen me. Thou makest fattymn hened wyth mercy; and my drynke makand drunken ys ful clere. And thy merel shal folwen me, alle dales of mi lif. And that ich woome in the hous of our Lord, in lengthe of dales."

Schoram's version of the Psalms could scarcely have been completed, when another was undertaken by Richard Rolle, chantry priest at Hampole, near Doncaster, who died 1349. Of this work of Rolle, to which he subjoined a commentary, there were copies which differed from each other, showing that the original must have been altered to some extent. The following is a specimen of this version—Ps. lxxix. 1—6:—

"God, gens come in thin heritage; thei filed thi holy tempel, thei sette Jerusalem in kep-
pyng of appals. Thei sette the dyande bodies of thi seruantes mete to the fowles of the lyft; flesche of thi halowes to bestis of erthe. Thei spille hore blode as watir in vmgong of Jerusalem; and none was for to graue, hade we are reprote to oure neighbors; skornynge and heching to alle that in oure vmgong are. Howe longe, Lord, shalt thou be wrothe in ende; kyndelt shal be thi luf as fire. Heide, or let, thi wrathe in gens that thes not knew; and in kyngdoms that thi nome incald not."

All these versions were made from the Latin; and a few other venerable relics still exist in manuscript, in the public libraries of the kingdom. A few of them have been printed as objects of literary curiosity.

Hitherto, notwithstanding the numerous fragmentary portions, no complete copy of the Scriptures, either in Anglo-Saxon or in English was known to be in existence. The assertion of Sir Thomas More, that "both the Old and New Testaments had been translated into English long before the days of Wycliffe has never yet been proved to be correct. It was not till about the year 1382, that our language was enriched with a complete copy of the Scriptures, by the hands of Wycliffe and his coadjutors, not improbably with the aid of other fragmentary portions then existing. This translation was made from the Latin Vulgate, collated with other old copies. For several centuries there had occasionally been found, in England some scholars acquainted with the Hebrew and Greek languages; and, though Wycliffe occasionally introduces Greek words in some of his writings, yet it seems scarcely probable that the knowledge of Greek possessed by him was at all sufficient to enable him to translate from that language. Hence if the Bible must be translated at all, it must be from the Latin. It belonged to a later and more critical

age to use the originals in forming vernacular versions of the Scriptures.

The translation of the New Testament was probably the work of Wycliffe himself. During its progress, the Old Testament was taken in hand by one of Wycliffe's coadjutors; and, from a note written in one manuscript, at the end of a portion of the book of Baruch, the translation is assigned to Nicholas de Hereford. Not unlikely the cause of this manuscript, and also of another which is probably a copy, suddenly breaking off in the book of Baruch, was the summons which Hereford received to appear before the Synod in 1382. The translation was evidently completed by a different hand, not improbably by Wycliffe himself. However this may be, he was the individual through whose energy the earliest translation of the whole Bible into the English language had been carried on and executed. Many of the peculiarities of this translation are to be attributed to the phraseology of the time in which Wycliffe lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. No part of the original version by Wycliffe himself was printed, excepting the Song of Solomon by Dr. A. Clarke, in his Commentary, until 1848, when Mr. L. Wilson published the New Testament in a beautiful Black letter quarto volume. More recently, the entire Bible, accompanied with Purvey's revision, has been published. The following is a specimen of Wycliffe's translation—Gen. iii. 7. 8: Luke viii. 31—33:—

"And the eizen of both ben openyd; and whanne thei knewen hem alif to be nakid, thei soweden to gidre leenes of a fige tree, and maden hem brechia. And whanne thei herden the voys of the Lord God goynge in paradis at the stynnyng after myd dal, Adam hid hym and his wif fro the face of the Lord God in the myddel of the tree of paradis."

"And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse. Forsothe a flock of manye hoggis was there leseywng in an hill, and thei preiden him, that he schulde suffre hem to entre in to hem. And he suffride hem. Therefore fendis wenten out fro the man, and entride in to hoggis; and with bre the floc wente hedding in to the lake of water, and was stranglid."

As Wycliffe's translation was completed in a comparatively short space of time, and necessarily possessed blemishes incident to a first edition, it is not surprising that a revised

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version was contemplated even in the lifetime of Wycliffe himself. Accordingly, about the year 1388, not more than four years after the death of Wycliffe, the revision was accomplished, but with few substantial differences of interpretation, by Purvey, who had been Wycliffe's curate, and after his death, became the leader of the Lollard party. Purvey's revision rendered the version more correct, intelligible, and popular; and caused the earlier translation to fall into disuse. Copies of this revision were rapidly multiplied; and even now, more than one hundred and fifty copies of the whole or part of Purvey's Bible are in existence. The following is a specimen of Purvey's version—Gen. iii. 7, 8; Luke viii. 31—33:—

"And the isen of bothe weren opened; and whanne thei knewen that thei weren nakid, thei sewiden the leenes of a fige tre, and maden brechis to hem self. And whanne thei herdren the vois of the Lord God goynge in paradys at the wynd after myddal, Adam and his wiff hidden hem fro the face of the Lord God in the middis of the tre of paradys."

"And thei preyden him, that he schulde not comaunde hem, that thei schulden go in to helle. And there was a flock of many swyne lesewunge in an hill, and thei a preleden hym, that he schulde suffre hem to entre into hem. And he suffride hem. And so the deuells wenten out fro the man, and entriden in to the swyne; and with a birre the flock wente heed-lyng in to the pool, and was drenchid."

Notwithstanding the prohibitory constitutions of Archbishop Arundel, in 1408, and the high price of manuscripts, both versions were extensively multiplied; they contributed largely to the religious knowledge which prevailed at the commencement of the reformation, and probably hastened that event. In the year 1420, the price of one of Wycliffe's Testaments was not less than *four marks and forty pence*, or £2 16s. 8d., equal to £45 6s. 8d. now, taking sixteen as the multiple for bringing down the

money at that time to our standard. It is somewhat remarkable that the revised version by Purvey has been taken until recently for Wycliffe's own translation, and as such, the New Testament portion was published by Lewis, 1781; by Baber, 1810; and again by Bagster, in his English Hexapla. It is, however, now known that the most ancient version is Wycliffe's, and the revised or more modern one is by Purvey. These two earliest English versions of the entire Bible by Wycliffe and Purvey, were printed, column by column on the same page, with various readings from the several manuscripts, in four splendid quarto volumes, under the care of the Rev. J. Forshall and Sir F. Madden, Oxford University Press, 1850.

The period between the time of Wycliffe and Tyndale was one of the most extraordinary in the history of human progress. The circulation of Wycliffe's version, and that of his reviser, Purvey, in manuscript, was the sowing of seed destined to yield a mighty harvest. The downfall of the Eastern empire in 1453, contributed to the revival of learning, by scattering learned Greeks, who carried with them manuscript treasures from Constantinople. And the printing-press, a new power, capable of multiplying the resources of the inquirer to an indefinite extent, contributed immensely to revolutionize society throughout Europe. The Latin Vulgate was the first book ever printed. This noble book, usually called the *Mazarine Bible*, was printed at Mentz, i.e., Mayence, by Gutenberg, probably aided by Fust; it appears to have been begun in 1450, and occupied four or five years in printing. We give, from the copy in the British Museum, in which the capitals are coloured red, a facsimile of a portion of this beautiful book—the first fruits of the press:—1 Sam. xix. 1, 2—

XIX

Locur⁹ ē autē saul ad yonathan
filium suum et ad omnes suos
suos: ut occideret david. Porro yona-
thas fili⁹ saul: diligebat david ualde.

"And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David."

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Before the end of that century, above a thousand printing presses* were vigorously employed in, at least, two hundred and twenty different places in Europe, and the Scriptures were printed, not only in Latin, but in the original Hebrew and Greek; thus providentially preparing for setting forth the Inspired Oracles in the vernacular tongues. In England, however, the operation of the press was slow. In vain do we look over the list of works by Caxton, the father of the press in this country, for a copy of any portion of the Scriptures. The earliest attempt at giving forth any portion of the Scriptures in print in English, was a translation and exposition of the seven penitential Psalms, in 1505, by Fysher, the Romish Bishop of Rochester; and even this seems to have been printed on the Continent, though published at London.

But the coming man was preparing for action, whose noble work in numerous editions from the press, should not only take the precedence, but be the source of all that is valuable in the institutions, establishments, or local interests within our shores. The instrument in the hand of God for translating the New Testament, and a great part of the Old, out of the original tongues into English, was William Tyndale. But in England Tyndale could find no place where he could print his translation of the New Testament. In the year 1524, he passed over to Hamburg, where he is said to have published the same year the Gospels of Matthew and Mark. As, however, no fragment of this first fruit of Tyndale's labour is known to be remaining, we suspect that it is merely another reference to the existing fragment, printed at Cologne. About the middle of the year 1525,† Tyndale, with his assistant Boye, was at Cologne, actually engaged in bringing his first English New Testament, in quarto, through the press. When the sheets were printed as far as the signature K, the printer, through the influence of Cochlaeus, a Romish deacon, was interdicted from proceeding further with the work. Tyndale and his assistant snatched away some of the printed sheets, and fled to Worms. In this

city, Tyndale immediately printed an octavo edition of his Testament; then, it is said, he completed the quarto which had been interrupted, and published both editions at the close of 1525, or early in 1526. The only relic of the precious old quarto, which was the first partially printed New Testament, for we are inclined to think that it never was completed, was discovered in 1834 by the late Mr. Rodd, and is now in the British Museum. It only contains the prologue, a table of the books of the New Testament, and part of the Gospel of Matthew—chap. i.—xxii. as far as sheet H. The following is a specimen of this fragment, printed at Cologne, by P. Quentel—Matt. ii. 1, 2:—

"When Jesus was borne in bethlehem, a tounce of fury, in the time kyngc Herode, be-holde, there cam wyse men fro the este to Jaru-salem sayinge: where is he that is borne kyngc of the jewes, we have sene his starre in the este, and are come to worshippc hym."

The only known perfect copy of the octavo, which was the first published complete edition of Tyndale's New Testament, printed by Peter Schoeffer, at Worms, at the close of 1525, or early in 1526, is preserved in the Baptist College library, Bristol. From this precious volume an edition has been accurately lithographed: "The First New Testament printed in the English language (1525 or 1526). Translated from the Greek by William Tyndale, Reproduced in fac-simile, with an Introduction by Francis Fry, F.S.A. Bristol, 1862." The copies on vellum of this fac-simile edition, with the wood cuts beautifully coloured, are magnificent books. The following is a specimen of Tyndale's first edition—Mark xiv. 3-5:—

"When he was in bethania, in the house off Simon the leper, even as he ate at meate, there cam a womā with an alabaster boxe of oyntment, called narde, that was pure and costly, and she brake the boxe ad powred it on his heed. There were some that disdayned I them selves, and sayde: what neded this waste of oyntment? For it myght have been soold for more thā two hundred pens, and bene gevē vnto the povre. And they grudged agaynstc her."

Several editions of this Testament were surreptitiously printed. But in November, 1534, Tyndale published at Antwerp another edition, "diligently corrected and compared with the Greke." This edition has numerous marginal contents, but no headings to the chapters. The first complete edition, though a most important advance, certainly bears marks of haste; but the edition of 1534, revised by himself, stands in the first place as exhibiting Tyndale as a translator. The following is a

* "The art of printing was first discovered in Germany, at Mayence on the Rhine, from 1440 to 1450, during which time the art was perfected, by John Gutenberg, a citizen of Mayence. In 1450 they (Gutenberg and Fust) began to print, and the first book printed was the Bible, in a thick black letter. In no country are books to be found printed before that time."—Cologne Chronicle, p. 311. 1450. A portion of Gutenberg's printing press is still preserved at Mayence, with the date 1441 upon it.

† Anderson's *Annals of the English Bible* l. 98-94.

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specimen of this edition—Mark xiv. 3—5:—

"When he was in bethania, in the house of Simon the leper, even as he sate at meate, there came a womā hasyng an alabaster boxe of oymnt called narde, that was pure and costly: & she brake the boxe and powred it on his heed. And ther were some that were not content in them selves, & sayde: what neded this waste of oymnt? For it myght have bene soold for more ths thre hundred pens, and bene gevē unto the poore. And they grudged agaynst hir."

That Tyndale's New Testament was translated from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament, printed in 1522. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still the translation is made from the Greek, and not from his Latin version. When Erasmus departed from the Greek, as he does in several places, apparently through inadvertence, Tyndale does not follow him, but adheres closely to the original. As Tyndale's New Testaments were eagerly bought up, partly by earnest inquirers, and partly by others for destruction, numerous surreptitious copies rapidly issued from different presses, chiefly by the Dutch printers; so that in the translator's time about fourteen editions were issued, and eight or nine in 1534, the year of his death. The last revised edition of Tyndale's Testament was printed, probably at Antwerp, in 1535, during the translator's imprisonment at Vilvorde. The letter and the spelling prove that it was printed in the Low Countries. Some suppose that it is executed in a provincial orthography, probably that of Tyndale's native county, peculiarly adapted to agricultural labourers; and that by this edition, he nobly redeemed his bold pledge given to the priest in Gloucestershire many years before, "If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than you do." He also put headings to the chapters. The following is a specimen of this edition—1 Cor. xv. 41:—

"There is oone manner glory of the sonne, & a noether glory of the moone & a noether glory of y^e starres. For oone starre differeth from a noether in glory."

The edition of Tyndale's New Testament, printed in folio, London, by Godfrey, or Berthelet, in 1534, from the revised edition of 1534, is said to have been the first portion of the English Scriptures printed on English ground.

The following is a specimen of this rare and interesting edition—1 Cor. xv. 45, 46:—

"The fyrst man Adam was made a lynynge soule, and the last Adam was made a quyknyng spiryte: Howe be it, that is nat fyrst which is spiritual: but that which is naturall, & than that which is spiritual."

The martyr Tyndale was also the first to translate the five books of Moses into English from the Hebrew. As the books of Genesis and Numbers are in Gothic letter; while those of Exodus, Leviticus, and Deuteronomy are in Roman type; it would appear that these books were printed at separate times and in different places. The following occurs at the end of Genesis: "Emprented at Malborow in the lands of Hesse, by me Hans Laft, the yere of oure Lorde. M. CCCC. XXX. the xviij dayes of Januarii." Tyndale also translated and published the book of the Prophet Jonas, probably at Antwerp, in 1531. From the only known copy of this work Mr. Fry has published a beautiful edition, reproduced in fac-simile; to which is added Coverdale's version of Jonah. Bristol, 1863. In the succeeding years of his life Tyndale was engaged in translating, perhaps in conjunction with Rogers, the remaining books of the Bible. Tyndale's translation, as far as the end of Chronicles, and other manuscripts, appear, at the time of his martyrdom, to have been in the possession of Rogers: The following is a specimen of Tyndale's Pentateuch of 1530—Gen. xxiv. 18—20; and Jonas of 1531—Jon. iv. 8:—

"And she hasted and late downe her pytcher upon hyr arme and gaue hym drinke. And whē she had geuen hym drynke, she sayde: I will drawe water for thy camels also, untill they haue dronke ynough. And she poured out hyr pitcher in to the trough hastily and ranne agayne vnto the well, to fet water: and drewe for all his camels."

"And the lorde ordeyned a worme agens the sprynge of y^e morow mornynge which smote the wild vine, that it withered awaye."

During the year 1530, the Argentine English Psalter was printed. The translation was from the Latin of *Feixæ*, i.e., Martin Bucer, with a preface by Johan Aleph. The date at the end of this Psalter, by F. Foye, Strasburg, is January 16, 1530; it thus seems to have been, perhaps by antedating, the first whole book of the Old Testament which was printed in English, the completion of Tyndale's Genesis having been one day subsequent. In 1531, there was published a translation of Isaiah by George Joye; in 1532 two leaves of Genesis; and in 1534, he published a translation of Jeremiah and the book of Psalms. Most of

these portions were probably translated from the Latin Vulgate.

The celebrated Miles Coverdale was the first to publish—if not to translate—the whole Bible into English. It is not improbable that Coverdale was engaged seven years on the work of translating and printing; as history seems almost to lose sight of him from the year 1538 till 1535, when, on the fourth of October, he finished the printing of his translation of the whole Bible. Though Coverdale, in this great work, had evidently the Hebrew and Greek texts before him, he freely availed himself of the printed translations of Tyndale—the Five books of Moses, Jonah, and the New Testament. When the translator says that he had “with a clear conscience translated this out of five sundry interpreters, having only the manifest truth of the Scripture before his eyes,” it shows that he wisely availed himself of all the different means of assistance within his power, whether in the Latin, Douche, *i. e.*, German, or the English languages. This truly noble work, the first printed complete Bible in the English language, was dedicated to king Henry VIII., and had the following title, in Gothic type: “BIBLIA The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to English. M.D. XXXV.” This Bible, which was adorned with numerous wood cuts, has been variously supposed to have been printed at Cologne, Paris, Frankfurt, or Zurich; but this question cannot be satisfactorily settled until we find a work of about the same time, by a known printer, the pages of which are the same as the pages of the first Bible in English, and having the same capitals and wood-cuts. The introduction of the words “out of Douche and Latyn,” in the title, Dr. Ginsburg supposes to refer to the fact, that Coverdale “for the most part” closely followed the Douche or German-Swiss translators of the Zurich Bible, 1531. It is evident that Coverdale freely used the Zurich version, as he did every other within his reach; but at the same time he used,—as he did at a later period, 1539,—“a standing text of the Hebrew, with the interpretation of the Chaldee and the Greek.” It is not improbable that the words “out of Douche and Latyn,” were inserted by the printer, without the knowledge of Coverdale, as this title was immediately suppressed. Hence, in the title in English black letter, of the same year, 1535, printed from the same wood blocks

as the preceding title, in a Bible belonging to the Marquis of Northampton—which was not known to the public until recently described by Mr. Fry, in his interesting work, “The Bible by Coverdale,” 1867,—the words “out of Douche and Latyn” were omitted, as they were in all subsequent editions of Coverdale’s version. In the Dedication of the Bible of 1535 to king Henry the Eighth, mention is made of the “most vertuous Pryncesse, Quene Anna.” In some copies of this edition, with the titles 1535 and 1536, “Quene Jane” occurs, instead of Quene Anne; which has led some writers to suppose that Coverdale’s Bible was not published till after the death of Queen Anne. But Mr. Fry, has clearly shown, that not only were all the titles from the same wood blocks, but that the Queen Jane leaf of the Dedication is none other than a leaf of Nycolson’s edition of Coverdale’s Bible, of 1537, which had been inserted to complete the copies. Even the typographical errors in the Dedication are those of Nycolson’s Bible. It was not uncommon for missing leaves in many Bibles and Testaments to be supplied from any edition which would answer the purpose. In this way portions of the three editions of Tyndale’s New Testament in quarto, 1536, are sometimes found in the same volume. Two editions of Coverdale’s Bible, probably the first complete Bibles ever printed in England, one in folio and one in quarto, “overseen and corrected,” were issued by Nycolson in 1537. The Bible was then allowed by the king to “go abroad among the people,” but without any regal imprimatur or license. The following is a specimen of Coverdale’s translation—Ps. xc. (xcl.) 4, 5:—

“He shal couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfulnesse and trueth shal be thy shyld and buckler. So y^e thou shalt not neede to be afraied for any bugges by night, ner for arrowe that flyeth by daye.”

In the year 1537, the translations of Tyndale were published in a collected form, under the cognomen of “Thomas Matthew.” The editing of this Bible was really the work of the martyr Rogers, an individual intimately connected with the publication and revision of the Bible in English. To this edition was prefixed, An Exhortation to the Study of the Holy Scriptures, beneath which stand J. R. the initials of his name. In the execution of this work, Rogers had the whole of Tyndale’s translations, whether imprint or manuscript, except the book of Jonah, before him. The Old Testament is a reprint of Tyndale’s Penta-

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teach, the remainder as far as the second book of Chronicles, was copied from Tyndale's manuscripts, which were undoubtedly in Rogers' safe keeping. The New Testament was Tyndale's of 1535. This Bible has the character of Tyndale's labours so stamped upon it, as clearly to show that at least two-thirds of the translation was his work; the remainder—with a free use of Coverdale's translation—is the work of Rogers, with the exception of the book of Jonah, which was reprinted from Coverdale's Bible, as it was just a revision of Tyndale's version. At the end of the Old Testament, the letters *w. r.* are printed in very large text capitals curiously flourished. Some suppose that this Bible was printed at Lubec; and it is not improbable that it was actually in the press, under the joint labours of Tyndale and Rogers, at the time of Tyndale's arrest and martyrdom. Much credit is due to Rogers—who probably resided at the place of printing—as the careful editor of this Bible; he was evidently a fine scholar, and he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labours of Tyndale, his friend and instructor in the truth of the gospel. This Bible was translated by the first Hebrew, Greek, and English scholars, and thorough-going Germans known among the several early translators; and is executed most in conformity to the views of the latest and best Biblical critics. This revision, which is frequently but not inaptly called "Tyndale's Bible," appeared with the then much coveted words, "Set forth with the King's most gracious licence;" hence it was the first properly authorised edition of the English Bible. This Bible, at least part of it, appears to have been printed at the expense of Richard Grafton and his partner, Edward Whitchurch—who afterwards married the widow of Archbishop Cranmer,—who about the same period became printers themselves, as their initials appear at the beginning of the Prophets, where, perhaps, the part of the expense which they defrayed commenced. Some think that "Thomas Matthew" may really have been the person at whose cost the preceding portion was printed. This Bible was quite the popular translation, and from the various editions, it appears to have been much used for many years. The following is a fine specimen of Tyndale's rendering from the Hebrew—2 Sam. i. 17, 18:—

"And David sang this song of mourning over Saul and over Jonathan his sonne, & bad to
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teache the children of Israel y^e stances therof."

In 1538, several editions of Coverdale's version of the New Testament were published. An edition of the English New Testament, with the text of the Latin Vulgate, having Coverdale's name on the title, was printed in quarto by Nycolson. The printing of this Douglost Testament was executed with great carelessness, so that Coverdale had it speedily reprinted in Paris. It is probable that Nycolson the printer, hearing that Coverdale's Latin and English Testament was about to be reprinted at Paris, with more attention to accuracy, printed the one bearing the name of "Johan Hollybooke," without delay, in order to anticipate the Paris edition. The following year, besides an edition of the Latin and English Testament, Coverdale published certain "Goostly Psalmes and Spirital Songs," said to be translated from the German, with more of pious zeal than poetic taste. The following is a specimen of the Paris edition of Coverdale's Testament, 1538—Matt. v. 12:—

"ye are the salt of the earth. But if the salt vanishe away, wherein shal it be salted? It is thise forth good vnto nothing, but that it be cast out, & trode vnder of me."

In the year 1539, was published the English translation known by the name of the "Great Bible." This edition was executed under the superintendence of Grafton, to whom Coverdale lent his aid as corrector. Part of this Bible was printed at Paris, by the permission of Francis I., obtained by Henry VIII. But, notwithstanding the royal licence, just as the work was well advanced, the Inquisition interposed, and issued an order, dated December 17th, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and inhibited their further proceeding. The impression, consisting of 2,500 copies, was seized, confiscated, and condemned to the flames. Four great dry-fats full, however, of these books escaped the fire, by the avarice of the person appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and even the workmen, and resuming the work, finished it in the following year. This Bible, which is a revision of Matthew's version, probably by the hand of Coverdale, has been unhappily confounded with "Cranmer's Bible," issued in April, 1540. The preface written by Cranmer for the edition of

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1544, has been inserted in some copies of the Great Bible, but subsequently to their completion. The statesman Cromwell, not Cranmer, was the master-spirit, not only in getting up this edition, but in securing the royal injunction, that "the whole Bible, of the largest volume in English," should be set up in the churches. This continued, with Cranmer's revisions, to be the authorized English version of the Bible—except, of course, during the revival of popery in Mary's reign—until, in 1568, it was superseded by the Bishops' Bible. The Psalms in the Great Bible, 1539, have seventeen interpolations from the Septuagint, which are found in the reading Psalms in the Prayer Book, but printed in a smaller type, and between parentheses. These readings were marked in Coverdale's Bible as not being in the Hebrew text; they are also continued in Cranmer's editions. The following is a specimen of the Great Bible, 1539, with the interpolation, in smaller type, which includes three verses—Pa. xiv. 8, 4:—

"But they are all gone out of the way, they are all together become abominable; there is none that doeth good, no not one (Their throats is an open sepulchre: with their tongues they have devised, the poison of asps is under their lips). Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and unchastity are in their ways, and the way of peace have they not knowne, there is no feare of God before their eyes.) Haue they knowne me, that are such workers of myschefe, eating vp my people, as it were bread."

In the year 1539, another edition, called "a Recognition of the Bible" appeared, dedicated to the king. It was a mere reversion of Matthew's Bible, executed by Richard Finner, under the patronage of Lord Cromwell. Taverner, though a layman, had been chosen as one of the canons of the Cardinal's College at Oxford, and his work confirms his reputation for scholarship. This Bible was chiefly used by private readers alone, as it was never, even for a time, publicly made an authorized version. Taverner also published two editions of the New Testament.

In April 1540, the first edition of "Cranmer's Bible" was issued from Whitechurch's press. This edition, of which it is said only 500 copies were printed, was a revision of the Great Bible of 1539, and had a preface by Cranmer. Another edition, was speedily issued, "overscen and perused," by the king's command, by Cuthbert Tunstall, bishop of Durham, and Nicholas Heath, bishop of Rochester, who also made a few variations in the text. Such was the impetus given by the Reformation, to the cir-

culating of the Scriptures, that during the two years—1540, 1541—no less than six editions of Cranmer's Bible were issued from the presses of Grafton and Whitechurch. Mr. Fry, in a recent valuable work,* has shown, that many of the surviving editions of Cranmer's version are much mixed, the leaves of one edition being bound up with another, and even with the Great Bible, to complete imperfect copies. The following are specimens from Cranmer's version, first edition, April, 1540—Jer. viii. 21, 22; and Matt. vi. 9—13:

"I am sore vexed, because of the hurte of my people. I am heny & abashed, is ther no triacle at Gilead? Is ther no physycyon ther? Why then is not the halthe of my people recovered."

"Oure father which art in heauen, halowed be thy name. Let thy kyngdoms come. Thy will be fulfilled, as well in earth, as it is in heauen. Geue vs this daye oure daylye bread. And forgene vs our dettes, as we forgeus oure debtors. And leade vs not into temptacyon: but deluyne vs from euyl. For thyne is the kyngdom and the power, and the glorye for euer. Amen."

The only impressions of any portions of the Scriptures which were printed during the remainder of the reign of Henry, appear to have been the Epistles and Gospels for the Sundays, in 1542; probably an edition of the Pentateuch, in 1544; Joye's book of Daniel, and the books of Solomon, in 1545; and the New Testament according to the text of the Great Bible, in 1546. The number of copies of the Scriptures in circulation at this time must, however, have been very considerable. In 1543, the parliament prohibited the use of Tyndale's version; and in 1546, Coverdale's translation, as well as Tyndale's, was prohibited by a stringent proclamation, and all such books were to be delivered up to persons appointed for the purpose, in order that they might be burned. The diligence with which Henry's proclamation, was executed, in the destruction of the earlier editions, accounts for the very few copies which have come down to our time. The destruction appears to have been almost as complete as that of the earlier editions of Tyndale's New Testament.

* A Description of the Great Bible, 1539, and the six editions of Cranmer's Bible, 1540 and 1541, printed by Grafton and Whitechurch: Also of the editions, in large folio, of the Authorized Version of the Holy Scriptures printed in the years 1611, 1613, 1617, 1634, 1640. Illustrated with Titles, and with passages from the editions, the gunacopies, and the Maps copied in fac-simile; also with an identification of every leaf of the first seven, and of many leaves of the other editions, on 21 plates. Together with an original leaf of each of the editions described. By Francis Fry, F.S.A., London: Willis & Sotheman, Strand; Bristol: Lasbury.

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Among the early acts of the reign of Edward VI., was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures. Yet no new recension or translation was published, except a translation of the Paraphrase of Erasmus in 1549-50. Among those who are said to have taken part in this work was Coverdale; and the Princess Mary—the future persecuting queen—translated a portion of the Gospel of John. Crammer contemplated a new translation of the Bible; but Fagius and Bucer died, and the work was frustrated. An edition of Coverdale's Bible, printed at Zurich, was published in 1550; it was also issued with London titles in 1550, and in 1553, and with three different preliminaries. This edition was probably one of the two revisions which Coverdale mentioned in his sermon at Paul's Cross, in which he defended his version, and said, "if he might review the book once again, as he had twice before, he doubted not he should amend." During some part of this reign, Sir John Cheke translated the Gospel of Matthew, and perhaps, part of Mark; but the translation was not then published. This, if completed, would probably have been published. The following is a specimen of Cheke's version—Matt. ii. 1:

"When Jesus was borne at Bethleem in Jury, in the tyme of Herode the kynge: Beholde there came wise men from the Est to Jerusalem, sayenge:"

However, many editions of the Bible were printed; some being reprints of Matthew's Bible, some of Crammer's, most of which had slight alterations. The total number of impressions of the Bible, in the reign of Edward, was at least *thirteen*. There were also several editions of the New Testament, some of Tyndale's translation, some of Coverdale's version, and some according to Crammer's Bible. The number of these editions of the New Testament amount to at least *twenty-five*; so that the whole number of Bibles and Testaments in circulation comprised many *thousand* copies.

On the accession of Mary, the printing and the circulation of the Scriptures in English was hindered; so that her reign only witnessed the printing of one edition of the Bible, of Crammer's version, 1553, and one of the New Testament, printed at Geneva, in 1557. The editor of this Geneva New Testament was William Whittingham, a native of Holmeat, six miles from Durham, who was one of the exiles from England. This edition, which was evidently one of

Tyndale's Testaments, with some alterations, perhaps from being compared with the Greek once more, was a small volume, printed in Roman letters, with the supplementary words in italics. It was the first English New Testament divided into verses, and numbered. "The Epistle declaring that Christ is the end of the Lawe," was written by John Calvin, whose sister Catherine was married to Whittingham. In the manner of rendering not a few passages, Whittingham followed the judgment of Beza in his theological views. The following is a specimen of this version—Matt xiii. 19:—

"When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there cometh that euyl one, and catcheth away that which was sown in his heart. And this is the corne which was sown by the way syde."

The exiles in Geneva also executed a translation of the whole Bible, and it is not unlikely that Whittingham and Coverdale aided in the work. The translators probably had motives which sufficiently influenced them in executing a new version, instead of giving a reprint or revision, of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI.; and it is probable that, in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the Biblical knowledge possessed by the Reformers on the Continent. This translation differed from all that had preceded it, not only in its plan, but also in its execution. The other versions had been generally the work, or the revision, of an individual; or, at most, a revision in which certain individuals executed certain particular parts: in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously. The translators, by the use of supplementary words, often aided the sense, without seeming to insert what was not found in the original. It was also stored with marginal notes. This version of the whole Bible was printed at Geneva, by Rowland Hall, in 1560; so that it was not published until after many of the exiles had returned home. In this translation, which was the first complete English Bible divided by verses, it is to be observed, that the translation of the New Testament *differs*, in several respects, from that by Whittingham, which had been separately

printed in 1557. The expense of preparing the Geneva Bible was chiefly borne by John Bodley, the father of Sir Thomas, the founder of the noble library at Oxford. On the return of the exiles, queen Elizabeth granted a patent to Bodley solely for the term of seven years, to print this edition; yet, on account of the interference of Archbishop Parker, no edition of the Geneva Testament or Bible was published in England till the year 1576. Immediately after Parker's death, this version was reprinted in London; it continued to be frequently reprinted in this country, and was, for many years, the popular version in England, having been only gradually displaced by King James' translation, which appeared fifty-one years afterwards. From the peculiar rendering of Gen. iii. 7, the copies of the Geneva version have been commonly known by the name of "Breeches Bibles;" but this reading, as we have already seen, is as old as Wycliffe's time, and occurs in his translation. To some editions of this version of the New Testament the Notes from Beza's octavo Greek Testament, 1565, and others, are added, Englished by L. Thomson. The following is a specimen of the Geneva Bible—Gen. xii. 42, 43; Matt. xiii. 19; and Rom. ix. 17.

"And Pharaoh toke of his ring from his hand, and put vpon Iosephs hand, and arrayed him in garments of fine linnen and put a golden chayne about his necke. So he set him vpon the best chariot that he had, saue one: & they cryed before him, Abrech, and placed him ouer all the land of Egypt."

"Wheneuer a man heareth the wordes of the kingdomes, and vnderstandeth it not, the euill one cometh, and catcheth a way that which was sown in his heart: & this is he which hathe reined the sede by the way side."

"For the Scripture saith vnto Pharaon, For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth."

The next version of the Bible was superintended by Archbishop Parker, hence, sometimes called "Parker's Bible," and published in 1568. This version was executed with great care by more than fifteen learned men, the initials of whose names occur at the end of the portions executed by them. From the greater part of those who were engaged in its preparation being bishops, this version is also called the "Bishops Bible." This edition is adorned with one hundred and forty-three engravings, including portraits and maps, which give it quite a pictorial appearance. The passages from the Vulgate which had been

introduced into Cranmer's Psalms, are omitted in this edition. This continued to be the version authorized to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. Though the Bishops' Bible was the avowed basis of our present authorized version, this latter was executed upon wholly different principles, and is very different in its general character from it. To the Bishops' Bible was prefixed, among other things, *the sum of Scripture*, tables of genealogy, and a preface written by Parker. In 1585 under Archbishop Whitgift, the seventeen readings from the Latin Vulgate were re-introduced, so as to harmonize with the Psalms in the Prayer Book. The edition of 1572 contains a double version of the Psalms, that of Cranmer's and that of the Bishops'. The edition of 1595 has the Psalms according to Cranmer's Bible. The following is a specimen of this version—Mal. iii. 17:—

"And they shalbe to me, saith the Lorde of hostes, in that day wherein I shall do [judgement,] a flocke: and I wyl spare them as a man spareth his owne sonne which serueth him."

In the year 1582, was published the *Anglo-Rhemish* version of the New Testament. The circumstances which led to the execution of this version, are to be found in the history of the expulsion of Romanism from this country, in the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively—the English text of Coverdale's Douglos New Testament excepted—had been made from the original Greek; but the Rhemish translators took for their basis the Latin Vulgate. One of the principal objects which the Rhemish translators had in view, was evidently to circulate their doctrinal and controversial notes, together with the Scriptures translated by them. Though the translators desired anything rather than to give the rendering of the text simply and fairly, few passages shew a really dishonest perversion, yet very many passages exhibit a desire of expressing the sense obscurely, or at least in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. However, if we take the whole version, we shall find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate such as they had it. Though the council of Trent had defined the Latin Vulgate to be the "authentic" version, as yet, when the Rhemish version was printed, there

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had been no decision as to what copy was to be regarded as such. The Rhemish translators, as may be supposed, do not exactly agree with either the Sixtine published in 1590, or the Clementine edition published in 1592. Sometimes they have the reading adopted afterwards by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach, in the absence of an authentic edition of the Latin Vulgate. The following is a specimen of this version—Heb. xi. 4:—

“By faith, Abel offered a greater hoste to God than Cain: by which he obtained testimonie that he was iust, God giuing testimonie to his giftes, & by it, he being dead, yet speaketh.”

The Romish translation of the Old Testament was published at Douay, in two volumes, in the years 1609 and 1610. The editors of this part of the version speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say, that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with “the authentical Latin.” The following is a specimen of this version—Gen. xlix. 10:—

“The scepter shal not BE TAKEN away from Iudas, and a duke out of his thigh, till he doe come that is to be sent, and the same shal be the expectation of the gentiles.”

In the modern editions of the Douay Bible and the Rhemish Testament, many changes have been introduced, some of which approximate to the authorised version, while others are not improvements.

It is really marvellous to think how editions of the Scriptures were multiplied after the time of Tyndale, notwithstanding the severity of occasional persecutions. Besides about fourteen editions issued in Tyndale's life-time, eight or nine were issued in the year of his death. From the death of Tyndale to the close of Mary's reign, 1558, no fewer than fifty editions of the New Testament, and twenty-six of the entire Bible were printed; and from 1558 to 1611, there were issued more than fifty editions of the New Testament, and about one hundred and twenty of the Bible, besides separate books. Of this number, twenty-one editions of the New Testament and probably more than seventy of the Bible were of the Geneva translation. Still the work of Tyndale forms substantially the basis of every revision, not excepting the translation

now in common use though with very numerous amendments.

SECTION VII.

Authorised Version—The Translators—Rendering of Hebrews—Marginal Readings—Chapters and Verses.

The Authorised Version was undertaken at the command of king James I., in consequence of several objections having been made by the Puritans to the Bishops' translation, at the second day's sitting of the Conference held at the palace of Hampton Court, January 16th, 1603-4. The work of organising and superintending the arrangements for a new translation was one specially congenial to James; and the method he then proposed for the accomplishment of it was thus:—That the version should be made by some of the most learned men in both the Universities; that it then should be reviewed by certain of the Bishops; that it should then be laid before the Privy Council; and last of all to be ratified by Royal authority. Accordingly fifty-four men, pre-eminently distinguished for piety and learning, were appointed to execute this great work. However, the list of persons actually employed in the translation contains only *forty-seven* names. Though several of the persons thus appointed were made bishops before the work was completed, yet as none of them were so at the time of the appointment, it would appear that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named as having the work in some manner under their control. This view is not improbable when it is known that Bancroft, archbishop of Canterbury, is said to have made some alterations in the version; and Bilson, bishop of Winchester, was one of those who gave the work its final revision. Some of the translators were appointed by the University of Cambridge, some by that of Oxford, while several who met at Westminster may have been appointed directly by the king. The translators were severally divided into six companies, two of which met at each of these three places. The following instructions were drawn up for their proceedings:—

1. “The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.”
2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used.
3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.
4. When any

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word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the places, and the analogy of faith. 5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require. 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text. 7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another."

The preceding seven rules are the general directions for proceeding in the work; the rest contain the precise directions for its execution:—

8. "Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he think good, all to meet together, to confer what they have done, and agree for their part what shall stand. 9. As any one company has despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point. 10. If any company upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work. 11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place. 12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop. 13. The directors in each company to be the deans (Andrews) of Westminster, and (Barlow) of Chester for Westminster, and the king's professors in Hebrew and Greek in the two Universities. 14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Myles's, Whitechurch's, (i.e., Cranmer's) and Geneva.

To these the following rule was added:—

"Beside the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual

translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." In this way every precaution was taken to secure a faithful translation, as the whole Bible underwent at least six different revisions by the most learned men in the kingdom. The translation was commenced in the spring of 1607, and occupied about three years, and the revision of it occupied about three quarters of a year more. The revisors were two selected from each of the three groups, and the six met in London, to superintend the publication. The final correction, and the task of writing the several arguments of the several books, was given to Bilson, bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. It was printed in Black letter and first published in folio, in 1611, with the title: "The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall Tongues: And with the former Translations diligently compared and revised, by his Majesties speciall Commandement. Appointed to be read in Churches." The expense of this translation appears not to have been borne by the king, nor by any Government Commission, but chiefly, if not entirely, by Mr. Barker, citizen and stationer, of London, who purchased the copyright for the sum of £2,500. There was a second issue in 1611, very like the first, yet, as Mr. Fry, in the work already referred to, has shown, almost every leaf differed from it in the setting up of the type. Notwithstanding the popularity of the earlier revisions, such was the demand, that no less than six editions of this translation were published in three years. The folio editions of 1611, 1613, 1617, 1634, and 1640, are seldom found complete, as most of the copies are much mixed,—the leaves of one edition being used to complete another edition.

This translation has subsequently been frequently revised with great care, and many marginal additions made, but few changes et-

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tempted in the body of the work, any further than correcting the orthography, and examining and correcting the *italics*. The Bible printed at Cambridge, by Buck and Daniel, in 1638, is said to have been carefully revised, chiefly in the additions to the *italics*, by royal command, by Dr. Ward, Dr. Goad, Mr. Boys, Mr. Mede, and other eminent scholars. In 1658-7, Dr. Walton and other learned divines were appointed to examine this translation, with reference to a new revision; but through the political changes of the times the business proved abortive. In 1683, this translation was again corrected, and many references to parallel texts were added by Dr. Scattergood. In 1701, a very fine edition was published under the direction of Dr. Tension, archbishop of Canterbury, with chronological dates, tables of weights and measures, etc., by Bishop Lloyd. But the most complete revision was made by Dr. Blaney, under the direction of the Vice-Chancellor and delegates of the Clarendon Press, at Oxford. In this edition, which was printed in 1769, the punctuation, *italics*, proper names, headings, and running titles were corrected; some material errors in the chronology were rectified; and 30,495 new—but not always real—references were inserted in the margin. This is generally considered the standard edition of the Authorised Version. But the latest revision, made in 1851, by the committee of the American Bible Society, is the result of a careful collation of the Oxford, Cambridge, London, and Edinburgh editions; in which the *italics*, the capitals, the punctuation, and the headings of the chapters are corrected. In some few instances, errors of translation, and even obsolete words, are corrected.

It has often been affirmed that "king James's Bible is in no part a new translation taken directly from the originals, but that it is merely a revision of the earlier English versions, and compared with various Continental translations." These remarks are not strictly correct. The translators themselves give us a correct view of the nature of their work. In their Dedication to king James, they observe:—"For when your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the English tongue."

And again, in their noble Preface, they say, "If you ask what they had before them; truly it was the Hebrew text of the Old Testament the Greek of the New. These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold. . . . If truth is to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore (the Scriptures, we say, in those tongues) we set before us to translate, being the tongues wherein God was pleased to speak to His Church by His Prophets and Apostles. . . . Neither, to be short, were we the first that fell in hand with translating the Scriptures into English, and consequently destitute of former helps. . . . Neither did we think much to consult the translators or commentators, Chaldees, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length through the good hand of the Lord upon us, brought the work to that pass that you see."

By the unanimous voice of the most competent judges, the authorised English version of the Bible is ranked among the very best translations of this or any other book in the world. Selden says it is "the best of all translations as giving the true sense of the original." In point of fidelity, perspicuity, simplicity, energy, and dignity, it doubtless stands unrivalled. It cannot, indeed, be considered immaculate; yet, with our vastly extended critical apparatus, it might be brought up to our own times, and rendered still more perfect, and every way superior to any book of any former translation. It may be that no recent translation of even any one book of the Scriptures is equal, in all points, to the general correctness and fine heart-speaking Saxon of our good old English Bible. One of the most distinguished Biblical scholars of our times, the late Rev. Professor *M. Stuart*, when contrasting the English Version with the Latin Vulgate, says "Ours is, on the whole, a most noble production for the time in which it was made. The divines of that day were very different Hebrew scholars from what most of their successors have been, in England or Scotland;" Undoubtedly the translators had embarrassments thrown in their way, by

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the arbitrary restrictions, growing out of the prejudice, pedantry, or the caprice of the monarch by whom they were employed. At the same time, they frequently exhibit in their noble work a want of *uniformity* in the mode of rendering, both in regard to single words and to phrases. This, we admit, was in some degree to be expected, partly from the magnitude of the work itself, and partly from the number of persons employed in it, nor should we, perhaps, dissent from what the translators have said in justification of their not tying themselves down to an absolute "identity of phrasing." For, as they remark, it would perhaps "savour more of curiosity than wisdom, that translators should feel bound in every case to render, for example, the same Hebrew or Greek words, by *purpose*, never by *instinct*; always by *think*, never by *suppose*; always by *journeyping*, never by *travelling*; always by *pois*, never by *ache*; always by *joy*, never by *gladness*, etc." Yet it is obvious that a more scrupulous exactness may justly be required in a translation of the Scriptures than in any other translation; for, as Professor Bush has shown, in some of the following instances our translators have varied the terms unnecessarily, so as to deprive the reader of the signal advantages to be gained from comparing terms and phrases strictly parallel:—

1.—HEBREW WORDS

Rendered	
<i>tseniph</i>	(diadem, Job xxix. 14. hood, Isaiah iii. 23. mitre, Zech. iii. 5.
<i>mesekah</i>	(dwelling-place, Psalm lxxvi. 2. habitation, Jer. xxi. 13. den, Psalm civ. 22. refuge, Deut. xxxiii. 27. wormwood, Deut. xxix. 18.
<i>roek</i>	hemlock, Hos. x. 4. gall, Ps. lxxix. 21.
<i>yeemek</i>	owl, Job xxx. 29. ostrich, Lam. iv. 3. netles, Job xxx. 7.
<i>Alaral</i>	thorns, Prov. xxiv. 31.
<i>shool</i>	hell, Psalm ix. 17. the grave, Psalm cxli. 7.
<i>Alaq</i>	law, Psalm xciv. 20. statute, Ex. xv. 25. decree, Job xxxviii. 26. ordinance, Isa. xxiv. 5. coat of mail, 1 Sam. xviii. 38.
<i>shirion</i>	habergeon, 2 Chron. xxi. 14. breast plate, Isa. lxx. 17.
<i>megain</i>	shield, Psalm xxxv. 2. buckler, 2 Sam. xxi. 31.
<i>Alapah</i> ..	locust, 2 Chron. vii. 13.
<i>merus- kah</i> ...	grasshopper, Lev. xi. 22. lintel, 1 Kings vi. 31. post, Deut. vi. 9.

<i>saped</i> ..	{ wall, Micah i. 8. mourn, Zech. xii. 10.
<i>shalag</i> ...	{ lament, Jer. iv. 8. cormorant, Deut. xiv. 17. pelican, Lev. xi. 18.
<i>metu- dah</i> ...	{ fort, 2 Sam. v. 9. hold, 1 Sam. xxiv. 22. stronghold, 2 Sam. v. 7. castle, 1 Chron. xi. 5. munition, Isa. xxix. 7. bulwark, Eccles. ix. 14. fortress, Psalm xviii. 2.
<i>goim</i> ...	{ nations, Gen. xiv. 1. Gentiles, Judges iv. 2. heathen, Jer. x. 2. vessels, Isa. lxi. 11.
<i>kell</i>	{ instruments, 2 Chron. xxxiv. 12. stuff, Gen. xxxi. 37. armour, Isa. xxxix. 2. weapons, Gen. xxvii. 2.
<i>maeyan</i>	{ spring, Psalm lxxxvii. 7. fountain, Gen. vii. 11.
<i>shamaim</i>	{ heaven, Deut. iv. 11. heavens, Dan. iv. 36.
<i>tabnith</i> ..	{ air, 2 Sam. xxi. 10. pattern, Ex. xxv. 9. likeness, Ezek. viii. 2. form, Ezek. viii. 10. similitude, Deut. iv. 16. figure, Isa. xlv. 13.

2.—GREEK WORDS

Rendered	
<i>patria</i>	{ family, Eph. iii. 15. lineage, Luke ii. 4. kindred, Acts iii. 25.
<i>kratistos</i> ...	{ most excellent, Luke i. 3. most noble, Acts xxiv. 3.
<i>anastatoo</i>	{ turn upside down, Acts xvii. 6. make an uproar, Acts xxi. 38.
<i>katrois</i>	{ trouble, Gal. v. 12. in due time, 1 Tim. ii. 6.
<i>idiotis</i>	{ in his times, 1 Tim. vi. 15. in due times, Titus i. 3.
<i>archi- kynos</i> ...	{ ruler of the feast, John ii. 9. governor of the feast, <i>ibid</i> , 8.
<i>paraklesis</i>	{ comfort, 2 Cor. i. 4. consolation, 2 Cor. i. 5.
<i>marturein</i>	{ testify, John xv. 26. bear witness, John xv. 27.
<i>diastresis</i> ,	{ diversities, 1 Cor. xii. 4. differences, 1 Cor. xii. 8.
<i>meno</i>	{ abide, Luke xxiv. 29. tarry, <i>ibid</i> .
<i>eleo</i>	{ pity, Matt. xviii. 33. compassion, <i>ibid</i> .
<i>aiwnatos</i> ...	{ everlasting, Matt. xxv. 46. eternal, <i>ibid</i> .
<i>kopos</i>	{ weariness, 2 Cor. xi. 27. labour, 1 Thess. ii. 9.
<i>mochthos</i> ..	{ painfulness, 2 Cor. xi. 27. travail, 1 Thess. ii. 9.

3.—HEBREW PHRASES

Rendered	
<i>leabad</i>	{ to dress, Gen. ii. 15. to till, Gen. iii. 29.
<i>geon hayar- dath</i>	{ the pride of Jordan, Zech. xi. 3. the swelling of Jordan, Jer. xli. 8; xlix. 19; l. 44.

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<i>geon ussah.</i>	{ the pride of her power, Ezek. xxx. 6. the pomp of her strength, Ezek. xxx. 18.
<i>sum ainain</i>	{ set eyes upon, Gen. xlv. 21.
<i>al.....</i>	{ look well to, Jer. xxxix. 12.
<i>tub beainaim</i>	{ good in the eyes of, Gen. xli. 37. it pleaseth thee, Gen. xx. 16. it liketh him best, Deut. xxiii. 16.
<i>yemai shenai</i>	{ how old art thou? Gen. xlvii. 8.
<i>hhayeth...</i>	{ the days of the years of my life, Gen. xlvii. 9. the whole age of, Gen. xlvii. 28.
<i>nasaa eth</i>	{ swear, Ex. vi. 8; Num. xiv. 30.
<i>yad.....</i>	{ lift up my hand, Deut. xxxii. 40.
4.—GREEK PHRASES.	
<i>Rendered</i>	
<i>uper emoon</i>	{ is on our part, Mark ix. 40.
<i>estin.....</i>	{ is for us, Luke ix. 50.
<i>to men pneu-</i>	{ the spirit indeed is willing,
<i>ma prothu-</i>	{ Matt. xxvi. 41.
<i>mon.....</i>	{ the spirit truly is ready, Mark xiv. 38.
<i>elogliathe eis</i>	{ counted for righteousness, Rom. iv. 3.
<i>dikaionomen.</i>	{ accounted for righteousness, Gal. iii. 6. imputed for righteousness, Jas. ii. 23.
<i>eieisaleuson-</i>	{ they shall not enter into my
<i>tal, etc.....</i>	{ rest, Heb. iii. 11. if they shall enter into my rest, Heb. iv. 5.

As the Hebrew language is distinguished for the use of certain peculiarities, especially in the use of the words *baal*=lord or master, *ish*=man, and *ben*=son, our translators, in rendering such terms, ought to have been guided by some fixed or uniform rule. However, there are no Hebraisms in the rendering of which they have shown more diversity than those in which such terms make a part. The latter of these not only signifies a son, but is also applied to productions of every sort; and even to consequential or concomitant relations. Thus an arrow is called the son of the bow; the morning star, the son of the morning; threshed-out corn, the son of the floor; and anointed persons, the sons of oil. In rendering such phrases our translators have generally softened the Hebraism; still their usage of sons of *Belial* is not more intelligible than sons of valour, sons of righteousness, sons of iniquity; which they mollify into valiant men, righteous men, wicked men. Indeed if once they admitted the word *Belial*, they should have retained it throughout, and said a thing of *Belial*, a heart of *Belial*, a witness of *Belial*, the floods of *Belial* which, however, they render an evil disease, a wicked heart, an ungodly witness, the floods of

ungodliness; nay, they have once or twice translated a man of *Belial*, a wicked man. As such phrases are less obvious in a version, but are still important to the intelligent study of the Scriptures, we annex the following examples:—

Hebrew.	Common Version.
Lord of dreams,	Gen. xxxvii. 19, dreamer.
Lord of arrows,	Gen. xlix. 23, archers.
Lord of words,	Ex. xxiv. 14, man having matters.
Lord of hair,	2 Kings i. 8, an hairy man.
Lord of a wing,	Prov. i. 17, bird.
Lord of covenant,	Gen. xiv. 13, confederate.
Master of anger,	Prov. xxii. 24, angry man.
Master of appetite,	Prov. xxiii. 2, given to appetite.
Master of waste,	Prov. xviii. 9, great waster.
Mistress of a familiar spirit,	1 Sam. xxviii. 7, a woman that hath a familiar spirit.
Man of form,	1 Sam. xvi. 18, a comely person.
Man of death,	1 Kings ii. 36, worthy of death.
Man of the ground,	Gen. ix. 30, husbandman.
Man of my counsel,	Isa. xli. 11, man that executeth my counsel.
Son of valour,	1 Sam. xiv. 52, valiant man.
Son of eight days,	Gen. xvii. 12, eight days old.
Son of beating,	Deut. xxv. 2, worthy of beating.
A Son of death,	1 Sam. xx. 31, shall surely die.
Son of a night,	Jon. iv. 10, perished in a night.
Horn of the son of oil,	Isa. v. 1, a very fruitful hill of oil.
Son of the bow,	Job xli. 28, arrow.
Sons of pledges,	2 Kings xiv. 14, hostages.
Sons of flame,	Job v. 5, sparks.

Other Hebraisms.

Isa. v. 24, a tongue of fire,	a flame.
Job xxxix. 28, the tooth of a rock,	a crag, or sharp pointed rock.
Ex. xiv. 30, the lip of the sea,	the sea shore.
Prov. v. 4, a sword of mouths,	a two-edged sword.
Psaln lv. 6, who shall give?	O that (optative.)
Job v. 20, the hands of the sword,	the power of the sword.
Pa. xlix. 15, the hand of the grave,	the power of the grave.
Ex. ii. 5, the hand of the river,	the side of the river.
Pa. lxxvi. 3, lightnings of the bow,	arrows of the bow.
Pa. cxl. 5, the hand of the way,	the way side.
Ex. xv. 8, the heart of the sea,	the middle of the sea.
Job iii. 9, the eyelids of the morning,	the dawning of the day.
Gen. xlix. 11, the blood of grapes,	red wine.

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Jon. iii. 2, a great city to a very large city.
 God,
 2 Cor. x. 4, weapons power- weapons divinely
 ful to God, strong.
 Psalm lxxx. 10, cedars of goodly or tall
 God, cedars.
 Psalm xxxvi. 6, mountains high mountains.
 of God,
 Acts vii. 20, beautiful to exceedingly beau-
 God, tiful.
 Gen. xlii. 6, a prince of a mighty prince.
 God,
 Gen. xlix. 26, everlasting ancient and en-
 doring hills.
Soul put for person.
 Psalm cvi. 18, sent leanesses into their soul,
 (i.e. into them.)
 Job xvi. 4, if your soul were in my soul's
 stead, (i.e. if you were in my stead.)
 Prov. xxv. 25, to a thirsty soul, (i.e. to a
 thirsty person.)
 Rom. xiii. 1, let every soul be subject, (i.e.
 every person.)
 Acts ii. 21, his soul was not left in hades, (i.e.
 he was not left.)
 Matt. xii. 18, in whom my soul is well pleased,
 (i.e. in whom I am well pleased.)
 Heb. x. 38, my soul shall have no pleasure,
 (i.e. I shall have no pleasure.)
 Gen. xix. 30, and my soul shall live, (i.e.,
 and I shall live)

Peculiar use of the numbers Seven, Ten, Forty, and Seventy.

Gen. iv. 24, if Cain shall be avenged sevenfold,
 truly Lamech seventy and sevenfold.
 Lev. xxvi. 24, will punish you yet seven times
 for your sins.
 1 Sam. ii. 8, the barren hath borne seven.
 Ps. xli. 6, purified seven times.
 Ps. cxix. 164, seven times a day do I praise
 thee.
 Prov. xxvi. 16, than seven men that can ren-
 der a reason.
 1 Kings xix. 18, seven thousand in Israel.
 Gen. xxxi. 41, changed my wages ten times.
 Lev. xxvi. 26, ten woman shall bake your
 bread in one oven.
 1 Sam. i. 8, better to thee than ten sons.
 Zech. viii. 23, ten men shall take hold . . .
 of the skirt of him that is a Jew.
 Num. xiv. 33, shall wander in the wilderness
 forty years.
 Ex. xxiv. 18, Moses was in the mount forty
 days and forty nights.
 Num. xiv. 34, ye searched the land, even forty
 days.
 Dent. xxv. 3, forty stripes he may give him.
 1 Kings xix. 8, in the strength of that meat
 forty days and forty nights.
 Ezek. iv. 6, bear the iniquity of the house of
 Judah forty days.
 Matt. iv. 2, and when he had fasted forty days.
 Gen. vii. 17, and the flood was forty days upon
 the earth.
 Gen. viii. 6, and it came to pass at the end of
 forty days.
 Jon. iii. 4, yet forty days, and Nineveh shall
 be overthrown.
 Ex. xv. 27, and threescore and ten palm trees.

Ex. xxiv. 1, and seventy of the elders of Israel.
 Judg. i. 7, threescore and ten kings.
 Judg. ix. 2, the sons of Jerubbabai, which are
 threescore and ten persons.
 2 Kings x. 1, and Ahab had seventy sons.
 Isa. xlii. 15, Tyre shall be forgotten seventy
 years.
 Jer. xxv. 11, shall serve the king of Babylon
 seventy years.
 Matt. xviii. 22, I say not unto thee, until seven
 times; but, until seventy times seven.
 The peculiarity in the Shemitish use of these
 numbers, as by the western Orientals, consists
 in their being employed not only as definite,
 but sometimes as sacred, and sometimes as
 round or indefinite numbers, signifying many, a
 long time, a great number. The same peculiarity
 is frequently connected with the term thousand.
 (Dent. i. 11; vii. 9; Job ix. 8; Ps. i. 10; xcl.
 7; Rev. xx. 2; 2 Pet. iii. 8.)

The following list of obsolete or antiquated
 terms occurs in the authorised version; but
 several of them have given place to their
 modern equivalents in the margin. In some
 cases, it is not the word but the sense, which
 has become antiquated.

1.—SINGLE TERMS.

Advisement	counsel, 1 Chron. xii. 18.
Afore	before, 2 Kings xx. 4.
Albeit	although, Ezek. xii. 7.
An hungered	hungry, Matt. iv. 2.
Anon	soon, Matt. xiii. 20.
Backslidings	deserting, Jer. ii. 19.
Beast	animal, Rev. iv. 6, 7.
Bestead	ensnared, Isa. viii. 21.
Bewray	expose, Isa. xvi. 8.
Blains	blisters, Exodus ix. 9.
Bruit	rumour, Nah. iii. 19.
Camp	encamp, Isa. xxix. 8.
Carriage	baggage, 1 Sam. xvii. 22.
Chapter	capital, Exodus xxxvii. 38.
Clean	entirely, Josh. iii. 17.
Coast	border, limit, Dent. xix. 8.
Conversation	behaviour, 1 Tim. iv. 12.
Cracknels	cakes, 1 Kings xiv. 8.
Cunning	skilful, Ex. xxxviii. 28.
Daysman	umpire, Job ix. 33.
Deal	part, Exodus xxxiv. 40.
Dureth	endureth, Matt. xiii. 21.
Ear	til, 1 Sam. vii. 12.
Ensample	example, 1 Cor. x. 11.
Entreat	treat, Luke xx. 11.
Eschew	avoid, Job. ii. 8.
Fenced	fortified, Dent. i. 5.
Fray	contest, Zech. i. 21.
Garner	granary, Matt. iii. 12.
Grafted	grafted, Rom. xi. 17—24.
Habergeon	armour, breastplate, Exodus xxviii. 32.
Harness	in rank, Exodus xiii. 18.
Hitherto	thus far, Job xxxviii. 11.
Holpen	helped, Psalm lxxxviii. 8.
Honest	becoming, 2 Cor. viii. 21.
Hosen	drawers, Dan. ii. 21.
Hough	hamstring, Josh. xi. 9.

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Instantly earnestly, Luke vii. 4.
 Karchiefs hoods, Ezek. xiii. 18.
 Kine cows, Gen. xxxii. 16.
 Lack want, Gen. xviii. 28.
 Lad youth, Gen. xxi. 12.
 Leasing lees, Psalm iv. 2.
 Let hinder, Rom. i. 13.
 List, listed please, Matt. xvii. 12.
 Magnifical great, 1 Chron. xxii. 5.
 Marvel wonder, Eccles. v. 8.
 Meat food, Matt. iii. 4.
 Minish diminish, Psalm cvii. 39.
 Molten melted, Ezek. xxiv. 11.
 More greater, Acts xix. 52.
 Mufflers vells, Isaiah lii. 19.
 Munition fortification, Nah. ii. 1.
 Of by, Matt. i. 18.
 Of from, Matt. vii. 16.
 Passion suffering, Acts i. 8.
 Peeled stripped, Isaiah xviii. 2.
 Poll, Polled cut the hair off, Ezek. xlv. 30.
 Prevent go before, Pa. xxi. 3; 1 Thesa. iv. 15.
 Provokes excite, Heb. x. 34.
 Purtenance inward parts, Ex. xii. 9.
 Quick living, Acts x. 42.
 Ravin prey, Gen. xlix. 37.
 Seethe boil, 2 Kings iv. 38.
 Servitor servant, 2 Kings iv. 43.
 Silverlings pieces of silver, Isa. vii. 28.
 Skill know, 1 Kings v. 6.
 Sod, sodden boil, Gen. xxv. 29.
 Sore severe, very much, Gen. xix. 9; xii. 56; Heb. x. 29.
 Stabliish establish, 1 Peter v. 10.
 Stature height, Num. xiii. 32.
 Straitly strictly, Gen. xliii. 7.
 Straw scatter, Matt. xxv. 26.
 Swollen swelled, Acts xxviii. 6.
 Tablets beads, Exodus xxxvi. 52.
 Tache hook, Exodusxxvi. 6.
 Tale number, Exodus v. 8.
 Terraces balustrades, 2 Chron. ix. 11.
 Thief robber, Matt. xxvii. 38, 44.
 Throw think, Luke xvii. 9.
 Twain two, 1 Sam. xviii. 21.
 Unto for, John xv. 7.
 Unwittingly unawares, Lev. xxii. 14.
 Wasteness wasting, Zeph. i. 15.
 Wax become, Isa. li. 6.
 Wenck girl, 2 Sam. xvii. 17.
 Wist knew, Exodus xvi. 15.
 Worship honour, civil respect, Luke xiv. 10.

2 — PHRASES.

Good man of the master of the family, Matt. house xi. 11.
 Uppermost chief places at table, Matt. rooms xiii. 6.
 And all to brake and broke, Judg. ix. 53.
 Hunger-bitten weakened with hunger, Job xviii. 12.
 Take no thought be not anxious, Matt. vi. 25.
 Laughed to scorn derided, Matt. ix. 24.
 Cast the same in reproved him, Matt. xxvii. his teeth 44.
 Chode with quarrelled or disputed with, Gen. xxxi. 36.

We do you to wit we inform you, 2 Cor. viii. 1.
 It repented the he repented, Gen. vi. 6.
 Repented him- self he repented, Matt. xxvii. 8.
 Stricken in age advanced in age, Gen. xviii. 11.
 Know nothing know anything against my- by myself self, 1 Cor. iv. 4.
 Sat a meat sat at table, Matt. ix. 10.

In the following list of learned terms retained in a version which is remarkable for its use of English words in preference to those of Roman origin, several may be specified which through long use have become both familiar and intelligible; and, in regard to others, it would be difficult to express their meaning well, with out a tedious circumlocution:—

Adjure	put on oath.
Ambassage	embassy.
Amerce	fine.
Barbed	bearded.
Celestial	heavenly.
Centurion	Roman officer.
Cogitation	thought.
Consolation	comfort.
Consort	partner.
Delectable	delightful.
Disannul	make void.
Diversity	variety.
Divination	foretelling.
Easter	pascover.
Exaction	demand, tribute.
Exorcist	expeller of evil spirits.
Illumipated	enlightened.
Immutable	unchangeable.
Implead	go to law.
Importunity	earnest entreaty.
Incensed	enraged.
Infidel	unbeliever.
Inordinate	irregular.
Inquisition	inquiry.
Land	praise.
Legion	body of Roman soldiers.
Matrix	womb.
Mollified	softened.
Occurrent	incident.
Omnipotent	almighty.
Partition	division.
Predestinate	fore-determined.
Prognosticator	foreteller.
Proselyte	convert.
Quarternion	party of four soldiers.
Remission	forgiveness.
Scribe	writer.
Synagogue	assembly.
Terrestrial	earthly.
Tetrarch	Roman governor.
Vocation	calling.

The careful reader of the Scriptures must have remarked, that the name of the same person or place is often unhappily expressed differently in different places. We subjoin from the *Pentateuch* some proper names which are strangely varied in the other books; first, twenty-two names expressed differently in the

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Hebrew text itself, and *seventeen* of them in our English translation; and then *twenty-eight* names expressed uniformly in the Hebrew, yet differently in the English:—

Same Names differing in the Hebrew.

Alvah	Allah.
Alvan	Alian.
Ard	Addar.
Deuel	Renel.
Dodaním	Rodaním.
Esbon	Ozni.
Gershon	Gerahom.
Hoabha	Joabua.
Huphim	Hupham.
Hushim	Shusham.
Jachin	Jarib.
Jemuel	Nemuel.
Jethor	Jethro.
Job	Jaahub.
Obal	Ebal.
Oabha	Joahua.
Pal	Pal.
Puniel	Penuel.
Riphath	Diphath.
Shepho	Shephl.
Zepho	Zephí.
Zobar	Zerah.

Names same in the Hebrew yet different in English.

Ashdath Pisgah	Springs of Pisgah.
Asshur	Assur.
Bene-Jaakan	Children of Jaakan.
Cainan	Kenan.
Enoch	Hemoch.
Enos	Enosh.
Gan	Azrah.
Girgashites	Girgashites.
Izhar	Izehar.
Jared	Jered.
Jaser	Jaazer.
Jehoshua	Joshua.
Mahli	Mahlí.
Mathuselah	Mathusala.
Molech	Moloch.
Naphish	Nephish.
Philistim	The Philistines.
Put	Put.
Rameses	Rameses.
Rachel	Rahel.
Raphaim	Giants.
Sala	Sala.
Shal	Shaul.
Sheth	Sheth.
Temaní	The Temanites.
Tzur	Tyre, Tyrus.
Zered	Zered.
Zebolim	Zebolim.

Nothing can be more clear than that these *sy* proper names should be expressed with the very same letters, in the places where the original words are properly the same, and places should be distinguished accurately, and defined with exact uniformity. And no true critic who feels that names of persons and places should be defined with exact uniformity

will think lightly of this advice of Origen, "No person who desires thoroughly to understand the sacred Writings, should undervalue a scrupulous attention to the proper names."

Our translators have also, in many instances, given from the Greek, Hebrew names with Greek forms or terminations; where, for the sake of uniformity, the Hebrew terminations should have been restored; as many readers may be ignorant that some of the persons spoken of by one name in the New Testament are the same with those spoken of by another in the Old Testament;—

Hagar	Agar.
Ashdod	Azotus.
Haran	Charran.
Kish	Oia.
Elijah	Elías.
Elisha	Eliseus.
Isaiah	Esaias.
Jeremiah	Jeremy.
Jeremiah	Jeremias.
Joshua	Jesus.
Jonah	Jonas.
Jehoram	Joram.
Jehoshaphat	Josaphat.
Judah	Judas.
Messiah	Messias.
Noah	Noe.
Hosea	Osee.
Peleg	Phalec.
Behoboam	Roboam.
Shem	Sem.
Uriah	Urias.
Zechariah	Zacharias.

Where names end in *iah*, it is peculiarly wrong thus to transform them, because in nearly every case those names are compounded with *Jah*, or *Jehovah*; as are those that end in *ei* with *Elohim*—God. Upon the same principles of uniformity, the words, Thomas *Didymus*, Marcus, Lucas, and Timotheus, would tend more to the identifying of the persons, if they were translated Thomas the twin, Mark, Luke, and Timothy.

Syro-Chaldaic Words.

Abba.	Epphatha.
Aceldama.	Gabbatha.
Armageddon.	Golgotha.
Bar-abba.	Mammon.
Beelzebub.	Maranatha.
Bethesda.	Rabbi.
Boanerges.	Rabboni.
Cephas.	Raca.
Corban.	Tabitha.
Eloi, Eloi, lama sa-	Talithacumi.
bachthani.	

The translators of the authorised version, not being able in several cases to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the

INTRODUCTION TO THE

measure of receiving both, placing one in the margin and the other in the text, thus leaving the reader at liberty to adopt either, both of which in their apprehension stood nearly on the same authority. On this very account the marginal readings are essential to the integrity of the version itself, and they are of so much importance as to be, in many instances preferable to the textual readings themselves. On this ground, the authorised English version ought never to be printed without the marginal readings. It has been said that at the time when our present version was made Mr. Hugh Broughton, a man of singular eminence as a scholar, but not employed in this translation, communicated many interpretations to the translators, of which he afterwards complained, they 'thrust into the margin.' It has thus been supposed that he was the author of a part of the marginal readings; but of this we have no further evidence. The correct account of the marginal readings; is found in the fact, that "the king enjoined the editors to distinguish, by a different character, those words that were to be added to the text, to make a complete sense. And when the Hebrew or the Greek had two senses, one of them should be inserted in the text, and the other in the margin. The king recommended also to put in the margin the most difficult Hebrew and Greek idioms."

It has sometimes been objected to our received version that it is encumbered with a load of awkward and useless *italics*, or *supplementary* words. Words and phrases printed in this character, it is well known, are introduced for the purpose of making out a complete sense in our language where the expression in the original is elliptical, or where the idioms of the two languages are so different that a literal translation would leave the writer's meaning obscure and unintelligible. In some cases, indeed, the elliptical form of the original would not be attended with any great uncertainty as to the writer's meaning; and yet as different modes of supplying the ellipsis, giving different shades of meaning, may be adopted, it seems desirable, even in such cases, that the words actually supplied should be designated by some mark. In the edition of 1611, the principle of uniformity, in the use of supplementary words, was neglected either by the translators or the publishers. But in 1638, or thereabouts, the translation was subjected to a most rigid collation with the original, with a special view to correct

errors of this description, and to carry out, in its minutest details, the plan of the translators. The result was, the *italicising* process was introduced in as many as from eight to ten thousand instances over and above those which had originated with the translators; and the form in which the current editions of the English Bible have come down to us is the fruit of this ancient thorough-going recension. Yet, in some few cases, it must perhaps, be admitted that the equivocal use of supplementary words tends in some degree to obscure the sense. As in Phil. ii. 10:—

"That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth and *things* under the earth."

In this passage it will be evident that persons i. e., *intelligent beings* are intended; and not *things*.

In 1 John ii. 23, we have no fewer than ten supplementary words: "[*But*] *he that acknowledgeth the Son hath the Father also.*"

The translators considered these words to be of doubtful authority, as did some of the earlier editors; but several recent critical editors have rightly restored them to the text without any mark of doubtfulness.

It is well known that in many cases the *pointing* is not the most judicious. Perhaps uniformity and accuracy, in this respect, was scarcely to be expected in so great a work, considering the time and circumstances in which the translation was made. So Pa. cx. 3, would read more intelligibly if it was pointed thus:

"Thy people are willing—in the day of Thy power—in the beauties of holiness; from the womb of the morning Thou hast the dew of Thy youth."

The literal rendering of Ex. xxxii. 32, is,

"Yet now, if Thou wilt forgive their sin: and if not, blot me, I pray Thee, out of Thy book."

There is evidently an ellipsis after the word "sin," to express which the ordinary editions have a dash thus: "Yet now, if Thou wilt forgive their sin—;" But in some editions a comma is placed after "wilt," and the dash is omitted after "sin," thus: "Yet now, if Thou wilt, forgive their sin:" Other editions have the comma after "wilt," also the dash after "sin."

"And there were also two other malefactors led with him to be put to death." (Luke xxiii. 32.)

Instead of "two other malefactors," the ordinary editions now read, "two other, malefactors:" whereas they ought to read, "two

others, malefactors," as in the editions authorized in Scotland.

It may be that ecclesiastical reasons occasionally influenced the translators. In John x. 16, we read, "and there shall be one fold, and one shepherd." The proper rendering is, "and there shall be one flock, and one shepherd."

We may also observe, that the words in John xiv. 6, "I am the way, the truth, and the life," which is the reading, probably by misprint, of the first edition, 1611, have been frequently printed since 1631,—"I am the way, and the truth, and the life." The latter is the correct reading, and ought not to be departed from.

The present numeral division of the Scriptures into *chapters* and *verses*, is, in some respects, of comparatively recent origin. The Pentateuch was divided by the Jews, at an early period, into fifty-four *parashoth*—sections; one of which was read in the synagogue every sabbath day. (Acts xiii. 21.) These sections were subdivided, probably by the Masoretes, into 660 *sidrim* or orders. After the reading of the law, it was also customary, from an early period, to read a passage from the prophets, and with that to dissolve the assembly. Such passages were called *lekhot*—dismissions; and appear to have been selected according to the choice of any reader. (Acts xiii. 15; xxvii. 43; Luke iv. 16.) The divisions or sections found in the Greek and Latin manuscripts are different from those of the Hebrew books; they are of unequal and arbitrary length, and very different from the chapters in our printed Bibles. So, also, the books of the New Testament were divided, at an early period, into certain portions, which appear under various names. The division into church lessons, read in the assemblies like the sections of the law and the prophets, was the most ancient. Subsequently the New Testament was divided into two kinds of sections, called *titles* and *chapters*. The *titles* were portions of the Gospels, with summaries placed at the top or bottom of the page. The *chapters* were divisions, with numeral notations, chiefly adapted to the Gospel harmony of Ammonius. Other sectional divisions are occasionally seen in manuscripts, which appear to have varied at different times and in different churches, according as festival days were multiplied.

The numeral division of the Old and New Testaments into modern *chapters* is, by some, ascribed to the schoolmen, who, with Cardinal Hugh of St. Cher, were the authors of the

Concordance for the Latin Vulgate, about A.D. 1240. Others ascribe these divisions to Stephen Langton, Archbishop of Canterbury, who died A.D. 1228. Whoever was the author from about this period, the division of the several books into chapters was gradually adopted in the Latin and other versions; and, finally, in the Hebrew, with a few variations; and also in the Greek text. The several Psalms were not included in this division, inasmuch as we have them as they were originally composed and collected.

The present numeral division of the Scriptures into *verses* is of still more recent origin than the chapters. In the Bible ascribed to Cardinal Hugh, the subordinate divisions were not indicated by numerals, but by the capital letters A. B. C. etc, placed at certain distances from each other in the margin. The Hebrew manuscripts contain *pesukim* or versicular divisions, each of which is terminated by the *soph pasuk* (:)—end of the verse. This versicular division was probably made by the Masoretes of Tiberias, about A.D. 500. In the *Masora*, the number of verses indicated by the *siluk* and the *soph pasuk* is carefully given at the end of each book of the Bible; but, in the margin of the text only every fifth verse is marked by a Hebrew letter. The Masoretic verses, thus divided by the *soph pasuk* are the same as our present verses with but few exceptions, the principal of which is that, in the Hebrew, the titles of the Psalms are marked among the verses. About A.D. 1440, Rabbi Isaac Nathan, in his Concordance, marked the numbers of the chapters according to the Latin version; he also marked the number of each of the Masoretic verses as they exist in the Hebrew Bible. Pagninus, in his translation of the whole Bible from the Hebrew and Greek into Latin, 1528, appears to have been the first who marked each verse in the margin with an Arabic numeral. In the Old Testament his verses are the Masoretic, the same, as we have seen, with those now in use. The Greek manuscripts of the New Testament usually contain a division into short sentences, sometimes called *stichoi*—verses. They are frequently double or treble the length of our ordinary verses; but sometimes they are identical with them. Pagninus, in his New Testament, adopted this ancient versicular division, with some alterations, and numbered the verses as he had done in the Old Testament. His verses are frequently three times the length of our present verses.

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Henry Stephens, in his edition of the Latin Vulgate, 1555, adopted the system of Pagninus for the Old Testament. But, in his Greek and Latin New Testament, 1551, and also in the Testament accompanying the Bible of 1555, he introduced a different division, partly from the manuscripts, and partly his own invention. This division, thus breaking up the text into fragments, and frequently without reference to the sense, appears to have been made to adapt the New Testament to his Greek Concordance. He is said to have executed it "while riding on horseback"—undoubtedly *à hâte*. From this period, this division, which is precisely the same as now in use, became general. In 1557, it was adopted in the English New Testament printed at Geneva. As the breaking the sacred text into small fragments interferes, occasionally, with the sense, it would be much better if the number of the verses were printed in the margin.

Improper divisions of chapters.

Gen. ii. 1-3	improperly separated from	chap. 1.
Joah. vi. 1-5	...	chap. 5.
Rom. v. 1	...	chap. 4.
Rom. viii. 1	...	chap. 7.
Rom. xv. 1-18	...	chap. 14.
1 Cor. iv. 21	...	chap. 5.
1 Cor. xi. 1	...	chap. 10.
2 Cor. iv. 1-6	...	chap. 3.
2 Cor. v. 1	...	chap. 4.
2 Cor. vi. 1	...	chap. 5.
2 Cor. viii. 1	...	chap. 7.
Eph. v. 1, 2	...	chap. 4.
Col. iii. 1	...	chap. 2.

Isaiah llii. 13, etc., ought to begin chapter liii.
 Joel ii. 28, etc., ought to begin a new section or chapter.
 Nahum, i. 15, ought to begin chapter ii.
 Job xl. 1-14, ought to come in after chapter xlii. 6.
 Micah v. 1, belongs to chapter iv.; ver. 2 properly begins the chapter.

On the whole, however, if we except the several faults adverted to, and the occasional instances of inadequate rendering—the slight violations of grammatical propriety—and the modes of expression lacking in delicacy, or dignity, or perspicuity, which may here and there occur, the abatements to be made from the general excellence of the Authorised Version are comparatively trivial. Whatever defects may be pointed out, they are chargeable rather upon the age, and the circumstances in which it was made, than upon the translators themselves. It has long been acknowledged, that the changes effected in the lapse of two or three centuries, in our habits of thought and modes of expression;

and the fact, that there are occasional superior readings, furnished by the examination of manuscripts formerly unknown, render certain emendations in this time-hallowed version a desideratum. Hence, in 1870, a committee was appointed by the Convocation of the Province of Canterbury, for the revision of the Authorised Version of the Holy Scriptures. This committee was empowered to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong. The Committee separated itself into two companies—one for the revision of the Old Testament, the other for the revision of the New Testament. Several scholars and divines—Churchmen and Nonconformists—were invited to join the companies. The Committee of Convocation also opened communications with Biblical scholars in America; and two companies were organised to assist the English companies by their criticisms and suggestions. Undoubtedly the Revisers will reverently exercise the utmost skill and care in the execution of their revision; and will introduce as few alterations as possible into the Text consistently with faithfulness; and will limit the alterations to the style of the Authorised Version.

The tribute of an English scholar of the Romish community to the superlative excellence and influence of the Authorised Version deserves our thoughtful consideration—"Who will say that the uncommon beauty and marvellous English of the Bible is not one of the strongholds of heresy in this country? It lives on the ear like music that can never be forgotten; like the sound of the church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is a part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the gifts and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land, there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his own Saxon Bible."

BIBLE DICTIONARY.

AARON=*mountaineer*. The son of Amram and Jochebed, of the tribe of Levi. He was born about B.C. 1574, and was three years older than his brother Moses. (Ex. vi. 20; vii. 7.) Aaron was noted for his eloquence, and was appointed by Jehovah the spokesman for Moses in the court of Pharaoh, the Egyptian king. (Ex. iv. 14—16.) He was the assistant of Moses in conducting the Hebrews out of Egypt; and, in accordance with the instructions contained in the revelations regarding the ecclesiastical establishment, he was consecrated the first high priest of the Hebrew nation. (Ex. vii. 1—10; xxviii. 1—43; Lev. viii. 1—36.) He was a man of great meekness; but, through want of firmness, he sometimes fell into grievous sins. While Moses was absent in the Mount receiving the law, at the instigation of the people, Aaron made a calf-idol, in imitation of the Egyptian Apis, or perhaps of Mnevis, probably as a symbolical representation of Jehovah. (Ex. xxxii. 1—35; Ps. cvi. 19, 20.) Aaron joined Miriam in sedition against Moses; (Num. xii. 1—12;) and, with Moses, neglected to acknowledge the power of God at Kadesh. For this he was denied the privilege of entering the promised Land. (Num. xx. 12—24.) While the Hebrews were encamped at Mosera, in the fortieth year after leaving Egypt, Aaron, at the divine command, ascended Mount Hor and died, at the age of one hundred and twenty-three years. (Num. xx. 25—29; Deut. x. 6.) The sons and descendants of Aaron served as priests at the sanctuary; while the other families of the tribe of Levi performed those religious duties

which were of an inferior kind. (Num. iv. 15, 16, 24.) The Hebrew word *laAharon*, rendered "Aaronites," (1 Chron. xii. 27; xxvii. 17,) properly means *for Aaron*, and seems to be used as an appellative for any high priest; (Ps. cxxxiii. 2;) just as the "house of Aaron" is put for the priests in general. (Ps. cxv. 10, 12.)

AB=*fruit*. The Chaldee name of the fifth month of the ancient Hebrew year. It commenced with the first new moon of our August, and consisted of thirty days. It is called "the fifth month;" also "the time of the first ripe grapes." (Num. xxxiii. 38; xiii. 20.)—See MONTH.

ABADDON=*destruction*. This Hebrew word occurs as a poetical name of the lower regions, place of the dead, and is rendered "destruction." (Job xxvi. 6; xxviii. 22; Prov. xv. 11.) It is used by John to designate the Angel of the Abyss, explained by the Greek term Apollyon=*Destroyer*, the destroying angel; (Rev. ix. 11;) perhaps spoken of "him that had the power of death, that is, the devil," who was permitted to instigate the Roman armies in their cruelties to the Jews in the overthrow of Jerusalem. (Heb. ii. 14; Rev. ix. 1.)

ABAGTHA=*given by fortune*, i. e., *prosperous*, or *the handsome person*. An officer in the court of Ahasuerus, the Persian. (Esth. i. 10.)

ABANA=*stony*. A stream which rises high up in the eastern declivity of Anti-Lebanon, and, after abundantly watering the great plain, passes through Damascus. In 2 Kings v. 12, Naaman, the Syrian, says, "Are not Abana and Pharpar, rivers of Damascus, better

than call the waters of Israel?" In the Hebrew marginal reading, and in the English also, "Abana" is written "Amana;" and this is probably the correct form, as affording a good etymology—the *perennial*, in contrast with such streams which in summer are clean dried up. (Isa. xxxiii. 16; compare Jer. xv. 16.) The Amana is now generally identified with the classical Chrysorrhoas—the *golden river*, the modern Barada—the *cold*, whose waters are distributed over the beautiful and fertile plain of Damascus. A part of Anti-Lebanon, in contrast with Shenir and Hermon, is also called "Amana," (Sol. Song, iv. 8,) corresponding to the portion of the mountain range near where the Barada has its source, and taking its name apparently from the stream. The beautiful plain or basin south of Zebedany, where the river has its source, is situated high up in the ridges and terraces of the mountain, 3,500 feet above the level of the sea. This basin was doubtless once a lake, which in long ages of patient attrition has worn its own deep drain, now called Wady Barada. In the southwest corner of the broader portion of this basin, about four miles south of Zebedany, at the ruined village called Hanah Barada, is situated the little fountain or lake whence rises at once the river Barada. Meandering through the narrower portion of the plain, in a direction south of east, for four or five miles, it slips in among the mountains at el-Tekiyeh; and a short distance below the bridge, leaps down a bold cataract, and begins a furious struggle with the wild mountain gorges of the Wady, or valley; bursting through no less than three such gorges—one below el-Tekiyeh, near the lower part of which was situated the ancient Abila of Lysanias; a second near the fountain el-Fijeh, the stream of which bursts out at a single aperture in the rock, with irresistible violence, and at the distance of about 120 paces enters the Barada; and a third at Dummar. Nor does it rest one moment, until, after being joined by other mountain

streams, it glides softly into the green suburbs of Damascus. Lepsius, who followed the Barada from its source, says, "It enters the great plain a little south of Damascus, turns to the left towards the city, through which it flows in seven branches." After furnishing the city and its fields and gardens, with an ample supply of water, the main stream and its subsidiaries unite, the river pursues its course over the plain east of Damascus, for some sixteen miles; it falls by different branches into the large marshy lake Bahret el-Kibliyeh = *South Lake*, and from that by a connecting channel into the Bahret esh-Shurkiyeh = *East Lake*. Though the two lakes occasionally communicate, they are separated by a tract of ground varying from half a mile to a mile in breadth; and they abound with fish and various kinds of water-fowl. The Rev. J. L. Porter, who visited the lakes in 1852, estimates the circumference of the South Lake at nearly twenty miles, and the East Lake at about twenty miles. From the fountain to the plain the stream is upwards of twenty-two miles long, and the arable land watered by it along its banks averages at least half-a-mile in width. From Salahiyyeh to the lakes is about twenty miles, and there is an average width of fifteen miles of this watered by the Barada. Thus, according to Mr. Porter's estimate, the arable land watered by this river is about *three hundred and eleven square miles*, or nearly five times that watered by the Awaj, the ancient Pharpar.—See PHARPAR.

ABARIM = *regions beyond*. The general name of a mountainous tract on the east of the Dead Sea and the lower Jordan. The mountains Peor, Pisgah, and Nebo, were spurs or summits of the Abarim. (Num. xxvii. 12; xxxiii. 47; Deut. xxxii. 49.) The name "Abarim," in Jer. xxii. 20, rendered "passages," ought to have stood untranslated.—See PISGAH.

ABBA = *father*. A Syro-Chaldaic word of affection and confidence, much used by the Jews and the early Chris-

ABD

tians, in their devotions, as an *invocation* in prayer to God—the Father of me and all mankind. (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.)

ABDA=*servant*. 1. The father of Adoniram. (1 Kings iv. 6; v. 14.) 2. A Levite; (Neh. xi. 17;) also called "Obadiah." (1 Chron. ix. 16.)

ABDEEL=*servant of God*. The father of Shelemiah. (Jer. xxxvi. 26.)

ABDI=*servant of Jehovah*. 1. The name of two Levites. (1 Chron. vi. 44; 2 Chron. xxix. 12.) 2. A son of Elam. (Ezr. x. 26.)

ABDIEL=*servant of God*. A chief in Gad. (1 Chron. v. 15.)

ABDON=*servile*. 1. A Levitical city in Asher. (Josh. xxi. 30; 1 Chron. vi. 74.) Probably "Abdon" should also be read in Josh. xix. 28, instead of "Hebron." 2. A judge or regent of the Hebrews; he judged them eight years, and died about a.c. 1156. Nothing remarkable is related of him, except that he had forty sons, and thirty grandsons, or nephews, who rode on seventy young asses. (Judg. xii. 13–15.) He is called "Bedan" in 1 Sam. xii. 11. 3. Also two Benjamites. (1 Chron. viii. 23, 30; ix. 36.) 4.—See **ACHBOR**.

ABEDNEGO=*servant, or worshipper of Nego*, i. e., *Nebo*. The Chaldean name given to Azariah, one of Daniel's companions in the court of Babylon. (Dan. i. 7; ii. 49; iii. 19–30.)—See **NEBO**.

ABEL, or **HEBEL**=*a breath, or transiency*. The second son of Adam, probably so called from the shortness of his life. Abel became a shepherd and offered sacrifice from his flock to God; at the same time Cain, his brother, offered of the fruit of the ground. God had respect unto Abel, and to his offering, but unto Cain and to his offering he had not respect; hence Cain, in anger, slew his brother. Thus Abel was the first of our race to die—the first in the roll of the noble army of the martyrs. (Gen. iv. 1–14.) The sacrifice of Abel, as the first on record, was undoubtedly offered in accordance with some divine revelation, inasmuch

ABE

as it was offered in faith. It was figurative of the great sacrifice in the person of Christ, who was the Lamb slain from the foundation of the world. In Hebrews, xi. 4, the sacrifice of Abel is called "a more excellent sacrifice than Cain's;" but some of the early English translations differ from this, and with more literal exactness, render "a more plenteous sacrifice," also, "a greater sacrifice;" thus referring the idea in the text to *quantity* as well as to *quality*. So that, while Cain merely offered of the fruit of the ground an offering unto the Lord, by way of thanksgiving and homage, Abel did the same, and "much more;" he also brought the choicest and best of his flock as a sacrifice to God; thereby acknowledging himself a sinner, and recognizing the truth of the principle, "without the shedding of blood is no remission." (Heb. ix. 22.) The noble spirit of faith in which Abel offered his sacrifice dignified it with excellency, for by it he obtained witness that he was righteous; God testified of his gifts, and manifested his approbation probably by a visible token of fire from heaven, consuming the sacrifice upon the altar. (Gen. iv. 4; Heb. xi. 4, compared with Lev. ix. 24; Judg. vi. 21; 1 Kings xviii. 38; 2 Chron. vii. 1.) By the phrase "the blood of Abel," (Heb. xii. 24,) the blood of Abel's sacrifice seems to be intended, as by it Abel found acceptance with God. But the blood of Christ, as being the one sacrifice for sin, "speaketh better things," inasmuch as it is available for salvation to all who believe.

ABEL=*meadow, grassy plain*. A name prefixed to several places. Instead of "*the great stone of Abel*," in 1 Sam. vi. 18, the Septuagint, and Chaldee versions, and some Hebrew manuscripts, read "the great stone;" as in the margin, and the 14th and 15th verses. Most likely this "great stone" was a boundary mark, or an ancient monument, in Bethahemesh, on the confines of Judah, Dan, and Philistia.

ABEL-BETH-MAACHAH=*meadow of Beth-Maachah*. A city in

ABIHAIL = *father of light*, i. e., *splendour*. 1. This name is different in the original from the preceding. The wife of Rehoboam, king of Judah; she is called "the daughter," properly the *descendant*, of Eliab, David's elder brother. (2 Chron. xi. 18.) 2. The wife of Abishur. (1 Chron. ii. 29.)

ABIHU = whose *father is He*, i. e., *God*. One of the sons of Aaron, who, together with his brothers, Nadab, Eleazer, and Ithamar, were set apart by God to the office of the priesthood. Soon after they entered upon their sacred duties, Nadab and Abihu were guilty of a violation of God's commands, respecting the manner of offering incense, and they were instantly consumed by fire from heaven. They used strange, or common fire, instead of the *sacred* fire which they were required to use from the altar of burnt offering. (Lev. x. 1. 2.) As the prohibition of wine and strong drink, especially when entering into the sanctuary, immediately follows, we may infer that Nadab and Abihu were intoxicated when they fell into this presumptuous sin.

ABIHUD = whose *father is praise*. A son of Bela. (1 Chron. viii. 3.)

ABIJAH = whose *father is Jehovah*. 1. The second king of Judah. He was the son of Rehoboam, and of Maachah, the daughter of Uriah, *grand-daughter* of Absalom. (1 Kings xv. 2; 2 Chron. xi. 21; xiii. 2.) He succeeded his father, B.C. 957; and reigned only three years. He was not a good king; however, he did not forsake the worship of Jehovah. With true courage, resulting from the principles of theocracy, he resolved, with 400,000 men, to commence a war with Jeroboam, king of Israel, whose forces amounted to *double* that number. He gained an important victory, and 500,000 of the Israelitish army were left dead on the field. (2 Chron. xiii. 3, 17.) Some suppose the Hebrew to have a cipher too much in each number, as several copies of the Vulgate state Abijah's army at 40,000; Jeroboam's at 80,000; and the slain at 50,000. Under Abijah the kingdom of Judah gained

the ascendancy, and made constant progress in power and importance. In 1 Kings, xiv. 31; xv. 1—8, Abijah is written "Abijam" = *father of the sea*, i. e., *seaman*. And in 1 Kings, xv. 6, instead of "Rehoboam," we ought to read Abijam. In Matt. i. 7, he is called "Abia." 2. The son of Jeroboam, the first king of Israel, who died in childhood. He was the only person of the house of Jeroboam, who in the midst of all the idolatry and wickedness of the times, had the fear of the Lord in his heart. He appears to have been the hope of the nation, and to have been universally beloved. (1 Kings xiv. 1—18.) 3. A priest of the posterity of Aaron, and principal of the *eighth* class in David's division of the priests. (1 Chron. xxiv. 10.) In Luke i. 5, he is called "Abia." 4. The mother of king Hezekiah. (2 Chron. xxix. 1.) In 2 Kings, xviii. 2, she is called "Abi" = *my father*. 5. One of the priests. (Neh x. 7; xii. 4, 17.)

ABIJAM.—See **ABIJAH**.

ABILENE. A small but fertile district of Syria, which included the eastern declivities of Hermon and Anti-Lebanon, and the successive lower ridges, with the intervening open tracts, or terraces, which front the eastern plains. It derived its name from its chief city, **ABILA** = *a grassy place, meadow*, known also as "Abila of Lysanias." (Luke, iii. 1.) Abila was situated on the eastern slope of Anti-Lebanon, about eighteen miles N. W. from Damascus, on the great road from that city towards Baalbek. This position identifies the ruins near the village Suk Wady-el-Barada = *market of Wady-el-Barada*, as the site of the ancient city. This village is situated on the north side of the river Barada, the ancient *Abana*, near the point where it issues from the wild and highly picturesque gorge, by which it breaks down through the first ridge or offset of the mountains below the plain of Zebedany. In the village there are evident remains of former edifices, and well-squared stones, many of considerable size, lie about in all directions. Dr. Robinson, who

visited this ancient site, in 1852, says, "It is marked by columns and other remains; while above are many tombs hewn in the rocks, and the ancient excavated Roman road with the inscriptions." The inscriptions are cut in the rock; they contain proof positive that the ruins near the village are those of the Abila of Lysanias.—See **LYSANIAS**.

ABIMAEL=*father of Mael*. A descendant of Joktan, probably the founder of an Arabian tribe, called *Mael* or *Mali*, in the vicinity of the modern Mecca, which Strabo calls *Mina*. (Gen. x. 28; 1 Chron. i. 22.)

ABIMELECH=*father of the king, or royal father*. This seems to have been the common title of several of the Philistine kings. 1. A king of Gerar, and contemporary with Abraham, who took Sarah into his harem, and thought to make her his wife; but being warned of God in a dream of Sarah's relationship to Abraham, that she was not his sister, but his wife, he restored her to her husband, with a present of a thousand pieces of silver, as "a covering of the eyes" for Sarah; that is, as an atoning present, and to be a testimony of her innocence in the eyes of all. (Gen. xx. 1—18.) 2. Another king of Gerar, probably son of the former, who rebuked Isaac for his dissimulation, in calling his wife his sister, and afterwards made a league with him at Beersheba. (Gen. xxvi. 6—31.) 3. A son of Gideon, by his concubine, who, after the death of his father, persuaded the men of Shechem to make him king. He slew his father's seventy sons on one stone, leaving only Jotham, the youngest alive, who hid himself. Three years afterwards the men of Shechem rose against Abimelech; he defeated them and destroyed their city, and sowed it with salt. While attacking Thebez, he was mortally wounded by a piece of a millstone thrown upon his head by a woman from the top of the tower. That it might not be said, "a woman slew him," he called to his armour-bearer to thrust him through with his sword, and thus

he died. This was the first attempt to establish a monarchy in Israel. (Judg. ix. 5, 54.) 4. The name given in the title of Ps. xxxiv. to Achish, king of Gath. 5. The name of "Ahimelech" is thus written in 1 Chron. xviii. 16.

ABINADAB=*father of nobleness, or noble father*. 1. One of the sons of Jesse. (1 Sam. xvi. 8; xvii. 13.) 2. A Levite of Kirjath-jearim. (1 Sam. vii. 1; 1 Chron. xiii. 7.) 3. One of king Saul's sons who fell at the battle of Gilboa. (1 Sam. xxxi. 2.) 4. One of Solomon's officers. (1 Kings iv. 11.) His name, correctly, is "Benabinadab" = *son of Abinadab*, as in the margin.

ABINER.—See **ABNER**.

ABINOAM=*father of pleasantness*. The father of Barak. (Judg. iv. 6.)

ABIRAM=*father of altitude, i. e., high*. 1. The eldest son of Hiel, the Bethelite, who is remarkable as having died prematurely, in consequence of his father attempting to rebuild Jericho. When that city was destroyed by the Hebrews, Joshua said, "cursed be the man before the Lord, that riseth up and buildeth this city, Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." (Josh. vi. 26.) Hiel, who lived in the days of Ahab, 584 years after, and who was either ignorant or regardless of the curse, attempted to rebuild the city; but in so doing, he lost his eldest son, Abiram, when laying the foundation; and Segub, his youngest, when setting up the gates. (1 Kings xvi. 34.) 2. A son of Eliab, of the tribe of Reuben, who was destroyed by the opening of the earth, in consequence of the part he took in the conspiracy of Korah and Dathan. (Num. xvi. 1—35; xxvi. 9—11.)

ABISHAG=*father of error*. The Shunammite was a young woman who was selected by the physicians of David, to minister to him in his old age, and to cherish him. After David's death, and the accession of Solomon to the throne, Adonijah most improperly sought her in marriage for himself; but Solomon, perceiving his

policy, in a design upon the crown also, caused him to be put to death. (1 Kings i. 3; ii. 25.)

ABISHAI = *father of a gift*. The son of Zeruiah, David's sister. He was one of David's distinguished officers, and was full of daring exploits. He accompanied David to the camp of Saul, while the guards were asleep around. (1 Sam. xxvi. 7.) Abishai, with Joab, his brother, attacked and defeated the Syrians, and the children of Ammon. (2 Sam. x. 14.) He rescued David from the giant Philistine, Ishbi-benob, whom he smote and killed. (2 Sam. xxi. 16, 17.) The victory over the Edomites, in the valley of Salt, which is ascribed to David, (2 Sam. viii. 13,) is also ascribed to Abishai. (1 Chron. xviii. 12.) Probably Abishai actually obtained the victory, but as he was an officer under David, it might also with propriety be spoken of as David's achievement. He also lifted up his spear against three hundred men and slew them. (2 Sam. xxi. 17; xxiii. 18; 1 Chron. xi. 20.)

ABISHALOM.—See **ABSAALOM**.

ABISHUA = *father of welfare*. 1. The son of Phineas. He was the high priest of the Hebrews. (1 Chron. vi. 4, 5, 50; Ezr. vii. 5.) 2. The son of Bela. (1 Chron. viii. 4.)

ABISHUR = *father of the wall*, i. e., *firmness*. The son of Shammai. (1 Chron. ii. 28, 29.)

ABITAL = whose *father* is the *dew*. One of the wives of David, and mother of Shephatiah. (2 Sam. iii. 4; 2 Chron. iii. 3.)

ABITUB = *father of goodness*. A descendant of Benjamin. (1 Chron. viii. 11.)

ABIUD = whose *father* is *praise*. A name found in the genealogical table of Matt. i. 13, as one of the reputed ancestors of Christ, but omitted in 1 Chron. iii. 19.

ABNER = *father of a light*. The son of Ner, and cousin of king Saul. (1 Sam. xiv. 50, 51.) He was the faithful and distinguished commander-in-chief of Saul's army. After the death of Saul, at the disastrous battle in the

plain of Jezreel, Abner, his general, drew off the remains of the army to the other side of the Jordan, and caused Ish-bosheth, the youngest son of Saul, to be proclaimed king at Mahanaim. (2 Sam. ii. 8, 9.) In the mean time, the rulers of the tribe of Judah awarded the sceptre to David, in Hebron, while the other eleven tribes did homage to Ish-bosheth, the son of Saul. Abner being commander-in-chief to Ish-bosheth, came to Gibeon with an army, to force the tribe of Judah to obedience; a fierce battle ensued, in which Abner and his troops were routed. Abner never again took the field, and the war was suffered to die away in silence, without an express treaty. (2 Sam. ii. 4, 17, 28.) After Ish-bosheth had reigned about two years over Israel, he quarrelled with Abner, who had raised him to the throne, and who was still his sole support; the indignant general, then, made arrangements for bringing the eleven tribes to submit to David, and had an interview with him for that purpose. Before the execution of his design, he was treacherously assassinated by Joab, about the year B. C. 1050. This event, and the murder of Ish-bosheth, retarded the union of the tribes, under David, about two years longer. The estimation in which Abner was held by David and the people, appears from the funeral, and the ode composed upon the occasion by the king. (2 Sam. ii. 10; iii. 7—27.) Abner is called "Abiner," in 1 Sam. xiv. 50, in the margin.—See **ABIEL**.

ABOMINATION. The usual application of this word, is, to whatever was *unclean*, in the Mosaic sense, and especially to impure idol worship. (Isa. lxvi. 3; Jer. xlv. 4; 2 Kings, xxiii. 13.) The sacred animals of Egypt are called an "abomination." (Ex. viii. 26.) The Hebrew shepherds and other foreigners, were held in "abomination" by the Egyptians, because they sacrificed and ate without scruple, those animals which were considered sacred by them. (Gen. xliii. 32; xlv. 34.) Some suppose that a tribe of wandering shep-

herds had previously invaded Egypt; and that the remembrance of their cruel depredations had made the very name of shepherd hateful to them.

ABOMINATION OF DESOLATION, literally *the abomination of the desolator*. This was Daniel's prediction of the pollution of the temple at Jerusalem, by Antiochus Epiphanes, who set up in it the altar and the statue of Jupiter Olympius; the daily sacrifice was taken away, and the abomination that maketh desolate drove all the true worshippers of God from the temple. (Dan. xi. 31; xii. 11.) But by the "Abomination of desolation," in Dan. ix. 27, referred to by our Lord in Matt. xxiv. 15; Mark xiii. 14, when he foretold what would occur at Jerusalem, during the last siege of that city, by the Romans, is meant the Roman army, whose *eagle-ensigns*, and other image-crowned standards, were worshipped by the soldiers; and when the temple and city were taken, they were lodged in the holy place, and sacrifices were offered before them. Josephus distinctly refers to the accomplishment of both these predictions, (Joa. Ant. xii. 5, 4; vii. 6; Wars, vi. 6, 1).—**SEE STANDARD.**

ABRAM.—**SEE ABRAHAM.**

ABRAHAM = *father of multitude*, or, as the context explains it, *father of many nations*. He was the son of Terah, brother of Nahor and Haran, and uncle of Lot, and was the great progenitor of the Hebrew nation. He was born about B.C. 1996, at Ur, a city of Chaldea, where he resided, surrounded by an idolatrous people, until he was about seventy years old; when God called him to leave the land of his fathers, and go into a country that He would shew him. From a careful comparison of Acts vii. 2—4 with Gen. xii. 1, and Neh. ix. 7, Abraham appears to have been called twice, once while he was in Ur, in Chaldea, "before he dwelt in Charran"; (Haran); and again after he left Ur, while he dwelt in Haran, when he was seventy-five years old. Obedient to the heavenly call, Abraham took his family, his flocks and herds, and migrated as a *nomade*,

or wandering shepherd, into Palestine, where he continued to dwell, removing from place to place according to the convenience of water and pasturage; journeying, sometimes for the same reasons, as far as Egypt. His probity and confidence in God were so conspicuous, that God prospered him greatly, and promised him a "seed like the sand on the sea shore," and "as the stars of heaven for multitude;" and that "in him and his seed—which is Christ—shall all nations be blessed."

While in an excursion to Egypt, Abraham, through fear, proposed to Sarah, his wife, that she should pass for his sister; (Gen. xii. 10—20;) and while in Gerar, he also made a similar attempt: there was evident deceit in this affair, and he was certainly risking the honour of his wife for the preservation of himself; while at the same time he shewed a want of confidence in his God. (Gen. xx. 2.) In an invasion of the cities of the plain, by the king of Elam and his confederates, Sodom was taken, and Lot and his family carried captive. When Abraham received intelligence of it, he armed his trained servants, born in his house, (three hundred and eighteen in number,) pursued the kings, and defeated them, and brought Lot and his family, and their substance back to Sodom, restoring liberty to the captives who had been taken, with all their property. On his return, he was met by Melchizedek, king of Salem, and priest of the most high God, to whom he gave a tenth of all, and from whom he received a blessing. (Gen. xiv. 14—24.) The family of Abraham also increased; his son by Hagar, and his sons by Keturah, became the heads of several Arab tribes—called "the children of the East."

Abraham was favoured with several revelations from God; one vision was singular, wherein was revealed to him some of the most important events in his future history, and in that of his posterity; which were all accomplished in due time, and with wonderful exactness. (Gen. xv. 12—18.) This revelation related, 1st. To the severe and

protracted sufferings of the Hebrews in Canaan and in Egypt; (Gen. xvii. 8; Ex. iii. 9; Ps. cv. 9—12;) 2nd. To the judgments which should fall upon their Egyptian oppressors, and the triumphant exodus of the chosen people; (Ex. xiii. 21; Ps. lxxviii. 43—51;) 3rd. To Abraham's death and burial in a good old age; 4th. To the return of his posterity to the promised Land, and the punishment of the Canaanitish nations. The commencement of the four hundred years of servitude and affliction referred to in this vision, is the time of Ishmael's mocking Isaac, (Gen. xxi. 9, 10, compared with Gal. iv. 29, 30,) which occurred thirty years after the promise recorded in Gen. xii. 1—3. This promise was given four hundred and thirty years before the giving of the Law; (Gal. iii. 17;) and from Ex. xii. 40, 41, it appears that their deliverance from bondage was also four hundred and thirty years after that promise. Of this period of four hundred and thirty years, two hundred and fifteen years were passed in sojourning in Canaan, and two hundred and fifteen years in Egypt; they were not in actual service and affliction anything like that time, but they were strangers in a land that was not theirs, during the whole of that period.

Again, when Abraham was ninety years old, the Lord appeared to him, and established his covenant with him and his seed for ever; and instituted the rite of circumcision as a visible sign and seal of the covenant. (Gen. xvii. 1—27.) At this time he changed the name of the patriarch from ABRAM = *father of altitude*, to ABRAHAM = *father of multitude*; and the name of his wife was also changed from Sarai, to Sarah. The Lord also declared that Sarah should bring him a son in his old age; and at the appointed time, Isaac, the child of promise, was born. Sometime afterwards, God put the faith and piety of his servant Abraham to the test, by commanding him to take his son, his only son, Isaac, and offer him for a burnt offering upon one of the mountains which God would shew him.

Abraham hesitated not to obey; every preparation was made, and the knife was in his hand to slay his son, when his purpose was arrested by a voice from heaven, requiring him to spare the lad; inasmuch as the proof of the father's faith was full.

It has been well observed, that Abraham was, in many respects, the most distinguished of all the ancient servants of God; he was the father of the faithful, (Rom. iv. 11—18; Gal. iii. 7,) and the friend of God. (James ii. 23; Isa. xli. 8.) In him the covenant of grace was sealed, and the Gospel in effect was preached. (Gal. iii. 8, 9.) We know not the extent to which the great mystery of godliness was unfolded to him; but it is certain he was favoured with considerable discoveries of the future Messiah, and of the truth "as it is in Jesus;" to this our Lord himself bears testimony:—"Your father, Abraham, rejoiced to see my day; and he saw it, and was glad." (John viii. 56.) He is quoted by Paul, as an example of justification by faith; and by James, as an example of justification by works.—"They which be of faith, are blessed with faithful Abraham." The patriarch lived an hundred and ninety-five years, and was then gathered to his people; his sons buried him in the family sepulchre, in the cave of Machpelah.

ABRAHAM'S BOSOM.—See BOSOM.

ABSALOM = *father of peace*. A son of king David, by Maachah, daughter of Talmi, king of Geshur. (2 Sam. iii. 3.) He was remarkable for his beauty, and for the luxuriance of his hair, which is said to have weighed, when cut from time to time, *two hundred shekels* of the royal standard. But the term shekel here probably refers to the *value* rather than the weight; so that the passage simply means, "he *valued* the hair of his head at two hundred shekels of the royal standard." (2 Sam. xiv. 26.) Such a mode of describing the value of the hair occurs in Kosegarten's *Chrest. Arab.*, p. 65. Describing the execution of a young man near Damascus.

"He was the most beautiful of youths, and most fair of countenance, and had the *longest hair, the value of which was some thousands of dirhems.*" Absalom, having murdered his half-brother, Amnon, for an injury to his sister, fled to the court of his grandfather at Geshur. After some time he was restored to the favour of his father, through the mediation of Joab. His father's throne now became the object of his ambition; he stood in the public places and played the *demagogue*, "stole the hearts of the men of Israel," and got himself proclaimed king in Hebron. David retired from Jerusalem; Absalom followed him, and the two parties met in the wood of Ephraim; the battle was severe and bloody. Absalom's troops were defeated, and as he rode upon a mule under the thick branches of an oak, was caught by the hair of his head—the hair of which he had been so proud—the mule passed from under him, and left him suspended in the tree. Here he was found and slain by Joab, and his body cast into a pit in the wood, and covered with a great heap of stones. David was much affected by his death, and uttered bitter lamentations over him. (2 Sam. xviii. 6–33.) He is called "Abishalom," in 1 Kings xv. 2–10. The style of architecture and embellishment of the monument now called "Absalom's Tomb," (2 Sam. xviii. 18,) near the Kidron, in the valley of Jehoshaphat, seems to indicate a much later period than the time of Absalom.

ABSTINENCE. The keeping from the use of particular food, or drink, was a part of religion from very early ages; it was the first test of obedience required of Adam, in Eden. Some have supposed that the Antediluvians abstained from flesh, because herbs and fruits only were assigned to Adam, at the creation, but this is not conclusive. Noah was required to abstain from blood. (Gen. ix. 4.) The law of Moses required abstinence from various kinds of animals which were declared to be unclean, and from the blood of all on pain of death. The Hebrews also ab-

stained from the sinew, which is upon the hollow of the thigh; (Gen. xxxii. 33;) and the priests were required to abstain from wine or strong drink during their ministration, and the same was required of the Nazarites. Several of the early Christians abstained from certain sorts of food, prohibited by the law of Moses; others used their liberty; (1 Cor. viii. 7–10; Rom. xiv. 1–3;) this difference was a source of trouble, which required the interference of the apostles, who, when assembled at Jerusalem, decreed that the Christians should abstain "from pollutions of idols, and from fornication, and from things strangled, and from blood." (Acts xv. 20.)

ACCAD=*fortress, castle.* One of the four cities founded by Nimrod in the land of Shinar, the southern part of Mesopotamia. (Gen. x. 10.) The site of Accad—or *Accar*, as it is sometimes written—has been assigned to the Site of the Greeks, the Akkerkuf of the present day. It is also called "Akari Nimrod"—the Castle or Palaco of Nimrod. It is distant about fifty-five miles north of Babylon, and not far from Baghdad. A primitive monument found here is still called by the Arabs "Tel Nimrud"—the Hill of Nimrod. It consists of a mound, surmounted by a mass of building, which looks like a tower, or an irregular pyramid, according to the point from which it is viewed: it is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the elevation on which it stands. The cuneiform inscriptions mention Kinzi Accad, a town in lower Babylonia, which is supposed to be the ancient Accad, though the site at present is undetermined.

ACCESS. The privilege of approaching a superior with freedom. The term is used to designate the free intercourse all the faithful have with God in the exercise of prayer. They have not only *admission*, but *access* to God through Jesus Christ; He is the Way, the Truth, and the Life. Under the law, the high priest alone had access

into the holiest of all; but when the veil of the temple was rent in twain, at the death of Christ, it was declared that a new and living way of access was laid open through the veil, that is to say, his flesh, for all people. By his death, also, the middle wall of partition was broken down, and Jew and Gentile had both free access by One Spirit unto God; whereas, before, the Gentiles had no nearer access in the temple-worship than to the gate of the court of Israel. Thus, the saving grace and lofty privileges of the gospel, are equally bestowed upon true believers of all nations. (Rom. v. 2; Eph. ii. 18; iii. 12.)

ACCCHO = *heated sand, sultry*. A maritime city in Asher, and one of the cities from which that tribe was unable to expel the Canaanites. (Judg. i. 31.) In the New Testament it is called *Ptolemais*, a name which was probably introduced about the time of the Romans. (Acts xxi. 7.) The Crusaders gave it the name of *Acre*, or *St. John d'Acre*; but it is still called *Akka* by the inhabitants. The city is situated in the district of Akka, on the coast of the Mediterranean sea, on the north angle of a bay to which it gives its name, and which extends in a semicircle of three leagues, as far as the point of Mount Carmel. The remains of this ancient city are very numerous, especially thresholds of doors, and pillars for galleries or piazzas, and slabs of fine marble, which were used for the pavement of courts. These ruins are now used in the erection of new buildings, and all the appearances of ancient grandeur are fast fading away. Acccho was the last place wrested from the Christians by the Turks, and in recent times was considered one of the strongest places of Palestine. Acccho has been noted in modern times for the successful resistance it made, under Sir Sidney Smith, to the French army in 1799; when after a siege of sixty days, Napoleon commenced his retreat, and was finally driven out of Syria into Egypt. In 1832, this place endured a long siege

by the Egyptian army; it then fell under the dominion of Muhammed Ali. Again, in 1840, Akka was bombarded for several hours by the combined English, Austrian, and Turkish fleet, under Admiral Stopford, when the explosion of a magazine destroyed the garrison, and laid the town in ruins.

ACCURSED. The Hebrew word *herem*, like the Greek *anathema*, translated *accursed*, is sometimes used to denote any sacred gift which was devoted to God irrevocably. (Lev. xxvii; 28.) The term is also used to designate anything "devoted to destruction." (Josh. vi. 17, 18, compared with vii. 21—26.) Every one who died on a tree was reckoned accursed. (Deut. xxi. 23.) To be separated from the church was to be accursed. (Gal. i. 8, 9.) In Rom. ix. 3, the apostle says, "For I wished that I myself were accursed from Christ." The words seem not to express a present wish, but a fact in the apostle's past experience, unquestionably before his conversion to Christianity, the remembrance of which excited his compassion for his poor, infatuated kinsmen. He felt for them as one who had formerly participated in their enmity to Christ and his Gospel. —See ANATHEMA.

ACCUSER OF THE BRETHREN. A title given to Satan, in Rev. xii. 10. In the Rabbinical writings, the same title is frequently given to our spiritual adversary.

ACELDAMA = *field of blood*. This Syro-Chaldaic word is used in Acts i. 19, as the name of a field for the burial of strangers, which the chief priests purchased with the thirty pieces of silver, returned by Judas as the price of the Saviour's blood. In Acts, i. 18, Judas is said to have "purchased a field with the reward of iniquity"; that is, he was the occasion of it being purchased by others. It was formerly "the potter's field"; (Matt. xxvii. 7, 8, compared with Zech. xi. 12, 13;) perhaps the same as the "fuller's field," in Isa. vii. 3. This field was situated near Jerusalem, south of the valley of Hinnom. Dr. Robinson states that

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it is not now marked by any boundary to distinguish it from the rest of the hill side; and the former charnel-house, now a ruin, is all that remains to point out the site. This plot of ground was long used to bury strangers in, but at present it has the appearance of having been a long time abandoned. Porter states a remarkable fact, "that the peculiar clay on the adjoining terraces would seem to show that this had once been a "potter's field."

ACHAIA. In an extended sense, Achaia comprehended the whole of Greece. Augustus divided the whole country into two proconsular provinces, Macedonia and Achaia. The province of Macedonia included Macedonia proper, Illyricum, Epirus, and Thessaly. The province of Achaia lying in the northern part of the Peloponnesus, or Morea, included Corinth and its isthmus, and all which lay southward of the former province; Corinth was its capital, and the residence of the proconsul, or deputy. This is the region referred to in the new Testament. (Acts xviii. 12, 27; xix. 21; 2 Cor. xi. 10.)

ACHAICUS—*pertaining to Achaia.* A Christian referred to by Paul. (1 Cor. xvi. 17.)

ACHAN = *troubler*. The son of Carmi, who by his sacrilege brought defeat and trouble upon the Hebrews; the *troubler* was detected by the sacred lot, he then confessed, and was taken to the valley of Achor, where all Israel stoned him to death in the presence of his sons and his daughters; and his property was consumed with fire. (Josh. vii. 1–26; Deut. xxiv. 16.) In 1 Chron. ii. 7, he is called "Achar."

ACHAZ.—See **AHAZ**.

ACHBOR = *mouse*. 1. An Edomite chieftain. (Gen. xxxvi. 38, 39; 1 Chron. i. 49.) 2. An officer in the court of king Josiah. (2 Kings xxii. 12, 14; Jer. xxvi. 22; xxxvi. 12.) In 2 Chron. xxiv. 20, 21, he is called "Abdon."

ACHIM = *brothers*. One of the reputed ancestors of Christ. (Matt. i. 14.)

ACHISH = *wrathful*. 1. A king of the Philistines in Gath. (1 Sam. xxi. 10; xxvii. 1–12.) In the title of Ps.

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xxxiv. he is called "Abimelech." 2. Probably the successor of the preceding king of Gath. (1 Kings. ii. 39.)

ACHMETHA = *treasure-fortress*. A city of Media, called "Ecbatana" in the margin of Ezra vi. 2. There appears to have been two Median capitals called Ecbatana. The latter one was built and fortified, according to Herodotus, by Deioces, as the capital of Media Atropatene. This city had seven circular walls; and each circle of battlements had its own colour. Rawlinson has identified the ruins of Takht-i-Suleiman, in Azerbaijan with this celebrated and beautiful city. But the Ecbatana mentioned by Ezra, was above a century older. Ctesias tells us that Arbaces, after the destruction of Nineveh, conveyed the treasures of Assyria to Ecbatana, the royal city of Greater Media. And his description evidently refers to the modern Hamadan, situated at the foot of the picturesque Elwund mountains. Broken shafts and bases of columns, together with cuneiform inscriptions, mark the antiquity of the site, and designate it as that of Ecbatana, the capital of Greater Media. It still possesses an extensive transit trade; and boasts the sepulchres of Esther and Mordecai.

ACHOR = *trouble*. A valley which runs up from Gilgal towards Bethel, where Achan was stoned. (Josh. vii. 26.) As this valley was a place of great trouble to the Hebrews on their entrance into Canaan, so on their return from the captivity, it was to be a place of hope and joy. (Isa. lxx. 10; Hos. ii. 15.)

ACHSAH = *ankle chain*. The daughter of Caleb, promised in marriage to him who should take the city of Kirjathsepher from the Canaanites. Othniel took the city and married Achsa. (Josh. xv. 16, 17; Judg. i. 12.)

ACHSHAPH = *incantation, fascination*. A city of Asher; (Josh. xii. 20; xix. 25;) previously a royal city of the Canaanites. (Josh. ii. 1.)

ACHZIB = *false, deceitful*. 1. A maritime city in Asher. Its Greek name

was Ecdippa, it is now called ex-Zib. (Josh. xix. 22; Judg. i. 31.) 2. A fortified city in Judah, probably the same with "Chezib;" (Gen. xxxviii. 5;) and "Chozeba;" (1 Chron. iv. 22; Josh. xv. 44; Mic. i. 14;) now called *Kussah*.

ACRE. The Hebrew word *tzemed*, translated "acre" in 1 Sam. xiv. 14; Isa. v. 10, as a measure of land, ought to be rendered "yoke," that is as much as a yoke of oxen can plough in one day.

ACTS OF THE APOSTLES. This book of the New Testament was written by Luke, evidently after his Gospel; and is dedicated to the same distinguished person. It contains the early history of Christianity, and exhibits the gracious influences which attended the promulgation of the new religion, both among the Gentiles and the Jews, during the period of about thirty-three years after the ascension of Christ. It also embraces a considerable part of the history of Peter and Paul. It was written apparently after the death of Paul. The evangelist appears to have left Rome before the Apostle's death, as the Acts close abruptly with the second year of Paul's imprisonment. (Col. iv. 14; Philem. 24; 2 Tim. iv. 11; Acts xxviii. 30, 31.) On what ground Luke left Rome, and why he has not mentioned Paul's subsequent fate, we know not. The book was probably written in Palestine about A. D. 67 or 68.

It is certain that Luke was an eyewitness to many events which he relates in the Acts; and it would seem that he also used in the composition of his works some written notices of events and addresses. However, any minute attempt to ascertain other sources than the written ones and Paul's oral communications, must be largely conjectural. The various addresses of Stephen, Paul James, and others, instead of being all conformed to the exact model of Luke's own style, preserve respectively all the discrepancies and distinctions of style and manner which we could have expected originally from their authors; and thus they

show that they have been preserved and related with great care and fidelity. The peculiarities of Luke's style, when compared with his gospel, appear almost everywhere in the book of the Acts when the narration is his own. While the authorship of Luke has been more or less impugned, the integrity of the book has not been seriously called in question either in ancient or modern times. It is alluded to and quoted by Tatian, Justin Martyr, Irenæus, Clement of Alexandria, and by all the ancient writers quoted by Eusebius. In order to read the Acts of the Apostles with intelligence and profit, it is necessary to have a sufficient acquaintance with geography, with the manners of the times and people referred to, and with the leading historical events. The power of the Romans, with the public officers they established, and the distinctions among them, must be understood, as well as the disposition and political opinions of the unconverted Jewish nation, which obtained too strongly among the Christianized Hebrews.

ADADAH=*festival*. A town in the south of Judah. (Josh. xv. 22.)

ADAH = *ornament, beauty*. 1. One of the wives of Lamech. (Gen. iv. 19, 23.) 2. One of the wives of Esau. (Gen. xxxvi. 2.) In Gen. xxvi. 34, she is called "Bashemath."

ADALIAH = *whom Jehovah adorns*. 1. The grandfather of king Josiah. (2 Kings xxii. 1.) 2. A servant of the temple. (1 Chron. ix. 12.) 3. A descendant of Benjamin. (1 Chron. viii. 21.) 4. A son of Bani. (Esr. x. 29.) 5. The father of Masseiah. (2 Chron. xxiii. 1; Ezra. x. 39; Neh. xi. 5.)

ADALIA = *water buckets*. One of the ten sons of Haman. (Est. ix. 8.)

ADAM = *red, ruddy, or Prince, i.e., First man*. The name of the ancestor of the human family. It is sometimes used to designate the human race. The notion that the first human pair were primarily evolved from the simplest primitive germs, and that by the operation of various causes, acting through long periods of time, they

were gradually transmuted into other and very different forms, until, in the progress of development, they became veritable man and woman, is unworthy of a serious refutation. From such absurdity we turn with satisfaction to the inspired Record, which states, with archaic simplicity, that on the sixth day, after all the other works of creation had been finished, man was formed by the hand of God, of the dust of the ground—the general soil, composed of mingled sand, clay, and lime. And the Lord breathed into his nostrils the breath of life, and he became a living soul—*person*. Thus the ancestor of our race was created—not in feeble, helpless infancy, but upright, and in the maturity of his physical and intellectual nature; not a sinful, miserable creature, but in the image and after the likeness of his perfectly holy Creator. He was placed in the garden, in Eden, which was committed to his care, “to dress it and to keep it;” and of every tree but one he was allowed to eat. God then brought before him the beasts of the field and the fowls of the air, and Adam gave them their names. He was also invested with complete dominion over the lower creation. (Gen. i. 26, 30; ii. 7, 17.) His Creator formed for him a companion, bone of his bone, and flesh of his flesh—a help meet for him—that is, as a friend and associate every way fitted to aid and comfort him.

But in Eden the first human pair were in a state of trial; and consequently exposed to evil from the temptations of Satan. Yet even thus conditioned, while endowed with the Holy Spirit, which resulted in knowledge, righteousness, and true holiness,” they had power to resist the Tempter. How long they retained their integrity we know not, but we know that they lost it, and thus forfeited their happiness by disobeying the simple and reasonable command of their Maker. The first indication of guilt, was a consciousness of shame,—“they knew that they were naked,” and stripped of the image of God. Without delay, each

of the parties to the fatal transaction received a dreadful doom. The man and his wife were exiled from their happy home in Eden, never to return; and they began at once, respectively, to feel the woes in which their transgression had involved them. The history of Adam closes abruptly; the whole term of his life was 930 years, and he died. We have no reason to think that the bodies of the first human pair, in the state before the fall, were not subject to dissolution. The physical structure of man, and of other animals, is a constant succession of decay and renovation; and this has ever been the case. Adam was “of the earth, earthy;” but had he been faithful during the term of his probation, he would have retained his right to the Tree of Life, which would have prevented the tendency to dissolution, and he would never have tasted the bitterness of physical death. Undoubtedly, at the close of his probation, his “outward man” would have undergone an important change, to qualify him for the higher state of existence in the regions of light and immortality. We may therefore suppose, that the *death* denounced upon man was not merely physical death, but rather moral and spiritual death: in that very day he should forfeit the image of his Maker, enter into a state of condemnation, be considered dead in the eye of the divine law, and thus be exposed to the misery of final banishment from the presence of the Lord. And this condemnation has justly fallen upon all his race. But to remove this condemnation and to restore the spiritual life, Christ, the second Adam, “the Lord from heaven,” has died for our sins, and was raised again for our justification; so that he who will, by faith in the sacrifice divine, may avoid the threatened death, receive the image of God, and shall be raised again at the last day to the inheritance of life eternal. (Rom. v. 12-21; 1 Cor. xv. 45-57.—See **IMAGE OF GOD**.)

ADAM = *earth*. A city east of the

ADA

Jordau; probably the *Damieh* Ford, opposite wady Farah. (Josh. iii. 16.)

ADAMAH=*earth*. A city in Naphtali. (Josh. xix. 36.)

ADAMANT.—See DIAMOND.

ADAMI=*human*, or *firm*. A city in Naphtali. (Josh. xix. 33.)

ADAR = *ample, splendid*. 1. The twelfth month of the ancient Hebrew year. It began with the first new moon in March. This month was the season of flowers, and new foliage, clothing the earth with beauty and splendour. (Est. iii. 7, 13; viii. 12; ix. 1, 15, 17, 19, 21.) 2. A town in Judah, formerly called Hazar-addar = *village of Adar*. (Num. xxxiv. 4; Josh. xv. 8.)

ADBEEL = *miracle of God*. The third son of Ishmael. (Gen. xxv. 13, 16.)

ADDAN = *low, inferior*. A place from which some of the exiles returned. (Ezra, ii. 59.) In Neh. vii. 61, it is called "Addon."

ADDAE.—See AED.

ADDER.—See SERPENT.

ADDI = *ornament*. One of the ancestors of the Messiah. (Luke iii. 28.)

ADDON.—See ADDAN.

ADER = *flock*. A chief of the tribe of Benjamin. (1 Chron. viii. 15.)

ADIEL = *ornament of God*. 1. A descendant of Simeon. (1 Chron. iv. 36.) 2. The father of Maasiah. (1 Chron. ix. 12.) 3. The father of Azmaveth. (1 Chron. xxvii. 25.)

ADIN = *delicate, effeminate*. One whose descendants returned from the exile. (Ezra, ii. 15; viii. 6; Neh. vii. 20; x. 16.)

ADINA = *slender, pliant*. One of David's distinguished officers. (1 Chron. xi. 42.)

ADINO.—See JASHOBEAM.

ADITHAIM = *double ornament*. A city in Judah. (Josh. xv. 36.)

ADJURE. Solemnly to require a declaration of the truth at the peril of God's displeasure. "I adjure thee by the living God," seems also to have been a form of putting a person to his oath. (1 Sam. xiv. 24; 1 Kings, xxii. 16; Josh. vi. 26; Matt. xxvi. 63.)

ADO

ADLAI=*justice of God*. The father of Shaphat. (1 Chron. xxvii. 29.)

ADMAH=*earth*. A city of the pentapolis, in the plain of the Jordan, which together with Zebaim, Sodom, and Gomorrah, were destroyed by fire from heaven. (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8.) De Sauley was undoubtedly imposed upon by his guides, when travelling through a ravine on the western shore of the Dead Sea, he was shown a place called Suk-el-Thaemeh, which they informed him was the market place of a city destroyed by fire from heaven, and, which he imagined was the site of the doomed city, Admah.

ADMATHA=*the earth*. One of the seven princes of Persia and Media at the court of Ahasuerus. (Est. i. 14.)

ADNA=*pleasure*. One who returned from Babylon. (Ezra, x. 30.)

ADNAH=*pleasure*. 1. A chief in Manasseh. (1 Chron. xii. 20.) 2. The commander-in-chief of the king Jehoshaphat's forces. (2 Chron. xvii. 14.)

ADONI-BEZEK = *lord of Bezek*. The cruel king of the Canaanitish city Bezek. (Judg. i. 7.)

ADONIJAH = *my Lord is Jehovah*. 1. The son of king David, by Haggith. He attempted to usurp the succession, and afterwards desired Abishag, the Shunammite, to wife; this request was rejected, and he was ordered to be put to death as one guilty of treason. (1 Kings, i. 5, 8; 2 Sam. iii. 4.) 2. One of the Levites. (2 Chron. xvii. 8.) 3. A Levite. (Neh. x. 16.) In Ezra ii. 13; viii. 13; Neh. vii. 18; he is called "Adonikam" = *lord of the enemy*.

ADONIKAM.—See ADONIJAH.

ADONIRAM = *lord of altitude*. The receiving-general of the tribute money under David, Solomon, and Rehoboam. He was stoned to death by the infuriated populace at the time of the revolt of the ten tribes from the house of David. (1 Kings iv. 6; v. 14.) The same person is called "Adoram," by contraction in 2 Sam. xx. 24; 1 Kings, xii. 18; and also "Hadoram," in 2 Chron. x. 18.

ADONI-ZEDEK = *lord of justice*.

The Canaanitish king of Jerusalem, captured by Joshua. (Jos. x. 1—27.)

ADOPTION. An act by which a person *places as a son* in relation to himself, one who is not such by birth, thereby entitling him to the peculiar privileges of such a connexion, as fully and completely as a child by birth. Adoption undoubtedly had its origin in the desire for offspring. It was practiced by the Greeks and Romans; and in the East the custom has always been common. In Egypt the daughter of Pharaoh adopted Moses, "and he became her son." (Ex. ii. 1—10.) The Hebrew customs of adoption appear to have been different from those of other nations. Sarah being childless, gave Hagar, her maid, to Abraham, that she might "obtain children by her"—that the children might be adopted by her. (Gen. xvi. 1—4.) So also, Rachel and Leah gave their maids to Jacob. (Gen. xxx. 1—13.) Rachel said of her maid Bilhah, "she shall bear upon my knees, that I may also have children by her." This has been supposed to refer to the maid actually giving birth to the children upon the knees of the mistress, in order to represent the bearing of the maid for the mistress as complete as possible. But what shall be said of the grandchildren of Manasseh, who "were brought up—margin, *born* upon Joseph's knees?" As the same expression occurs in both passages, it can only refer to the fact, as explained by Onkelos in the Targum, that the children thus spoken of, were nursed, nourished, or "brought up" by the parties respectively as their own. (Gen. xxx. 3; 1. 23.) There was also an adoption of children to certain privileges on account of their inheritances. Thus Jacob adopted his grandsons, Ephraim and Manasseh, into the number of the fathers of the tribes of Israel. (Gen. xlviii. 5.) So also a surviving brother was obliged to marry the widow of his brother who had died without children; and the children of this marriage were considered as belonging to the deceased brother, and

were called by his name. (Deut. xxv. 5; Ruth iv. 5; Matt. xxii. 24.) And also Machir, the son of Manasseh, gave his daughter to Hezron the son of Judah; but the descendants of this union, instead of being reckoned to the family of Judah, by their *paternal* descent from Hezron, are reckoned by their *maternal* descent as the posterity of Machir, of the family of Manasseh. Hence Jair, the descendant of Judah, is called a descendant of Manasseh. (1 Chron. ii. 21, 22; Josh. xiii. 30; Num. xxxii. 41.)

In the New Testament, the term "adoption" denotes the act of God's free grace, by which, on our being justified by faith, we are adopted into His family, regenerated by the Holy Spirit, are made the children—the "sons" and "heirs of God;" and are thenceforward entitled to every blessing and privilege of the new and better covenant. Though justification be distinguished as the act of God viewed as a Judge, adoption as the act of God viewed as a Father, and regeneration as His act in the renewal of the heart, yet these blessings are inseparably connected in the experience of believers. Hence the Apostles, in using the term "adoption," evidently had before them the simple view, that our sins had deprived us of our sonship, the favour of God, and the right to the inheritance of eternal life. But that, upon our return to God, and reconciliation with Him, our forfeited privileges are not only restored, but greatly heightened through His paternal kindness. Hence, to this regenerate state, belong freedom from a servile spirit—for we are not servants but sons; the special love and care of our heavenly Father; a filial confidence in Him; free access to Him at all times; the witness of the Holy Spirit to the sonship of believers; and a hope of eternal glory. Thus, from "the spirit of adoption," the faithful have, not only a comfortable persuasion or conviction of their justification, and present acceptance with God; but with "lively hope" are "anxiously waiting for the final adop-

tion"—the public acknowledgment—"at the resurrection of the just," of their title to the heavenly inheritance. (Rom. viii. 23.) From this, it will be observed, that the knowledge of our adoption is not left to conjecture, assumption, or inductive reasoning; but it is directly attested unto us in the only way in which it can possibly be done, by the inward and immediate influence of the Spirit of God. (Ezek. xxxvi. 27; Rom. viii. 15, 16; 2 Cor. vi. 17, 18; Gal. iv. 4—6.)—See ASSURANCE.

ADORAİM=two mounds or tumuli. A city in Judah, west of Hebron; now a large village called *Dura*. (2 Chron. xi. 9.)

ADORAM.—See ADONIRAM.

ADRAMMELECH=*splendour of the king, or fire king*. 1. One of the idols adored by the Sepharvaim, who were settled in Samaria. They made their children pass through the fire in honour of this deity, and of another called Anammelech=*image of the king*. These names probably represented the idols known to the Hebrews as "Moloch" and "Chiun." Rawlinson supposes the *sun* and his wife Anunit—perhaps the *moon*, to be referred to. (2 Kings xvii. 31.) 2. A son of Senacherib, who aided in slaying his father. (2 Kings xix. 27; Isa. xxxvii. 38.) This name also occurs on the cuneiform inscriptions as the name of an Assyrian king as early as B.C. 1000.

ADRAMYTTIUM=*up the Deep or Gulf*. A maritime town of Mysia, in Asia Minor, opposite the island of Lesbos. It is now called *Adramyt*, and is still a place of some commerce. (Acts xxvii. 2.)

ADRIA=*Deep, or Gulf*. By this is meant, in Acts xxvii. 27, not what is now called the Adriatic Gulf or Gulf of Venice, but the Adriatic Sea, which, according to Ptolemy and Strabo, included all that part of the Mediterranean called the Ionian Sea, lying between Crete and Sicily.

ADRIEL=*flock of God*. The son of Barzillai married to Merab, the daughter of Saul, who had been pro-

mised to David. Adriel had five sons by her, who suffered a violent death at the hands of the Gibeonites. (1 Sam. xiv. 49; xviii. 17—27.) In 2 Sam. xxi. 8, they are called "the five sons of Michal, the daughter of Saul, whom she brought up for Adriel; and the probability is, unless "Michal" be an error of the scribes for "Merab," that Michal adopted her sister's children, their mother being dead.

ADULLAM=*justice of the people*. A city in the plain of Judah, and anciently a royal city of the Canaanites. (Gen. xxxviii. 1; Josh. xii. 15; xv. 35; Mic. i. 15.) Clermont-Ganneau identifies the site with *Aid el Misa*, on a hill side near Socoh, which is burrowed with caves. Here was the far-famed cave of Adullam. (1 Sam. xxii. 1; 2 Sam. xxiii. 13.) The cave in which Saul entered "to cover his feet" while David and his men were within, was near Engedi, on the western shore of the Dead Sea. (1 Sam. xxiv. 1, 8.)

ADULTERY. A crime expressly prohibited by the seventh commandment, and always liable to severe penalties, both by divine and human laws. In the Mosaic laws adultery was principally the infidelity of a wife; and such is the view of this sin in all countries where polygamy and concubinage are tolerated. Intercourse between a married man and an unmarried woman, as between unmarried persons, was considered fornication. The distinction between the crimes of adultery and fornication, seems to have arisen from the view taken of the enormous wrong of a married man having imposed upon him a spurious offspring, as the succession to landed property was entirely by birth, and could not be alienated. A woman suspected of this crime, might, in order to clear herself, drink "the water of jealousy." (Num. v. 11—31; Lev. xx. 10; Matt. v. 28; Heb. xiii. 4.) The account of the woman taken in adultery, (John viii. 1—11,) is conjectured by many critics to be spurious. It is certainly wanting in many ancient manuscripts; but on the other hand, it is contained in many

others. Lachman expunges it from the text. But the authorities against its authenticity, though of considerable weight, are certainly not decisive. From this account, compared with Dent. xxii. 20—27, it seems that stoning was the mode of punishment enjoined by the Mosaic law for adultery. The unfaithfulness and idolatry of the people of God, are often compared to fornication and adultery. (Jer. iii. 9; Ezek. xxiii. 37; Hos. ii. 2 Rev. ii. 22.)

ADUMMIM = *bloody*. The name of a dangerous or mountainous part of the road between Jerusalem and Jericho, about four miles from the latter place. This sombre road is said to be still much infested by robbers, and the scene of many sanguinary murders. It is supposed that the scene of the parable of the good Samaritan was laid here. (Josh. xv. 7; xviii. 17; Luke x. 30—36.)—See **JERICHO**.

ADVERSARY.—See **SATAN**.

ADVOCATE. One who pleads the cause of another. It is a title applied to Christ as our Intercessor and exclusive Mediator. (1 John ii. 1; Rom. viii. 34; Heb. vii. 25.) Of advocates, such as ours in civil courts, there is no mention in any part of the Old Testament. Every one pleaded his own cause. (1 Kings iii 16—28.) Under the Romans the Jews employed advocates or "orators" in legal proceedings. (Acts. xxiv. 1, 2.)—See **COMFORTER**.

ÆNEAS = *praised*. A man whom Peter healed of the palsy. (Acts ix. 33, 34.)

ÆNON = *fountains*. A place of fountains or streams, near Salim, where John baptized. It is stated "for there were many waters there." Salim lies on the east of Shechem; and on the north of Salim, as Dr. Robinson pointed out, are copious springs in the broad open valley of Far'ah. In 1874, the Palestine Exploration Party found in this region the village *Aynun*, the representative of *Ænon*. The springs of the Far'ah stream, between *Salim* and *Aynun*, may have been the scene of the Baptist's labours. (John ii. 23.)

AFFINITY.—See **MARRIAGE**.

AGABUS = *locust*. The only New Testament prophet mentioned by name. He predicted a great famine, which the historians Josephus and Seutonius, notice as having occurred in the reign of Claudius, A.D. 44. (Acts xi. 28.) He also predicted the imprisonment of Paul. (Acts xxi. 10, 11.)

AGAG = *flame, or the fiery one*. 1. The name or title of a powerful king of the Amalekites, who was contemporary with Moses. (Num. xxiv. 7.) 2. An Amalekitish king, who was conquered by Saul, and put to death by Samuel for his cruelty. (1 Sam. xv 8—33. The term "Agagite" signifies an Amalekite. (Est. iii. 1, 10 viii. 3, 5).

AGAR.—See **HAGAR**.

AGATE A precious stone, chiefly consisting of alternate layers of chalcedony and hornstone, presenting a variety of delineations of colour, and different degrees of transparency. The Hebrew word *shebo*, is rightly rendered "agate," in Ex xxviii. 19; xxxix. 12; but the word *kadkod*, also rendered "agate," in Isa. liv. 12; Ezek. xxvii. 6, probably designates the *ruby*. (Ex. xxviii. 19; xxxix. 12.)

AGEE = *fugitive*. The father of Shammah (2 Sam. xxiii. 11).

AGONY. The Evangelist, describing the fearful agony of the Saviour in the garden of Gethsemane, says, "And His sweat was like drops of blood falling upon the ground." (Luke xxii. 44.) The agony of Jesus, on that night in the cold open air, was such as to force from His body a copious and viscous perspiration, which fell down in heavy drops, like blood, to the earth. Even if this sweat was discoloured, and of a sanguineous appearance, there is nothing impossible in it; though the statement does not oblige us to suppose this. In the midst of this awful agony an angel appeared, not to deliver Him from the dreadful struggle in which He was contending, but to strengthen Him in the conflict, until He obtained the victory over the last temptation, in perfect resignation to the Divine will.

AGR

(Matt. xxvi. 41, 42; Mark xiv. 32—41; Luke xxii. 39—46.)

AGRIPPA.—See **HEROD AGRIPPA**.

AGUE. A kind of fever in which a cold shivering fit is succeeded by a hot or inflammatory one. The Hebrew word *kaddahhat*, signifies a *burning fever*. (Lev. xxvi. 16; Deut. xxviii. 22.)

AGUR=*an assembler*. A wise man, the son of Jakeh, to whom the thirtieth chapter of Proverbs is ascribed. If the name be symbolical, it may denote *one of the assembly of wise men*. (Prov. xxx. 1.)

AHAB = *father's brother*. 1. The sixth king of Israel; he was the weakest, and perhaps the most impious of all the Israelitish monarchs; he reigned twenty-one years, from B.C. 918, to 897. He was entirely under the influence of his fierce and idolatrous wife, Jezebel. He died of the wounds which he received in a battle with the Syrians, according to the prediction of Micaiah. (1 Kings xvi. 29; xxii. 40.) 2. A false prophet, who, with Zedekiah, another false prophet, deceived the Jewish captives. Jeremiah foretold that they should be put to death by the king of Babylon, and that so dreadful would be their end, that thereafter it should be a common malediction to say, "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire." (Jer. xxix. 21—23; Dan. iii. 6; Amos ii. 1.)

AHARAH = *after the brother*. A son of Benjamin. (1 Chron. viii. 1.)

AHARHEL = *behind the breast-work*. A descendant of Judah. (1 Chron. iv. 8.)

AHASAI = *whom Jehovah holds*. The son of Meshillemoth. In 1 Chron. ix. 12, he is called "Jahzerah." (Neh. xi. 13.)

AHASBAI = *I take refuge with Jehovah*. The father of Eliphelet. (2 Sam. xxiii. 34.) He is also called "Ur." (1 Chron. xi. 35.)

AHASUERUS=*lion-king, or great warrior*. The name *Ahashverosh* seems to be the Hebrew form of the Greek *Xerxes*; and occurs in the

AHA

Scriptures as the name, or rather the title, of one Median and two Persian kings. The true orthography of this name has been brought to light, from the cuneiform inscriptions at Hamadan and Persepolis, and confirmed from the Egyptian hieroglyphics. We give the form of it as now existing on the Persian and Egyptian monuments.

Cuneiform.

𐎧𐎠𐎵𐎤𐎡𐎹𐎶𐎠𐎥𐎶𐎵𐎶𐎠𐎥𐎶𐎵

Kh sh o a r sh a ,

Hieroglyphic.



Kh sh a a r sh .

1. The Ahasuerus mentioned in Dan. ix. 1, probably stands for *Astyages*, the father of Darius the Mede, whose kingdom was seized by Cyrus, about B.C. 559.

2. The son and successor of Cyrus, usually called *Cambyzes*, is called "Ahasuerus," in Ezra iv. 6; vi. 14. He ascended the Persian throne B.C. 529; conquered Egypt B.C. 525; and died after a reign of seven years and five months. His name in hieroglyphics, as now existing on the monuments of Egypt, is written



K a n b o th.

3. The son and successor of Darius Hystaspes, usually called *Xerxes*, is called "Ahasuerus," throughout the book of Esther. Xerxes began to reign B.C. 485. He advanced Esther to be queen; and according to the prediction of Daniel, (xi. 2,) he invaded Greece with a vast army. He is represented by all the ancients to have been a luxurious, weak, and cruel king; and by his conduct, to have drawn down upon himself universal contempt. He was murdered in the twenty-first year of his reign, B.C. 464, by Artabanus, the commander of his life-guards. (Est. i. 1.)

AHA

AHAVA=*water*. A river in Babylonia, near where Ezra collected the returning exiles. (Ezr. viii. 21, 31.) From the statement, "the river that runneth to Ahava," (Ezr. viii. 15,) it would seem that the Ahava was a canal or river which emptied itself into the Euphrates. Rawlinson says it is the river *Is* of Herodotus, near Ava, on the Euphrates, at the extreme northern limit of Babylonia.—See **AVA**.

AHAZ=*seizer, or possessor*. 1. The eleventh king of Judah; he was contemporary with the prophets Isaiah, Hosea, and Micah. He reigned sixteen years. If, as it is stated in 2 Kings xvi. 2, Ahaz was twenty years old when he ascended the throne, he must have been the father of Hezekiah when eleven years of age. (2 Kings xviii. 2.) Here, however, the Septuagint and the Syriac read "twenty-five years old." (2 Chron. xxviii. 1.) He was distinguished for his idolatry and contempt of the true God; and against him many of the prophecies of Isaiah are directed. He died *b.c.* 726; and such was his impiety, that he was not allowed burial in the sepulchre of the kings. (2 Kings xvi. 1, 2, 20; 2 Chron. xxviii. 1—27; Isa. vii. 1, 25.) 2. A descendant of Jonathan. (1 Chron. viii. 35; ix. 42.)

AHAZIAH=*whom Jehovah holds*. 1. The eighth king of Israel; he was the son, and successor of Ahab. He reigned two years, alone and with his father, who associated him in the kingdom the year before his death. In the second year of his reign, he fell through the lattice of an upper apartment of his palace, and died soon after, as Elijah had foretold, *b.c.* 895. Ahaziah imitated the impiety of his father and mother in the worship of Baal and Ashteroth. (1 Kings xxii. 40—51; 2 Kings i. 1—18; 2 Chron. xx. 35, 37.) 2. The sixth king of Judah; he succeeded his father, and reigned only one year. (2 Kings viii. 26.) In 2 Chron. xxii. 2, he is said, by an error of the scribes, to have been "forty two years old" when he began to reign, which would make him two years older than his father. The correct age is "twenty-

AHI

two," as stated in 2 Kings, viii. 16—26. Ahaziah suffered himself to be governed in every thing by the counsels of his idolatrous mother Athaliah; he received his mortal wound by the command of Jehu, and died at Megiddo, *b.c.* 883. (2 Kings ix. 27.) In 2 Chron. xxii. 9, the circumstances of the death of Ahaziah appear to be stated differently; but the account is only more full, and follows the order of events. Ahaziah is also called "Jehonahaz;" (2 Chron. xxi. 17; xxv. 23;) and "Azariah." (2 Chron. xxii. 6.) **AHBAN**=*brother of the wise*. The son of Abishur. (1 Chron. ii. 29.)

AHER=*after, hinder*.—See **AHIRAM**. **AHI**=*brother*. 1. The son of Abiel. (1 Chron. v. 15.) 2. One of the sons of Shamer. (1 Chron. vii. 34.)

AHIAH=*brother or friend of Jehovah*. 1. The son of Ahitub, and predecessor of Ahimelech in the Hebrew high-priesthood, in the reign of Saul. (1 Sam. xiv. 3.) 2. One of Solomon's secretaries. (1 Kings iv. 3.) 3.—See **AHOAH**.

AHIAM=*mother's brother*. One of David's distinguished officers. (2 Sam. xxiii. 33; 1 Chron. xi. 35.)

AHIAN=*brotherly*. A son of Shemidah. (1 Chron. vii. 19.)

AHIEZER=*brother of help*. 1. A phylarch of the tribe of Dan. (Num. i. 12; ii. 25; vii. 96.) 2. One of David's friends. (1 Chron. xii. 3.)

AHIHUD=*brother or friend of the Jews*. One of the surveyors of the land of Canaan. (Num. xxxiv. 27.)

AHIHUD=*brother or friend of union*. A descendant of Benjamin. This name differs in the Hebrew from the preceding. (1 Chron. viii. 7.)

AHIJAH=*brother or friend of Jehovah*. 1. A prophet who dwelt in Shiloh, in the reign of the first Jeroboam. He is thought to be the person who spoke twice to Solomon from God. (1 Kings vi. 11; xi. 11, 29; xiv. 6; 2 Chron. ix. 29.) 2. The father of Baasha. (1 Kings xv. 27, 33.) 3. One of the sons of Jerahmeel. (1 Chron. ii. 25.) 4. One of David's distinguished officers. (1 Chron. xi. 36.) 5. One of the Le-

AKA

called *Yab*. 2. A city in Zebulun. (Judg. xiii. 12.)

AKAN=*twisted, wrested*. A descendant of Seir. (Gen. xxxvi. 27.) Also called "Jakan." (1 Chron. i. 42.)

AKKUB=*insidious*. 1. A descendant of David. (1 Chron. iii. 24.) 2. One of the porters. (1 Chron. ix. 17; Ezr. ii. 42; Neh. vii. 45.) 3. One of the Nethinim. (Ezr. ii. 45.)

AKRABBIM=*scorpions*. A range of hills on the south border of Judah towards the southern extremity of the Dead Sea; which seems to have been infested with scorpions and serpents. (Deut. viii. 15; Num. xxxiv. 4; Judg. i. 36.) Instead of "the ascent of Akrabim," we have in the Hebrew the name "Maaleh-Acrabbim"=*scorpion-heights*, in Josh. xv. 3.



Ancient Vases.

ALABASTER. What is usually called alabaster is a kind of soft gypsum, properly sulphate of lime. But the alabaster of which jars and vases were usually made was finer grained, opaque, and usually white, but frequently shaded with other soft colours; hence sometimes called onyx marble, which is properly a carbonate of lime. Layard found an alabaster vase at Nimrud, with the name of Sargon on it. One was found at Halicarnassus, bearing in cuneiform the name of Xerxes the Persian. And several have been found in Egypt, varying in form and size; one of which, bearing the name and title of the queen of Thothmes II. had ointment in it, which had retained its odour for several centuries. In Mark xiv. 3, the phrase "she brake the

ALÉ

box," is simply, "she brake the *alabaster*," i. e., the vase so called; and merely refers to the breaking of the seal which closed the vase, and kept the perfume from evaporation. (Matt. xxvi. 7; Luke vii. 37.)

ALAMETH=*covering*. A son of Becher. (1 Chron. vii. 8.)

ALAMMELECH=*king's oak*. A city of Asher. (Josh. xix. 26.)

ALAMOTH. A musical term found in the title of Psalm xli. and 1 Chron. xv. 20; it answers to our *treble, soprano*, the sound of the female voice, as opposed to the deeper voice of men.

ALEMETH=*covering*. 1. A son of Jehoadah. (1 Chron. viii. 36; ix. 42.) 2.—See ALMON.

ALEXANDER = *strong man, or helper of men*. 1. The son of Simon. (Mark xv. 21.) 2. A member of the council. (Acts iv. 6.) 3. A Jew of Ephesus. (Acts xix. 34.) 4. A copper-smith, and an apostate from Christianity. (1 Tim. i. 19, 20; 2 Tim. iv. 14.)

ALEXANDRIA. A celebrated city of lower Egypt, situated on the southern coast of the Mediterranean Sea. It was founded by Alexander the Great about B.C. 333, and peopled by colonies of Greeks and Jews. Alexandria rose rapidly to a state of prosperity, becoming the centre of commercial intercourse between the East and the West. It was peopled by 300,000 free citizens and as many slaves. Upon the death of Alexander, whose body was deposited in this new city, Alexandria became the regal capital of Egypt, under the Ptolemies, and rose to its highest splendour. The most celebrated philosophers from the East, as well as from Greece and Rome, resorted thither for instruction; and eminent men in every department of knowledge, were found within its walls. Ptolemy Soter, the first of that line of kings, founded the museum, the library in the temple called Serapeum, and several other magnificent works. The library, under his successors, was augmented until it contained 700,000 volumes. The Greek or Alexandrine version of the Old Testament was made here, about B.C.

282. At the death of Cleopatra, B.C. 26, Alexandria passed into the hands of the Romans. It became an extensive market for grain; and many Jews resided there. (Acts ii. 10; vi. 9; xviii. 24; xxvii. 6.) After enjoying the highest fame for nearly a thousand years, it submitted to the arms of the Caliph Omar, A.D. 646. He ordered the volumes of the library to be distributed as fuel to the baths in the city. There are but few surviving remains of the ancient city. The population of the modern city, called Skandria, or Iskandria, may be reckoned at over 60,000.

ALGUM.—See ALMUG.

ALIAH=*lofty*. One of the dukes of Edom. (1 Chron. i. 51.) He is called "Alvah" in Gen. xxxvi. 40.

ALIAN=*high*. A son of Shobal. (1 Chron. i. 40.) He is called "Alvan" in Gen. xxxvi. 23.

ALIEN A foreigner or person born in another country and not having the usual rights and privileges of the citizens of the country in which he lives. Among the Hebrews, strangers were to be treated with kindness, and were to enjoy the same rights with other citizens. (Lev. xix. 33, 34.) They might be naturalized, by submitting to circumcision and renouncing idolatry. (Deut. xxiii. 1—8.) The Edomites and Egyptians were capable of becoming citizens of Israel, after the third generation; but the Ammonites and Moabites were absolutely excluded from the right of citizenship. The term "alien" is used figuratively in Eph. ii. 12, to denote those persons who were without Christ.

ALLEGORY. A figurative mode of discourse, which employs terms literally belonging to one thing, in order to represent another. In an allegory there are two representations, the *immediate* and the *ultimate*; but the former is only important as it leads to the latter. It is the application of the allegory, enforcing or illustrating a given truth, which constitutes its value. The parable is a kind of allegory. In the parable of the sower, we have the statement of a few simple and intelli-

gible facts: this is the *immediate* representation. The narrative being finished, Christ furnished the explanation, or the *ultimate* representation. The "seed is the word of God," etc. (Luke viii. 5—15.) The allegory, which is strictly a continued metaphor, is common in the Scriptures, and among all Oriental nations. Among those occurring in the Scriptures, the following may be noted, in which the resemblance between the immediate and the ultimate representation is sufficiently apparent. (Ps. lxxx. 1—16; Eccl. xii. 2—6; Isa. xxviii. 23—29; John. x. 1—16; xv. 1—8; Gal. iv. 24—31.)

ALLELUIA.—See HALLELUJAH.

ALLON=*oak*. 1. The son of Jedaiah. (1 Chron. iv. 37.) 2. A place in Naphtali. (Josh. xix. 33.)

ALLON—BACHUTH = *oak of weeping*. A place in Bethel, where Deborah, Rebekah's nurse, was buried. (Gen. xxxv. 8.)

ALMIGHTY.—See GOD.

ALMODAD = *the mover*, or perhaps ALMORAD = *the descent*. A son of Joktan. (Gen. x. 26; 1 Chron. i. 20.)

ALMON = *concealment*. A sacerdotal city of Benjamin. (Josh. xxi. 18.) It is called "Alemeth," in 1 Chron. vi. 60. It is probably the place now called *Almit*, as suggested by Mr. Finn.

ALMON-DIBLATHAIM = *concealment of the two cakes*. A place in the desert of Sinai. (Num. xxxiii. 46.)

ALMOND-TREE. This tree, the *Amygdalus communis*, is a native of Asia, and is also cultivated in the south of Europe. The leaves are oblong and minutely serrated. The blossoms, which are rose-coloured and double, grow into a fruit, the only esculent part of which is the kernel. There are two Hebrew words translated "almond-tree," *luz*, and *shaked*. The former word, rendered "hazel," (Gen. xxx. 37,) some suppose, designates the *wild*, and the latter the *cultivated* almond-tree. From the circumstance of it blossoming the earliest of any of the trees, and before it is in leaf, while the branches are yet bare,

ALM

it has the name *shaked* = *the waker*. Hence the allusion in Jer. i. 11, 12, is to the *haste* with which God would send His judgments, or the vigilance with which He *watched* over His word to fulfil it. So the chiefs of the tribes had almond rods, emblematical of the vigilance which became them as the leaders of God's chosen people. (Num. xvii. 6-8.) Aaron's rod, which "brought forth buds, and bloomed blossoms, and yielded almonds," may symbolize the life, and beauty, and fruitfulness, which ought to characterize the labours of the servants of the Lord, whose supplications "enter the holiest by the blood of Jesus." (Gen. xliii. 11; Ex. xxv. 33, 34 Num. xvii. 8; Eccl. xii. 5; Heb. x. 19.)

ALMS.—See *Poor*.

ALMUG-TREE. A kind of wood, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for the ornaments of the temple and the palace, and also for making musical instruments. According to 2 Chron. ii. 8, it grows in Lebanon; but this was probably another kind of wood occasionally called by the same name. Modern interpreters understand the *Santalum album*, or the common *white sandal-wood*, which is best known and most highly esteemed in India, to be designated by the almug-tree. The wood is white, fine grained, and agreeably fragrant, and much used in cabinet work. It is a native of the mountainous parts of Malabar; and forms an important article of trade throughout the East. The elaborately carved gates of the Hindoo temple of Somnath, which were taken by Mahmood to the fortress of Ghuznee, in 1024, were of sandal-wood. When that fortress was dismantled by the British, in 1842, the gates were restored to Somnath; and were found, after a lapse of 800 years, to be in perfect preservation. (1 Kings x. 11, 12.) It is called "algum," by transposition. (2 Chron. ii. 8; ix. 10, 11.)

ALYES. The name given to an odoriferous tree, of which there are

ALP

several kinds, known by different names, growing in India and China. The *Aquilaria ovata* is said to produce the best aloes wood. It is also called "lign aloes" = *aloe-wood*. (Num. xxiv. 6.) In the Scriptures the name aloes appears, not only to have been given to the wood, but also to the fragrant resin or attar derived from it, which was much used in perfumery. (Ps. xlv. 9; Prov. vii. 17; Sol. Songs iv. 14.) This odoriferous substance must not be confounded with the bitter gum of the aloes-plant used in medicine. The "mixture of myrrh and aloes," brought by Nicodemus—not to embalm the body of Jesus, but for the purpose of being wound up with it in the linen, thus imparting an agreeable fragrance—is said to have been "about an hundred pounds weight." Large quantities of odoriferous substances were occasionally used at the funerals of Jews. (John xix. 39, 40.)

ALOTH = *milk-giving*. Probably a place in Asher. (1 Kings iv. 16.)

ALPHA = *the first*. The first letter of the Greek alphabet, corresponding to the Hebrew *Aleph*. Both the Hebrews and the Greeks employed their letters as numerals; hence *Aleph* or *Alpha* = *A*, denoted *one* or the *first*; and *Omega*, the last letter of the Greek alphabet, denoted the *last*. Christ appropriates the appellation "Alpha and Omega," "the First and the Last," to Himself, as designating His supreme Divinity—"the Eternal One." (Rev. i. 8, 11; ii. 8; xxi. 6; xxii. 13; Isa. xlv. 6; xlviii. 12; Heb. xiii. 8.) The Greek letters Alpha and Omega, with the two letters forming the monogram of Christ between them, were used at an early period as the symbol of Christianity. They are engraved upon numerous tombs of the Christians, in the catacombs at Rome; and they also occur upon several Roman coins, from A. D. 338 to 364.

Α Ω

ALPHÆUS = *exchange*. 1. The father of James the less, and husband of that Mary who with others "stood

ALT

by the cross of Jesus." Alphæus is also called "Cleophas" or "Clopas," which is merely a different mode of pronouncing the Hebrew name. (Matt. x. 3; Mark iii. 18; Luke vi. 15; xxiv. 10; John xix. 25.) 2. The father of Matthew or Levi. (Mark ii. 14.)

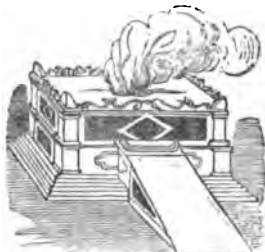


Heathen Altars.

ALTAR. A structure appropriated exclusively to offerings to the Deity. Though sacrifices of different kinds were offered before the flood, an altar is not mentioned until the time of Noah's departure from the ark. (Gen. viii. 20.) The earliest altars were of various forms, and very rude in their construction, being nothing more than a square heap of stones, or mound of earth, and they were generally erected on high ground, in the open air. The altar raised by Jacob at Bethel was "the stone" which had served him for a pillow during the night. (Gen. xxviii. 18.) The altar which Moses was commanded to build, was to be made of earth. If made of stone, it was expressly required to be rough, and not hewn,—iron was forbidden to be used in its construction; it was also to be without steps. (Ex. xx. 24—26; Deut. xxvii. 5—7.) Among the heathen nations, in later times, altars were often of elegant construction, as will be seen in the illustration, which presents 1. an Egyptian, 2. an Assyrian, 3. a Greek, 5. a Roman, and 4. a Persian fire altar. Altars were deemed places of sanctuary, where sometimes the vilest criminals found refuge from justice. The Hebrew altars were two:—one for burnt offering, the other for burning

ALT

incense every morning and evening.



1. **THE ALTAR OF BURNT OFFERING** was a kind of coffer made of shittim wood, and overlaid with plates of brass, i.e., copper. It was five cubits = eight feet and nine inches square; and three cubits = five feet and three inches high. At the four corners were four horns or elevations, not for the purpose of confining the victims, but rather as the symbols of protection, they were the recognised points of sanctuary to the unfortunate who fled to the altar. It was portable, and had rings and staves for bearing it; and was furnished with all the requisite utensils. It was placed in the court before the tabernacle, towards the East. The fire used on this altar was kindled miraculously, and was perpetually maintained with the most devoted care. It was also a place of constant sacrifice, and the smoke ascended without interruption. (Ex. xxvii. 1—8; Ps. cxviii. 27; 1 Kings i. 51; ii. 28.) The altar in the temple was thirty-five feet square, and seventeen feet six inches high; it was made of copper, and occupied the same relative position as that in the front of the tabernacle. (2 Chron. iv. 1.)

2. **THE ALTAR OF INCENSE**, sometimes called the "golden altar," was made of shittim wood, and was one cubit = twenty-one inches square, and two cubits = three feet six inches high. The top, as well as the sides and horns, was



overlaid with pure gold, and it was finished around the upper surface with a border or crown of gold. Just below this border, four golden rings were attached to each side of the altar, one near each corner. The staves for bearing the altar passed through these rings, and were made of shittim wood, also overlaid with pure gold. This altar stood within the Holy Place, near to the inmost veil, between the golden candlestick and the table of shew bread. Upon it incense was burned every morning and every evening. Neither burnt sacrifice, nor meat offering, nor drink offering were permitted upon it; nor was it ever stained with blood, except once annually, on the great day of atonement. (Ex. xxx. 1—10; Lev. xvi. 18, 19.) The altar of incense in the temple was similar, but made of cedar, and overlaid with gold. (1 Kings vi. 20, 22; vii. 48; 1 Chron. xxviii. 18; Luke i. 9—11; Rev. ix. 18.)

ALTAR AT ATHENS. From Paul's assertion, and from the testimony of Pausanias and Philostratus, we learn that altars were sometimes dedicated "To Unknown Gods." The altar at Athens, with the inscription "To the Unknown God," furnished the apostle with a happy occasion of turning the attention of the Athenians to Jehovah, the one true God, the Creator and Lord of all things, whom they ignorantly worshipped. (Acts xvii. 22—31.)

AL-TASCHITH=*destroy not*. The title of the lvii., lviii., lix., and lxxv. Psalms. These words seem to have been the commencement or name of a kind of poem or song, to the melody of which these Psalms were to be sung or chanted.

ALUSH=*a tongue of land, a bay*. A place in the wilderness of Sin. (Num. xxxiii. 13; Josh. xv. 2, 5.)

ALVAH.—See **ALIAH**.

ALVAN.—See **ALIAN**.

AMAD=*people of duration*. A town in Asher. (Josh. xix. 26.)

AMAL=*labour*. A descendant of Asher. (1 Chron. vii. 35.)

AMALEK=*people of prey, booty*.

The son of Eliphaz, and grandson of Esau. (Gen. xxxvi. 16; 1 Chron. i. 36.) He was probably the father of the Amalekites, an ancient and powerful people, (Gen. xiv. 7; Num. xxiv. 20,) who inhabited the regions on the south of Palestine, between Idumea and Egypt, and also to the eastward of the Dead Sea and Mount Seir. (Judg. v. 14; xii. 15; 1 Sam. xv. 5.) The Hebrews had scarcely passed the Red Sea, when the Amalekites attacked them; they were defeated by Joshua. (Ex. xvii. 8.) Saul destroyed them as a nation; (1 Sam. xv. 2—8;) and David utterly routed them. (1 Sam. xxx. 17.) A small remnant seems to have escaped, till at last the word of the Lord was fulfilled, and their name was blotted from the earth, in their utter destruction. (Num. xxiv. 20; 1 Chron. iv. 43.) The "Agagite," in Est. iii. 1, 10; viii. 3, 5, was probably an Amalekite, whose ancestor had escaped from the general carnage.

AMAM=*joined together*. A city in the southern part of Judah. (Josh. xv. 26.)

AMANA=*fixed, perennial*. The southern part or summit of Anti-Lebanon. (Sol. Songs iv. 8.)—See **ABANA**.

AMARIAH=whom *Jehovah said, or promised*. 1. The grandfather of Zadok. (1 Chron. vi. 7; Ezr. vii. 3.) 2. The high priest and son of Azariah. (1 Chron. vi. 11.) 3. One who sealed the covenant. (Neh. x. 3; xii. 2, 13.) 4. One who returned from exile. (Ezra x. 42.) 5. A descendant of Judah. (Neh. xi. 4.) 6. The great grandfather of Zephaniah. (Zeph. i. 1.) 7. A priest in the time of king Jehoshaphat. (2 Chron. xix. 11.) 8. A descendant of Moses. (1 Chron. xxiii. 19; xxiv. 28.) 9. A Levite. (2 Chron. xxxi. 15.)

AMASA=*burden*. 1. A kinsman of David, and chief captain in Absalom's rebel army. David pardoned Amasa, but he was assassinated by Joab. (2 Sam. xvii. 25; xix. 14; xx. 9; 1 Chron. ii. 17.) 2. A descendant of Ephraim. (2 Chron. xxviii. 12.)

AMASAI=*burdensome*. 1. One of David's chief captains. (1 Chron. xii. 18.) 2. One of the Levites. (1 Chron. xv. 24.) 3. The father of Mahath. (2 Chron. xxix. 12.)

AMASHAI=*plunderous*. One of the priests. (Neh. xi. 13.)

AMASIAH=*whom Jehovah bears*. A mighty man of valour. (2 Chron. xvii. 16.)

AMAZIAH=*whom Jehovah strengthens*. 1. The son and successor of Joash, king of Judah. He gained a decisive victory over his enemies in the valley of Salt. But when he afterwards worshipped the gods which he had taken from the Edomites, the success of his arms ceased. In the war with Jehoahaz king of Israel, he was defeated and taken prisoner, at Beth-shemesh. Jehoahaz restored the captive monarch to his throne. Amaziah was finally assassinated at Lachish, after a reign of twenty-nine years, B.C. 808. (2 Kings xiv. 1—20; 2 Chron. xxv. 1—28.) 2. A priest of the golden calf at Bethel. (Amos vii. 10—17.) 3. A descendant of Simeon. (1 Chron. iv. 34.) 4. The name of a Levite. (1 Chron. vi. 45.)

AMBASSADOR. In the Scriptures this term designates a person appointed to some special and urgent business in a foreign country. His duty was generally limited to the delivering a message, and receiving the answer. (Isa. xxxiii. 7; Luke xiv. 32.) The term is also used for *Interpreter*; (2 Chron xxxii. 31;) also for *Messenger*. (Isa. xviii. 2.) In 2 Cor. v. 18—20, the term designates those divinely commissioned to propose the terms of reconciliation to God.

AMBER. A beautiful bituminous substance found in Prussia, and near the shores of the Baltic Sea. It is susceptible of a fine polish, yellow and orange being its prevailing colours. But the Hebrew word *khamsal* denotes *burnished copper*, or other metal. The Septuagint and Vulgate render it *electrum*, which denotes not only *amber*, but also a shining metal composed of gold and silver, susceptible of a high

degree of lustre, and which was held in high esteem by the ancients. Some think *platina* is intended. (Ezek. i. 4, 27; viii. 2; compared with Rev. i. 15.)

AMEN. A Hebrew word signifying *firm, certain*; and metaphorically, *true, faithful*. It occurs usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it*. (Num. v. 22; Deut. xxvii. 15—26; 1 Kings i. 36.) It sometimes occurs at the beginning of a sentence, for the sake of emphasis, *assuredly, in truth, truly*, and is sometimes translated “indeed,” “verily.” (Jer. xxviii. 6; Josh. vii. 20; Job xix. 5; Matt. xxv. 40; John iii. 8, 5, 11; v. 19; viii. 51; Rev. i. 7.) It also occurs after ascriptions of praise, hymns, prayers: Amen, *so be it*. (Ps. xlii. 13; cvi. 48; 1 Chron. xiv. 16; xvi. 36; Matt. vi. 13; Rom. i. 25; ix. 5; Rev. i. 6; v. 14; xix. 4; Neh. viii. 6; Heb. xiii. 25; 1 Cor. xiv. 16; xvi. 24.) The promises are “*yea and amen*”=*most true and faithful*. (2 Cor. i. 20.) Our Lord is called: “The Amen, the Faithful and True Witness.” (Rev. iii. 14; i. 5; Isa. lxv. 16.)

AMETHYST. A precious stone, of a fine blue or purple-red colour. The Oriental amethyst is a variety of adamantine spar of great hardness. The common amethyst is a kind of quartz or rock crystal. The ancient Greeks believed that the amethyst afforded a protection *against drunkenness*, and dispelled it in those who wore or touched it; from this circumstance it has received its name. So also the Rabbins derive its Hebrew name *ahhlamah* from its supposed power to procure dreams to the wearer; because the root *hhlam* signifies to dream. It was one of the stones in the high priest's breast-plate. (Ex. xxviii. 19; xxxix. 12; Rev. xxi. 20.)

AMI=*architect, builder*. One whose posterity returned from the exile. (Ezra ii. 57.) He is called “Amon,” in Neh. vii. 59.

AMINADAB.—See **AMMINADAB**.

AMINON.—See **AMNON**.

AMITTAI = *true, veracious*. The father of Jonah. (2 Kings xiv. 25; Jon. i. 1.)

AMMAH = *foundation*. A hill opposite Giah. (2 Sam. ii. 24.)

AMMI = *my kindred or people*. A symbolical name given to the house of Judah. (Hos. ii. 1.) The Hebrews having no separate word for "countryman," use *ammi* = "my people," to denote one of their own people. (Gen. xxiii. 11; Lam. ii. 11.)—See **LO-AMMI**.

AMMIEL = *kindred of God*, i. e., *servant or worshipper of God*. 1. The son of Gemalli. (Num. xiii. 12.) 2. The father of Machir. (2 Sam. ix. 4, 5; xvii. 27.) 3. A son of Obed-edom. (1 Chron. xxvi. 5.) 4. The father of Bathsheba; (1 Chron. iii. 5;) also called "Eliam," in 2 Sam. xi. 3.

AMMIHUD = *kindred of Judah*. 1. The father of Talmi. (2 Sam. iii. 37.) He is also called "Ammihur," in the margin. 2. A descendant of Ephraim. (Num. i. 10; ii. 18; 1 Chron. vii. 26.) 3. A descendant of Simeon. (Num. xxxiv. 20.) 4. A descendant of Naphtali. (Num. xxxiv. 28.) 5. A descendant of Judah. (1 Chron. i. 4.)

AMMIHUR = *kindred of nobles*.—See **AMMIHUD**.

AMMINADAB = *kindred of the prince*. 1. A son of Aram, of the tribe of Judah. (Ex. vi. 23; Num. i. 7; 1 Chron. ii. 10; Ruth iv. 19; Matt. i. 4.) 2. A Levite. (1 Chron. xv. 10, 11.) 3. A Levite. (1 Chron. vi. 22.)

AMMINADIB. This is not a proper name in the Hebrew; the words ought to be rendered "the attendants of the prince:" alluding to the meeting with friends in the chariots of the princely retinue. (Sol. Songs vi. 12.)

AMMISHADDAI = *kindred or servant of the Almighty*. The father of Ahieser. (Num. i. 12; ii. 25; x. 25.)

AMMIZABAD = *kindred of the giver*. An officer in David's army. (1 Chron. xxvii. 6.)

AMMON.—See **BEN-AMMI**.

AMMONITES. The descendants of Ammon, or Ben-Ammi, the son of

Lot, by his youngest daughter. They destroyed an ancient race of giants called Zam-Zummim, and seized their country, which lay east of the Jordan, between the Jabbok and the Arnon. (Deut. ii. 19—21,) extending a considerable distance into Arabia. Their metropolis was Rabbah—Rabbath Ammon, afterwards called "Philadelphia," which stood on the Jabbok. They were gross idolaters; their chief idol being Moloch. The Ammonites were spared when the Hebrews passed on their way from Egypt. (Deut. ii. 19; 2 Chron. xx. 10.) The Ammonites often invaded the land of Israel. (Judges x. 7; Jer. xlix. 1—6.) They were signally defeated by Saul; and afterwards by David. (1 Sam. xi. 11; 2 Sam. viii. 12; x. 14; xii. 26.) Jotham, the king of Judah, subdued them, and exacted from them an annual tribute. (2 Chron. xxvii. 5.) The most dreadful judgments were threatened against them and their chief city, because they insolently triumphed over the Hebrews in the days of their captivity: (Ezek. xxv. 2—10;) and every threat was executed to the very uttermost. The ruins of *Amman* are remarkable for beauty of ornamentation; but now the city is "a stable for camels, and a couching place for flocks." (Ezek. xxi. 28—32; Zeph. ii. 8—11.)

AMNON = *faithful*. 1. The eldest son of David. (1 Chron. iii. 1; 2 Sam. iii. 2; xiii. 1—39.) He is called "Aminon," in the margin of 2 Sam. xiii. 20. 2. A son of Shimon. (1 Chron. iv. 20.)

AMOK = *deep*. A priest who returned from the exile. (Neh. xii. 7, 20.)

1. **AMON** = *architect, builder*. The son and successor of Manasseh, king of Judah. He appears to have derived little benefit from the instructive example of his father, since he forsook Jehovah, and restored idolatry. He was assassinated in his own house in the second year of his reign, B.C. 640. (2 Kings xxi. 19—26; 2 Chron. xxxiii. 21—25; Matt. i. 10.) 2. A governor of Samaria. (1 Kings xxii. 26; 2 Chron. xviii. 25.) 3.—See **AMI**.

2. **AMON** = *glory, or concealed splen-*

dour. The supreme god of the ancient Egyptians, worshipped with great pomp at No-Amon=*Thebes*, and compared by the Greeks to Jupiter. In hieroglyphics the name is written *Amn*, *Men*, and *Amn-Ra* = *Amon-Sun*. The sun was added to his name to designate the divine unity. The inferior gods were the descendants of Amon. As several of the gods of the ancient heathen were the ancestors or founders of the nations, or mighty heroes, it is not improbable that Amon was Ham, the son of Noah, deified by his descendants. He is ordinarily represented upon the monuments at Thebes in the human form, wearing on his head the teshr or red cap, emblem of dominion of the lower world, surmounted by two tall feathered plumes, in front of which are the disc of the sun and uræus of eternity. A kind of bandlet depends from this crown to the ground; round his neck is a collar; on his arms are armlets and bracelets; round his body a gathered linen tunic, fastened by a belt; and on his left leg anklets. In his hand he holds the gom or sceptre, and the symbol of life, denoting life and power. His flesh was coloured azure blue, alluding to his celestial functions. The ram was the living emblem of Amon, hence a secondary form of this idol is ram-headed, indicative of courage and power. Among the shrines which were carried in procession, the shrine or naos of Amon was also carried about. The name Amon is rendered "multitude;" (Jer.



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xlvi. 25; Ezek. xxx. 15;) "populous;" (Nah. iii. 8;) but in the margin of the first and last passages we have properly "Amon."—See No-Amon.

AMORITES = *mountaineers*. A Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes. (Gen. xiv. 7, 18, 24; xv. 16; xlviii. 22; Am. ii. 9, 10; Deut. i. 20.) A part of them dwelt in the mountainous tracts, which afterwards belonged to the tribe of Judah, and were subject to five kings. (Gen. xiv. 7, 18; Num. xiii. 29.) Another part had possession of the country beyond the Jordan, northward of the Arnon as far as to the Jabbok, and even beyond this stream; (Num. xxi. 18—35; xxxii. 39;) these were subject to two kings—of Heshbon and Bashan. (Deut. i. 4; iv. 47; Josh. ii. 10.) The Amorites of Heshbon attempted to oppose the Hebrews, in their journey to Canaan, but were defeated by Moses at Jahaz; he next routed their northern kingdom at Edrei, and divided their territory between the tribes of Judah, Reuben, and Gad. (Num. xxi. 21—35.) the Amorites were also vanquished by Joshua; (Josh. x. 5—11; xi. 7;) and Solomon exacted bondservants of the remnant of the Amorites. (1 Kings ix. 20, 21.)

AMOS = *borne up, sustained*. 1. The third of the minor prophets, was a shepherd of Tekoa, a small town of Judah. He prophesied concerning Israel, in the days of Uzziah, king of Judah, and Jeroboam the second, king of Israel, about b.c. 790; hence he was the elder contemporary of Hosea. The Book of Amos takes a high rank among the writings of the prophets. The writer must have been a man of some education, as is evident from his observations relating to geography, history and astronomy. He is full of fancy and imagery drawn from rural life; concise and yet simple and perspicuous. (Am. i. 1, 7, 10—17.) 2. A son of Naam. (Luke iii. 25.)

AMOZ = *strong*. The father of the

prophet Isaiah. (Isa. i. 1; ii. 1; xiii. 1.)

AMPHIPOLIS = *around the city*. The metropolis of the southern region of Macedonia, situated near the mouth of the Strymon. The river nearly flowed *around it*, and gave occasion for its name. The ruins are still to be seen near a small modern village. (Acts xvii. 1.)

AMPLIAS = *enlarged*. A Christian at Rome. (Rom. xvi. 8.)

AMRAM = *kindred of the high*. 1. The father of Aaron, Miriam, and Moses. (Ex. vi. 20; Lev. xviii. 12.) His descendants were called "Amramites." (Num. iii. 27; xxvi. 39; 1 Chron. xxvi. 23.) 2. One who returned from the exile. (Ezra x. 34.) 3.—See **HEMDAN**.

AMRAPHEL = *keeper or highest of the gods*. A king of Shinar. (Gen. xiv. 1, 9.)

AMZI = *strong*. 1. One of the Levites. (1 Chron. vi. 46.) 2. One of the priests. (Neh. xi. 12.)

ANAB = *place of clusters*. A town in the mountains of Judah. (Josh. xi. 21; xv. 50.) It is now a ruin on a ridge immediately west of Debir.

ANAH = *depressed*. 1. A son of Seir. (Gen. xxxvi. 20, 29.) 2. A son of Zibeon, and grandson of Seir. (Gen. xxxvi. 24.) In Gen. xxxvi. 2, 14, Anah is called "the daughter of Zibeon;" but obviously it should be read *son*.—See **MULE**.

ANAHARATH = *a defile*. A city in Issachar. (Josh. xix. 19.)

ANANIAH = *whom Jehovah answers*. One who stood by Easa. (Neh. vii. 4; x. 22.)

ANAKIM = *long-necked, i.e., men of tall stature*. Anak, the son of Arba, had three sons, who were giants, and were founders of a Canaanitish tribe, famous for their stature and fierceness. The seat of the tribe before the invasion by the Hebrews, was in the vicinity of Hebron. They were nearly extirpated by the Hebrews, so that only a few remained afterwards in the cities of the Philistines. (Num. xiii. 22, 23; Deut. ix. 2; Josh. xi. 21, 22; xiv. 15; Jer. xlvi. 5.)

ANAMIM = *fountain of water*. An Egyptian tribe. (Gen. x. 18.)

ANAMMELECH = *image of the king*. One of the idols adored by the inhabitants of Sepharvaim. It probably designated the queen Anunit, and represented the moon. (2 Kings xvii. 31.)

ANAN = *a cloud*. One who sealed the covenant. (Neh. x. 26.)

ANANI = *clouds*. A son of Elioenai. (1 Chron. iii. 24.)

ANANIAH = *whom Jehovah covers, i.e., protects*. 1. The father of Maseiah. (Neh. iii. 23.) 2. A town in Benjamin. (Neh. xi. 32.)

ANANIAS = *whom Jehovah covers, i.e., protects*. 1. A high priest of the Jews, about A.D. 47. In consequence of some misunderstanding between the Jews and Samaritans, Ananias was deposed, and sent as a prisoner to Rome by Quadratus, governor of Syria. Jonathan was appointed in his place, but being murdered, there was an *interval* in which this office was vacant. Ananias, being acquitted by Claudius, returned to Jerusalem; and during the *interval* without any authority resumed the office of high priest, as Sagan, (vicar,) until Ismael was appointed by Agrippa. During this *interval* Paul was arraigned before the Sanhedrim; hence the force and propriety of his remark, on his illegal treatment by Ananias: "I wist not, brethren, that he was the high priest." (Acts xxiii. 1—5; xxiv. 1.) Ananias was subsequently slain in a tumult. (*Jos. Wars*. ii. 17. 6, 9.) 2. A Jew of Jerusalem, the husband of Sapphira, both professed converts to the Christian faith, whose sudden death occurred by the hand of God as a direct punishment for the sin of falsehood. (Acts vi. 1—6.) Such severity in the infancy of the new religion was necessary; as without some such peculiar example the early church would have been speedily overrun with impostors. 3. A Christian of considerable influence at Damascus. (Acts ix. 10—17; xxii. 12.)

ANATH = *answer, i.e., to prayer*. The

father of Shamgar. (Judg. iii. 31; v. 6.)

ANATHEMA = *separated, devoted*. This Greek word corresponds to the Hebrew *herem*, and denoted the devoting of any man, animal, city or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated; and such could by no means be redeemed from absolute destruction. This term is translated "devoted;" (Lev. xxvii. 28, 29;) "destroyed;" (Num. xxi. 2, 3; Josh. vi. 21;) and "accursed." (Josh. vi. 17, 18; vii. 1, 11, 13, 15.) In the New Testament the term always implies execration, "accursed;" (Matt. xxvi. 74; Acts xxiii. 12, 14; Rom. ix. 3; 1 Cor. xii. 8; Gal. 1. 8.) The term was used in later times to denote the entire separation of a person from the communion of the faithful. Another kind of anathema, very peculiarly expressed, occurs in 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." This last word is made up of two Syro-Chaldaic words, signifying "The Lord cometh;" that is, the Lord will surely come, and will execute this curse, by condemning those who love Him not.—See **ACCURSED**.

ANATHOTH = *answers*, i. e. to prayers. 1. A Levitical city in Benjamin, four miles north from Jerusalem, now called *Anata*. (Josh. xxi. 18; Isa. x. 30.) 2. A son of Becher. (1 Chron. vii. 8.)

ANCHOR. The anchors of ancient ships, do not appear in form to have been much unlike those of the present day. (Acts xxvii. 29.) The term "anchor" is often used metaphorically by ancient heathen writers, but not always in allusion to a sea-storm. It sometimes designates *hope*, and also *protection* or *means of safety*. "The sacred anchor" denoted the refuge or sanctuary which existed at sacred places, which afforded security to those who fled to them. So in Heb. vi. 18, 20, the faithful are represented as having fled for refuge to lay hold upon the object of hope set before them, which is provided for them, as an

anchor or asylum of life, both safe and firm, inasmuch as it is in the very interior of the Most Holy Place where Jesus is.

ANCIENT OF DAYS. A title applied to Jehovah, in reference to His eternal and unchanging essence. (Dan. vii. 9, 13, 22; Mic. v. 2.)

ANDREW = *manly*. One of the apostles. He was a Galilean, and was at first a follower of John the Baptist; but afterwards became a disciple of Jesus, along with his brother Simon Peter. (John i. 35, 41, 45; Matt. x. 2.)

ANDRONICUS = *victorious man*. A Jewish Christian. (Rom. xvi. 7.)

ANEM = *two fountains*. A Levitical city of Issachar. (1 Chron. vi. 78.) In Josh. xix. 21; xxi. 29, it is called "En-Gannim." Jenin, on the borders of the plain of Jezreel, is identified with the ancient Anem; it is noted for a copious stream of water passing through it.

ANER = *young man*. 1. A Canaanitish chieftain. (Gen. xiv. 13, 24.) 2.—See **TAANACH**.

ANGEL = *swift one, or messenger*. This term does not indicate either the nature or the grade of the heavenly intelligences called angels, but merely the function they sustain. They are called "spirits;" (Heb. i. 1;) gods; (Ps. xcvi. 7;) "sons of God;" (Job i. 6; ii. 1; xxxviii. 7;) "servants;" (Job. iv. 18;) "holy ones or saints;" (Job. v. 1; xv. 15; Dan. iv. 13, 17, 23;) "watchers;" (Dan. iv. 17;) and "hosts" or "armies." (1 Kings xxii. 19.) They are represented as surrounding the throne of the Deity; and as being employed as His messengers in administering the affairs of the world. It would appear that the angels were created before the present arrangement of our earth. (Job xxxviii. 4—7.) They are *spiritual beings*, though from this, it is not necessary to conclude that they have no body—no material frame at all. To be absolutely immaterial is probably peculiar to the Father of Spirits alone. Angels are represented as occupying a very exalted rank in the scale of being; and

perfect proportions ; and it is said that they are more than five hundred times the height of the builders.

ANTICHRIST—*opposer of Christ.*

This word is found only in the Epistles of John, and is there defined to be, collectively, all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh. The class of persons the apostle had in view was evidently Jewish adversaries, specially the Jewish persecuting power. The Apostle states, that even then, anti-christ was "already in the world." No power, at that period, *opposed* the doctrines and disciples of Christ with greater virulence and blasphemy than the Jewish council. (1 John ii. 18, 22 ; iv. 3 ; 2 John 7.) So also, by the "man of sin," the "son of perdition," that "wicked one," the Roman persecuting power is evidently intended ; specially as exemplified in the conduct of the emperors. Caius Caligula placed his statues in the temples, and claimed divine honours. The holy temple he transformed into a temple of his own, and attempted to erect his statue in it. He claimed "to sit in the temple of God, shewing himself that he is God." (2 Thess. ii. 3—9 ; 1 Tim. iv. 1 ; *Jos. Ant.* xviii. 8, 2 ; *Euseb.* ii. 6.) But Caius was even surpassed by Nero, and to him more particularly does the charge of blasphemy apply. He not only took up arms against the religion which acknowledges the one true God, but also claimed to be publicly worshipped, and arrogated to himself the title—"the eternal one." The Jewish power, and that of Pagan Rome, were the powers which vexed and persecuted the Church of God. (*Rev.* xiii. 1—18 ; xvii. 1—18 ; *Euseb.* ii. 25.) Some have supposed that the Papal power is intended to be represented by the terms "Antichrist" and the "man of sin." But who does not know that the principle of Romanism is of far wider range and more extended influence than the Romish community. What church is entirely destitute of it? Nay, what community has not much of it? Its leaven may be

seen quietly impregnating the minds of stereotyped professors of Christianity every where, in phases and forms innumerable.

ANTIOCH = place *that withstands or lasts out.* 1. A city of Syria, situated on the river Orontes, and the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and named by him after the name of his father Antiochus. This city was a place of great opulence and commercial enterprise, and it is celebrated by Cicero as being opulent and abounding in men of taste and letters. Its privileges made it a place of great resort for the Jews. The distinctive name of **CHRISTIANS** was here first applied to the followers of Jesus. (*Acts* xi. 19—27.) And it was the centre whence issued the first systematic effort to bring the Gentiles into the enjoyment of Christianity. (*Acts* xiii. 1—4.) The calamities which have befallen the city of Antioch—from at least fifteen sieges, and seven earthquakes, in which many thousands perished—are probably without parallel in severity, and have long since reduced the city to desolation. The splendid buildings of ancient times have given place to mean hovels, and a population of 500,000 souls is reduced to 10,000, and these are wretched and miserable in the extreme. In 1872, an earthquake overwhelmed even the ruins of the city ; so that it may be said, with the force of literal truth, that every thing relating to Antioch is past. There are several ancient coins of Antioch in existence. It is now called *Antakia*. (*Acts* xiv. 26—28 ; xv. 1—40.) 2. A city of Pisidia, so called because it was attached to that province, and was its capital, although situated in Phrygia. It was founded by a colony from Magnesia, on the Meander, probably under the auspices of Antiochus. Paul and Barnabas preached here ; and we have a fuller abstract of one of Paul's sermons at this place, than of any of the apostolic discourses. (*Acts* xiii. 14—52 ; xiv. 19—24 ; 2 Tim. iii. 11.)

The ruins of this city are still to be seen on an isolated rock, about one mile and a half from the modern town of Yalobatch.

ANTIPAS=*for all*. A "faithful martyr" in the primitive church. (Rev. ii. 13.)

ANTIPATRIS=*for the father*. A city of Palestine, situated in the midst of a fertile and well-watered plain, between Caesarea and Lydda, called by Josephus, "the plain of Caphar Saba." It was rebuilt by Herod the Great, and called "Antipatris," in honour of his father, Antipater. Its ancient splendour has passed away; it is now marked by the ruins called *Ras-el-Ain*. (Acts xxiii. 31; Ant. xvi. 5. 2.)

ANTOTHIJAH = *answers from Jehovah*. A descendant of Benjamin. (1 Chron. viii. 24.)

ANTOTHITE—See **ANATHOTH**.

ANUB = *bound together*. A descendant of Judah. (1 Chron. iv. 8.)

APE. This animal was among the articles of merchandise imported from Ophir, in Solomon's ships. (1 Kings x. 23; 2 Chron. ix. 22.) The ape was an object of worship among the Egyptians, and is still such in many parts of India. We have an account of a temple in India, dedicated to the worship of the ape or monkey, supported by seven hundred columns, not inferior to those of the Roman Pantheon.

APELLES=*expelling*. A Christian mentioned by Paul. (Rom. xvi. 10.)

APHARSACHITES, and **APHARSATHCHITES**. The names of two Assyrian tribes, otherwise unknown; unless, perhaps, they are to be regarded as one and the same. Not improbably they were the *Paraetaceni*, between Persia and Media. (Ezr. iv. 9; v. 6; vi. 6; compare *Herod. i. 101*.)

APHARSITES. The name of a tribe from which a colony was sent to Samaria. Hiller understands by them the *Parrhasii*, a tribe of eastern Media. Gesenius thinks the Persians themselves are meant. (Ezr. iv. 9.)

APHEK=*strength*, or *fortress*. 1. A city in the tribe of Asher, called

"Aphik" in Judg. i. 31. The site is probably marked by the ruins called *Afka*, in Lebanon, between Byblus and Baalbec. (Josh. xiii. 4; xix. 30.) 2. A city probably on the east of the Sea of Galilee, the site of which is still called *Feik*. (1 Kings xx. 26.) 3. A city in Issachar, near Jezreel. (1 Sam. iv. 1; xxix. 1; Josh. xii. 18.)

APHEKAH=*strong place*. A city in the mountains of Judah. (Josh. xv. 58.)

APHIAH=*rekindled, refreshed*. A descendant of Benjamin. (1 Sam. ix. 1.)

APHIK.—See **APHEK**.

APHRAH.—See **OPHRAH**.

APHSES=*dispersion*. The founder of the eighteenth class in David's division of the priests. (1 Chron. xxiv. 15.)

APOLLONIA=*region of Apollo*. A city of Macedonia, situated between Amphipolis and Thessalonica. It was so called from a splendid temple erected in honour of Apollo: it is now called *Erisso*. (Acts xvii. 1.)

APOLLOS=*destroyer*. A Jewish Christian, born at Alexandria; he was skilled in the Scriptures, and distinguished for his eloquence and success in propagating the Christian religion. (Acts xviii. 24–28; xix. 1; 1 Cor. i. 12; Tit. iii. 13.)

APOLLYON.—See **ABADDON**.

APOSTLE. The Greek word *apostolos* signifies *one sent forth*, a *messenger, ambassador*; and is used in the New Testament as a descriptive appellation of the immediate twelve disciples of Jesus Christ. They were eye-witnesses of His power and glory, and were invested with His authority, filled with His spirit, entrusted with His doctrines and services, and chosen to organise His church. (Acts i. 21, 22.) Their names were, *Simon Peter*, also called *Cephas*, and *Barjona*; *Andrew*; *James and John*, sons of Zebedee; *Philip*; *Bartholomew*, also called *Nathanael*; *Thomas*, also called *Didymus*; *Matthew*, also called *Levi*; *Simon Zelotes*, or the *Canaanite*; *James and Jude*, who is also called *Judas Lebbaeus*, and *Thaddaeus*, sons of Al-

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sula, but only a tract of country on the east and south of Palestine, as far as to the Red Sea. This tract was anciently called *Eastland*, or the "East Country." (Gen. xxv. 6.) Arabia is generally distinguished into three parts, the name of each being indicative of the face of the soil, and its general character.

1. **ARABIA DESERTA**=*desert*. This part includes the vast deserts of sand, with here and there a palm tree, and a spring of brackish water. It has the mountains of Gilead west, and the river Euphrates north-east; it comprehends the country of the Ituræans, the Edomites, the Nabathæans, the people of Kedar, and others, who led a wandering life, having no cities or fixed habitations, but dwelling in tents; such are called *Bedawin*. Paul visited the northern part of Arabia Deserta, which lay adjacent to the territories of Damascus. (Gal. i. 17.)

2. **ARABIA PETRÆA**=*rocky*. This part lies south of Palestine, and had Petra for its capital, whence the region probably took its name. This region, so remarkable for its mountains and sandy plains, extended to Egypt, and included the peninsula of Mount Sinai. In this region, sparsely intersected by fruitful valleys, dwelt the Edomites, the Amalekites, the Hivites, and a very powerful tribe of Ishmaelites called Nabathæans. The Nabathæans spread themselves over the whole of desert Arabia, but gradually became more fixed in their habits, and engaged actively in commerce, until they grew up into the powerful kingdom of Arabia Petræa. In Gal. iv. 24, 25, Arabia Petræa is meant.

3. **ARABIA FELIX**=*happy*. This part lies still farther south, being bounded east by the Persian Gulf, south by the ocean between Africa and India, and west by the Red Sea. The southern part of this region, now called *Yemen*, was peopled by the true south Arabians, in distinction from the mixed tribes; and claimed their descent from Hymjar—hence the *Hymyarites*—a descendant of Joktan.

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They were unlike the shepherds and robbers of the other districts, as they had permanent abodes, supported themselves by agriculture and commerce, and once possessed a high degree of wealth and refinement. This country abounded with riches, especially in the interior, producing various species of odoriferous shrubs and fragrant gums, as frankincense, myrrh, balm and cassia; though some of these were probably articles of commerce from India. It is supposed that most of the articles mentioned in Ex. xxx. 23, 24, 34, were imported from happy Arabia; and even at this day, caravans of merchants, the descendants of the Ishmaelites, and Midianites, are found traversing the same deserts, conveying the same articles of commerce, and in the same manner, as in the days of Joseph. (Gen. xxxvii. 25.) The queen of Sheba probably reigned over some part of Arabia Felix. (1 Kings x. 1.) The northern part of this region is now called *Hedjaz*; and is celebrated on account of the Muhammedan cities of Mecca and Medina being situated in it. The Arabic language is the vernacular language of Arabia, Syria, Egypt, Palestine, and of some parts of India. (Judg. vi. 3; 1 Kings iv. 30; 2 Chron. xxi. 16; Isa. xiii. 20.)

ARAD=*to flee, to be wild, untamed*. 1. A Canaanitish city in the south of Judah. The site of this ancient city is a barren looking eminence rising above the surrounding country, now called *Tel Arad*. In Num. xxi. 1; xxxiii. 40, "king Arad," is incorrect for "king of Arad." (Josh. xii. 14; Judg. i. 16.) 2. A descendant of Benjamin. (1 Chron. viii. 15.)

ARAH=*wayfaring*. 1. A descendant of Asher. (1 Chron. vii. 39.) 2. One whose posterity returned from the exile. (Ezr. ii. 5; Neh. vi. 18; vii. 10.)

ARAM=*high region, the High lands*. 1. A son of Shem; (Gen. x. 22, 23;) who appears to have given his name to the region of *Aram* or *Syria*; which included northern Syria or the terri-

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tory of Damascus; (1 Kings x. 29; xi. 25; xv. 18; Isa. vii. 8; Am. i. 5;) while a part of Aramæa or Syria also comprehended Mesopotamia, which the Hebrews called "Aram-Naharaim"=Syria of the two rivers, and Padan-Aram. (Num. xxiii. 7; Judg. iii. 8, 10 margin; Ps. lx. title.) On the western side of the Euphrates lay the small state of Aram-Zobah=Syrian-station; (2 Sam. viii. 3-6; x. 8; Ps. lx. title;) and other Syrian districts and towns. 2. A grandson of Nahor. (Gen. xxii. 21.) 3. A descendant of Asher. (1 Chron. vii. 34.) 4. —See RAM.

ARAMITESS. The mother of Machir is called "the Aramitess," that is, the Syrian. (1 Chron. vii. 14.)

ARAN=wild goat. A descendant of Seir. (Gen. xxxvi. 28; 1 Chron. i. 42.)

ARANIAH.—See ARAUNAH.

ARARAT=*holy land*. A region or province near the middle of Armenia, between the Araxes and the lakes Van and Oroomiah. It is sometimes taken in a wider sense for Armenia itself. (Jer. li. 27.) Ararat is translated the "land of Armenia," in 2 Kings xix. 37; Isa. xxxvii. 38. In Gen. viii. 4, it is said, the ark rested "upon the mountains of Ararat." But Ararat, in this passage, is evidently the name of a region, and not strictly the name of a particular mountain. The range of mountains with which what is now called Mount Ararat is connected, and of which it forms the termination towards the S. E., is a branch of the Caucasian chain, and forms a link in the immense chain of the Cilician Taurus. Mount Ararat is situated in 39° 42' of north latitude, and 44° 30' of east longitude, and about 150 miles from Erz Rum. It is a stupendous mountain, rising majestically out of a vast plain, and was considered inaccessible to the summit, until Prof. Parrot, of the university of Dorpat, Russia, on the 9th of October, 1829, after two failures, overcame every impediment. By trigonometrical measurement he ascertained that the larger and prin-

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cipal peak is about 17,340 English feet above the level of the Sea. He describes the summit as being a slightly convex, almost circular platform, about 213 feet in diameter, which at the extremity declines pretty steeply on all sides. He subsequently ascended the little Ararat, which is about 13,100 feet above the level of the Sea. The two summits are about 36,000 feet apart. The entire upper region of the mountain is covered with perpetual snow and ice; and the magnitude of the great peak is annually increasing in consequence of the continued accession of ice. The eternal snows upon its summit occasionally form vast avalanches, which precipitate themselves down its sides, with a sound not unlike that of an earthquake. From its great height, Mount Ararat is visible at the distance of several days' journey. Mr. Layard, from the Alpine heights of Kurdistan, at the distance of about 145 miles, beheld it. He says, "I climbed up a solitary rock to take bearings of the principal peaks around us. A sight as magnificent as unexpected awaited me. Far to the north, and high above the dark mountain ranges, which spread like a troubled sea beneath my feet, rose one solitary cone of unspotted white, sparkling in the rays of the sun. Its form could not be mistaken; it was Mount Ararat." In 1840 the region of Ararat was visited by an earthquake, which in a few moments changed the aspect of the country. Masses of rock, ice, and snow, were thrown at one single bound from the various points of the mountain to the bottom of the valley, where they lay scattered over an extent of several miles. However, we have no evidence that the ark rested on the summit of this particular mountain. The "mountains of Ararat" seem to designate some part of the mountainous range on or near to which the ark became more stationary, as the waters were abating; but the place where the ark settled was not so high as to preclude an easy and safe descent of all the

ARI

ARIMATHEA=*the heights*. A city of Palestine, whence came Joseph the counsellor, mentioned in Luke xxiii. 51. It is supposed to be now represented by the village Renthieh, on the Damascus road, towards Lydda.

ARIOCH=*venerable*. 1. The king of Ellasar. (Gen. xiv. 1.) 2. A captain in the court of Babylon. (Dan. ii. 14.)

ARISAI=*arrow of Aria*. One of the ten sons of Haman. (Est. ix. 9.)

ARISTARCHUS=*acceptable chief*. A native of Thessalonica, and companion of Paul. (Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10.)

ARISTOBULUS=*acceptable counsellor*. A Christian spoken of by Paul. (Rom. xvi. 10.)

ARK. The vessel constructed by Noah at God's command, for the preservation of himself and family, and a stock of the various animals, when the waters of the flood inundated the inhabited earth. The ark, or as the Hebrews called it, the *chest*, was not a regular built ship, but a building in the form of a parallelogram, with a flat bottom, and sloping roof. Its form was not adapted for sailing, but rather to secure slowness of motion when borne up by the waters. This capacious vessel was constructed of *gopher*=cypress wood, and covered with pitch or bitumen, to exclude the water. It was 300 cubits=525 feet in length, 50 cubits=87 feet 6 inches in breadth, 30 cubits=52 feet 6 inches in height; reckoning the cubit at 21 inches. It had lower, second, and third stories, besides what in common vessels is called "the hold." A door was placed in the side; and it had also a window, probably fixed in the roof. The ark was undoubtedly adequate to the purpose for which it was prepared; but it could scarcely have been capacious enough to hold the pairs of some animals, and the septuples of others, of all the species. The number of existing species of animals far exceeds the estimate of several well-meaning calculators. It is simply absurd to say that the genera alone were preserved, and that these after the flood, produced the species.

ARK

Species have a real and permanent existence in nature, and each was endowed, at the time of its creation, with the attributes and organization by which it is now distinguished. So that, instead of three or four hundred species, derived from a few genera, the probable number existing on the globe is not less than half a million. Already there have been described about 1,000 species of mammalia, 6,000 species of birds, 120,000 species of insects, 2,000 species of reptiles and amphibious animals, 6,000 species of fishes, besides vast multitudes of conchylia and naked mollusca, all of which must have been provided with space and food. When we consider the very different kinds of receptacle which would be necessary for the different species of animals, collected from the various climates of the earth's surface, the quantity and variety of food necessary for a twelvemonth's subsistence, the necessity of ventilation and cleaning out of the various receptacles, the fact that some fish and shell animals cannot live in salt water, and others not in fresh, we irresistibly come to the conclusion that the deluge was not absolutely universal, and that every species of animals could not possibly—nay, was never intended to—find a home in the ark. The species of animals commonly inhabiting the region where man existed appear to have been preserved in the ark, while that region was merged in the waters of the flood. The ark appears to have been from one hundred to one hundred and twenty years in building; but the place where it was built is unknown. (Gen. vi. 13—22; vii. 1—24; viii. 1—19; 1. Pet. iii. 20.)—See FLOOD.

ARK OF THE COVENANT. The small chest or coffer, which stood within the veil, in the Most Holy Place in the tabernacle. It was four feet four inches and a half in length, and two feet seven inches and a half in width, and the same in height. It was made of shittim wood, and covered with plates of gold. A border or crown of gold encircled it near the top, and it was surmounted by the mercy-seat, which was

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of solid gold, and answered the purpose of a cover or lid to the ark. On each end of the mercy-seat was placed a golden cherub, facing inwards, and bending down over the ark. The wings



of the cherubim overshadowed the mercy-seat, whence shone forth the Shekinah—the awful and mysterious symbol of the Divine Presence. (Ex. xxv. 10—22; Lev. xvi. 2; Num. vii. 89; Ps. xviii. 11; lxxx. 1; xcix. 1.) Two rings of gold were attached to each side of the ark, in which were placed the staves by which it was carried from place to place. The ark contained the tables of the ten commandments, written by the finger of God, and constituting the testimony or evidence of the covenant between God and His people. (Ex. xxxiv. 89; xl. 30; Deut. xxxi. 26.) The golden vase in which the manna was preserved, (Ex. xvi. 83, 84,) Aaron's rod, which budded, blossomed, and yielded fruit, (Num. xvii. 10,) and the copy of the book of the law, (Ex. xxv. 16, 21; 1 Sam. x. 25,) appear to have been laid up "before the ark of testimony;" not in the Most Holy Place, but in the Holy Place, where stood the golden altar of incense. (1 Kings viii. 9; Ex. xxx. 6, 7; Heb. ix. 4; 2 Chron. v. 10.) After the passage of the Jordan, the ark continued some time at Gilgal; (Josh. iv. 19, 20;) it was afterwards located in Bethel—rendered "the house of God;" (Judg. xx. 26, 27, 31 margin;) whence it was removed to Shiloh. (1 Sam. i. 3.) It was subsequently placed at Kirjath-jearim; (1 Sam. vii. 1, 2;) and in the palace of Zion. (2 Sam. vi. 2, 11, 12.) It was finally deposited by Solomon in the temple. (2 Chron. v. 2—9.) The ark appears to have been lost at the captivity; but it is not known whether a new

ARM

one was provided for the second temple. In Rev. xi. 19, "the ark of His testament," seen in heaven, denotes the extinction of Judaism, and that His laws under the new covenant are no longer of local, but of universal obligation. On the monuments of Egypt, some of the shrines, borne in procession by the priests, having around them symbolic figures, seem to have been not unlike the ark of the covenant among the Hebrews.

ARKITE=*fleer*. An inhabitant of the Phœnician city Arka, the ruins of which are still found at the western base of Lebanon, to the northward of Tripoli, and are called *Arka*. (Gen. x. 17.)

ARM. This term is used as the symbol of strength or power; (1 Sam. ii. 31; Ps. x. 15;) the infinite power of God. (Ex. vi. 6; Jer. xxvii. 5; xxxiii. 17.) In Isa. lii. 10, allusion is made to the ancient custom of making *bare the arm* by throwing it out of the loose garment, so that its strength and action might be free. In Isa. liii. 1, 2, "the **ARM** of the Lord" seems to be used appellatively of the Messiah.

ARMAGEDDON=*mount or field of Megiddo*. The neighbourhood of the city of Megiddo, in the great plain, at the foot of Mount Carmel. It was the scene of a double slaughter, first of the Canaanites, and again of the Hebrews. (Judg. v. 19; 2 Kings xxiii. 29; 2 Chron. xxxv. 22.) Hence in Rev. xvi. 16, Armageddon represents the spot where the armies from the Euphrates were to assemble, to assist in the destruction of Jerusalem. Josephus says—"Vespasian came by land into Syria, where he gathered together the Roman forces, with a considerable number of auxiliaries from the kings of that neighbourhood." (*Jos. Wars*, iii. 1. 3; 4. 2.)

ARMENIA=*elevated region*. This name is given as the translation of "Ararat." (2 Kings xix. 37; Isa. xxxvii. 38.) Armenia is a country of Western Asia; which included the ancient provinces of Ashkenaz, Ararat, Minni, and Togarmah. (Jer. li. 27;

"arts" refers to the pretended skill in the practice of magic and astrology.

ARUBOTH=*net-work, windows*. A place in Judah. (1 Kings iv. 10.)

ARUMAH=*lofty*. A city near Neapolis; (Judg. ix. 41;) also called "Rumah." (2 Kings xxiii. 26.)

ARVAD=*a wandering, place of fugitives*. A Phenician city, upon an island of the same name, nearly as large as Tyre, three miles from Tortosa, and about two miles from the coast. (Gen. x. 18; 1 Chron. i. 16; Ezek. xxvii. 8, 11.) It is now called *Ruad*, and contains about 2,000 inhabitants. Here are many marble and granite columns, and other monuments of remote antiquity, scattered over the island. Several large castles, in good repair, still protect the isle from invasion and insult. The "Arvadites" are, as in ancient times, nearly all mariners or shipwrights. It is supposed to be the same as "Arpad" or Arphad"—*supported, fortified*, a city often coupled with Hamath, and governed by its own kings; though others suppose this to be a different place. (2 Kings xviii. 34; xix. 13; Isa. x. 9; xxxvi. 19; xxxvii. 13; Jer. xlix. 28.)

ARZA=*earth*. A steward under Elah, king of Israel. (1 Kings xvi. 9.)

ASA=*physician*. 1. The third king of Judah; he succeeded his father Abijam B.C. 955, and reigned forty-one years at Jerusalem. He was distinguished for his success in war, and his zeal for the worship of Jehovah. He expelled those who, from sacrilegious superstition, prostituted themselves in honour of their false gods; purified Jerusalem from the infamous practices attending the worship of idols; and deprived his mother of her office and dignity of queen, because she erected an idol to Astarte. In the latter part of his life, he became diseased in his feet; and Scripture reproaches him with having had recourse to the physicians, rather than to the Lord. (1 Kings xv. 8; 2 Chron. xvi. 2.) 2. A Levite. (1 Chron. ix. 16.)

ASAH=*whom God made, constituted*. 1. A son of Zeruiah, and one of David's distinguished officers. (2 Sam. ii. 18—23.) 2. One of the itinerant Levites. (2 Chron. xvii. 8.) 3. A Levite. (2 Chron. xxxi. 18.) 4. The father of Jonathan. (Ezr. x. 15.)

ASAI=*whom Jehovah made, constituted*. 1. A servant of king Josiah; (2 Chron. xxxiv. 30;) also written "Asahiah." (2 Kings xxii. 12, 14.) 2. A descendant of Simeon. (1 Chron. iv. 36.) 3. A chief of the Levites. (1 Chron. vi. 30; xv. 6, 11.) 4. A descendant of Judah. (1 Chron. ix. 5.)

ASAPH=*collector, assembler*. 1. A Levite and celebrated musician in David's time. His name is also prefixed to twelve Psalms, the fiftieth, and from the seventy-third to the eighty-third. That they were not all written by him is evident from the fact, that allusion is made in some of them to events which took place after his death. Perhaps they were set to music by his descendants. He is also called a "seer" or prophet. (1 Chron. vi. 39; 2 Chron. xxxv. 15; Ezr. ii. 41.) 2. The father of Joah. (2 Kings xviii. 18; Isa. xxxvi. 3.) 3. The chief forester to Artaxerxes. (Neh. ii. 8.)

ASAREEL=*whom God hath bound*. A descendant of Judah. (1 Chron. iv. 16.)

ASAREL=*upright towards God*. One of the sons of Asaph. (1 Chron. xxv. 2.) In the 14th verse he is called "Jesharelah."

ASCENSION. The visible elevation of Christ to heaven. When our Lord had risen from the dead, in the same natural body of flesh and blood which had been taken down from the cross and laid in the sepulchre, and by His manifestations to His disciples and others for the space of forty days, not only fulfilled His mission on earth, but given the most indubitable evidence of the fact that He had risen, He led the Apostles out to Bethany, on the eastern slope of the Mount of Olives, a mile or more below the summit or ridge; and while bestowing upon them His parting blessing He

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was "taken up, and a cloud received Him out of their sight." The Saviour thus appears to have assumed a glorified body in His ascension to heaven, in which He now appears on His mediatorial throne, as the great High Priest of our profession. (Luke xxiv. 50, 51; Acts i. 2-12; Ps. xxiv. 7-10; Heb. iv. 14; ix. 24; 1 Cor. xv. 24-28; Rev. v. 6.)

ASENATH=*belongs to, or is devoted to Neith*, the Minerva of the Egyptians. The daughter of Potiphe-rah, priest of On, the wife of Joseph; she was the mother of Ephraim and Manasseh. (Gen. xli. 45; xlv. 20.)

ASH.—See **PINE**.

ASHAN=*smoke*. A city of Judah, but afterwards transferred to the Simeonites. (Josh. xv. 42; xix. 7.) It is called "Chor-ashan"=*smoking furnace*; (1 Sam. xxx. 30;) now *Hazanah*.

ASHBEA=*l adjure*. A descendant of Judah, who superintended a cotton manufactory in Egypt, before the exodus. (1 Chron. iv. 21.)

ASHBEL=*sentence of God*. A son of Benjamin; his descendants were called "Ashbelites." (Gen. xlv. 21; 1 Chron. viii. 1; Num. xxvi. 38.)

ASHCHENAZ.—See **ASHKENAZ**.

ASHDOD=*a strong-hold, castle*. One of the five principal cities of the Philistines, although assigned to the tribe of Judah, but never conquered by them. It was the key of Palestine towards Egypt, and was not far from Askelon. It was called by the Greeks "Azotus." Here stood the temple of Dagon; and hither the ark was first brought, after the fatal battle at Ebenezer. The city was captured by Uzziah, king of Judah; (2 Chron. xxvi. 5;) and by Sargon, king of Assyria, (Isa. xx. 1,) as mentioned also in the uniform annals of his reign. It sustained a siege of twenty-nine years, by Psammitichus, king of Egypt, which is the longest siege on record. The inhabitants were called "Ashdodites." It is now a miserable village, called *Esded*, situated on a low round eminence, with orchards of figs, olives, apricots, and pomegranates. Porter

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says, "old fragments of columns and sculptured capitals are piled up in the fences." (Josh. xiii. 3; xv. 47; 1 Sam. v. 1; vi. 17; Acts viii. 40.)

ASHDOTH=*outpouring of torrents, a ravine*. A district situated along the foot of Mount Pisgah, which was divided between the tribes of Reuben, Gad, and Manasseh; it is translated "springs;" (Josh. x. 40; xii. 8;) called also "Ashdod-Pisgah"=*ravines of Pisgah*; (Deut. iii. 17; Josh. xii. 8; xiii. 20;) in the margin, *springs of Pisgah*, as in Deut. iv. 49.

ASHER=*happiness*. 1. A son of Jacob by Zilpah. He was the founder of the tribe of like name, whose territory lay in the northern part of Palestine. (Josh. xix. 24-31.) The seaboard from Acre to Sidon belonged to Asher; the lot of Zebulun also bordered on the Sea in the territory of Sidon. (Gen. xlix. 13.) The reason why the boundaries of the different tribes were so eccentric originally, and are now so difficult to follow, was, that the "lots" were not meted out according to geographical lines, but lands of certain cities lying more or less contiguous were assigned to each tribe as its inheritance. And thus the territory of one tribe might extend far to the east of a city, and that of another to the west of it. (Josh. xix. 1.) The descendants of Asher were called "Asherites." (Gen. xxx. 13; xxxv. 26; xlix. 20; Num. i. 40, 41; Judg. i. 31, 32.) 2. A city eastward from Shechem. (Josh. xvii. 7.)

ASHERAH.—See **ASHTORETH**.

ASHES. To repent in sackcloth and ashes, or to cover the head with ashes, or to lie down among ashes, was an external sign of self-abhorrence, humiliation, penitence, or of extreme grief under misfortune, among the ancient nations. (Gen. xviii. 27; 2 Sam. xiii. 19; Est. iv. 3; Job ii. 8; Jer. vi. 26; Jon. iii. 6; Matt. xi. 21.) There was a sort of lye made of the ashes of the heifer sacrificed on the great day of expiation, which was used for ceremonial purification. (Num. xix. 17, 18.)

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ASHIMA = *heaven*, or perhaps a *demon*. A deity adored by the people of Hamath, who were settled in Samaria. (2 Kings xvii. 30.)

ASHKELON.—See **ASKELON**.

ASHKENAZ = *inhospitable*, others say, *fiery race*, i.e., *warlike people*? The son of Gomer, who gave name to a people and region in northern Asia, in the vicinity of Armenia; perhaps on the northern declivity of the Caucasus, and farther north between the Black and Caspian Seas. (Gen. x. 3.) It is also written "Aschenaz." (Jer. li. 27.)

ASHNAH = *the strong, fortified*. Two cities in Judah. (Josh. xv. 33, 43.)

ASHPENAZ = *nose of the horse*. A chief eunuch in the court of Nebuchadnezzar. (Dan. i. 3.)

ASHRIEL.—See **ASRIEL**.

ASHTAROTH = *leaders of the stars*, i.e., *the moon*. A city of Bashan, afterwards a Levitical city in the tribe of Manasseh; called also "Beesh-terah," (Josh. xxi. 27,) doubtless from a temple of Ashtoreth; also "Ashteroth Karnaim" = *the moon with two horns*, or *crescent*; (Gen. xiv. 5;) and "Ashtaroth" in Deut. i. 4. Newbold fixes the site of Ashtaroth at the large mound *Tei Ashtereh*, where are ancient foundations of massive stones and ruins, in the midst of the plain, about twenty-five miles from Bozra. Some identify *Mezareib* with Ashtaroth; while others think the deserted town of *Afineh* is the representative of the ancient city. Porter visited the magnificent ruins of *Kunawat*, the ancient Kenath, where he found lying before a temple a colossal head of Ashtoreth, with the crescent moon on her brow, which was probably once the chief idol. This place he thinks is the representative of the ancient Ashtaroth. (Josh. ix. 10; xii. 4; xiii. 12; 1 Chron. vi. 71.) The "Ashterathite" was probably a native of Ashtaroth. (1 Chron. xi. 44.)—See **KENATH**.

ASHTORETH = *leader of the stars*, i.e., *the moon*. The name of a goddess worshipped in Syria and Phœnicia; (1 Sam. xxxi. 10; 1 Kings xi. 33;) and

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by the Hebrews as early as the time of the Judges; (Judg. ii. 13; x. 6; 1 Sam. vii. 3, 4;) also by Solomon himself; (1 Kings xi. 5;) and was finally put down by Josiah. (2 Kings xxiii. 13.) As Ashtoreth is frequently mentioned in connection with the sun-god *Baal*, as the corresponding female deity, "Baalim and Ashtaroth," the plural of "Baal and Ashtoreth," evidently referring to their images or statues—it would seem that the *moon*, or "queen of heaven," was worshipped under this name. This view receives confirmation from the fact, that Baal and Asherah are distinguished from the following words, "all the host of heaven." (1 Kings xxiii. 4, 5; Jer. viii. 2.) Her worship was celebrated by burning incense, offering cakes, and pouring libations. (Jer. vii. 18; xlv. 17.)

Ashtoreth was called *Astarte* by the Greeks, and *Ishtar* by the Assyrians. She was generally represented as a female *horned*, indicative of the moon-goddess. The Hebrew word *Asherah*, rendered

"grove," after the Septuagint and the Vulgate, properly signifies *fortune*, *happiness*, and designates an *image* or *statue of Ashtoreth*. (Judg. iii. 7; vi. 25, 26; 1 Kings xv. 13; xviii. 19; 2 Kings xvii. 16; xxi. 3, 7; xxiii. 7, 15; 2 Chron. xxxiii. 3; Mic. v. 13, 4.) In connection with the worship of Ashtoreth, there was much of dissolute licentiousness; and the public prostitutes of both sexes were regarded as consecrated to her. In later times, among the Syro-Arabians, Ashtoreth or Astarte, denoted the planet Venus, as Baal denoted Jupiter.—See **BAAL**.

ASHUR = *blackness*, *black*. The father of Tekoa. (1 Chron. ii. 24; iv. 5.)

ASHURITES.—See **ASHURIM**.

ASHVATH = *forged*, *wrought*. A descendant of Asher. (1 Chron. vii. 33.)

ASIA. The meaning of this name Bochart attempts to derive from a



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Hebrew or Phenician word, signifying the *Middle*. Pott derives it from a Sanscrit word denoting the *Orient*. Asia was not known to the ancients as one of the grand divisions of the earth. It was originally applied to a small district of Lydia, including perhaps, Ionia and Æolis. The term was gradually enlarged in its application, until it embraced the whole of Asia Minor, and finally denoted a large portion of the eastern division of the earth. Asia Minor, which is that portion of Asia alluded to in the New Testament, comprehended the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bythinia, Paphlagonia, Cappadocia, Galatia, Lycaonia, Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions. (Acts xix. 26, 27; xxi. 27; xxiv. 18; xxvii. 2.) Roman or Proconsular Asia was the region of Ionia, of which Ephesus was the capital, and which Strabo also calls "Asia." Cicero mentions Proconsular Asia, as containing the provinces of Phrygia, Mysia, Caria, and Lydia. (Acts ii. 9; vi. 9; xvi. 6; xix. 10, 22; xx. 4, 16, 18; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11.) Asia Minor now forms part of Turkey in Asia, and is called Anatolia. It is a fruitful and delightful part of Asia; its principal town and sea-port is Smyrna, with which a considerable traffic is carried on with western Europe. The *Asiarch* translated "chief of Asia," (Acts xiii. 21,) was a title given to the magistrates in Proconsular Asia, who were annually appointed to preside over the worship, and games, in honour of the gods. They were ten in number, the principal or chief always resided at Ephesus.

ASIEL = *created of God*. A descendant of Simeon. (1 Chron. iv. 35.)

ASKEILON = *migration*. A maritime city of the Philistines, between

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Ashdod and Gaza. After the death of Joshua, the tribe of Judah took Askelon; but it subsequently became one of the five states of the Philistines. (Judg. i. 18; 1 Sam. vi. 17.) After being several times dismantled in the Crusades, the fortifications were last built by the lion-hearted king Richard; and finally they were destroyed by Sultan Bibars, A.D. 1270; and the port filled up with stones. It is also called "Ashkelon." (Judg. xiv. 19; 2 Sam. i. 20; Jer. xxv. 20; Amos i. 8.) The ruins of this ancient city, now called *Askulan*, form a mournful scene of utter desolation. Porter says, "not a house, nor a fragment of a house remains standing. Not a foundation of a temple or palace can be traced. One half of it is occupied with miniature fields, and vineyards, and fig-orchards; rubbish-mounds here and there among them, and great heaps of hewn stones, and broken shafts, and sculptured slabs of granite and marble. The sand is fast advancing, and will ultimately cover the site," (Jer. xlvii. 5; Zeph. ii. 4; Zech. ix. 5.)

ASNAH = *store-house, or thorn-bush*. One whose posterity returned from the exile. (Ezr. ii. 50.)

ASNAPPER = *leader of an army*. A satrap under Esar-haddon, who brought colonies out of several Assyrian provinces to Samaria. (Ezr. iv. 2, 10.)

ASP.—See SERPENT.

ASPATHA = *horse-given*. A son of Haman. (Est. ix. 7.)

ASRIEL = *vow of God*. A descendant of Manasseh, and head of the "Asrielites." (Num. xxvi. 81; Josh. xvii. 2.) He is called "Ashriel," in 1 Chron. vii. 14.

ASS. The Oriental asses are far more stately, and active, than those of northern countries. They were highly prized, and preferred for riding, on account of their sure footedness. The following Hebrew words are translated "ass:" 1. *Hhamor*—an ass, so called from its reddish colour. This term denotes the ordinary kind employed in labour, carriage, and

statements of Berosus and Herodotus, sustained by the cuneiform inscriptions exhumed from the several Assyrian ruins, there seems to have been at least two distinct Assyrian dynasties. Of the first dynasty, which probably commenced about B.C. 1273, and had a duration of about 526 years, the names of several kings have been recovered. From the names of "Jehu," king of Israel, and "Hazeal," king of Syria, being found in the cuneiform inscriptions on the black obelisk now in the British Museum, it seems that the Hebrews, as also other nations, neighbouring and more remote, were tributary to the Assyrian kings of this dynasty, as early as B.C. 880, or probably several years earlier. (1 Kings xix. 15, 16; 2 Kings ix. 2, 3.) Indeed, some of the subsequent expeditions of the Assyrians against the Hebrews, are stated to have been undertaken, on the ground that the annual tribute had not been duly paid. (2 Kings xvi. 7; xvii. 4.) The kings of this dynasty flourished in the time of Jonah and Jeroboam II., king of Israel, about B.C. 823; (2 Kings xiv. 25; Jon. i. 12;) and also in the time of Menahem, about B.C. 770, when Pul mulcted the Israelitish king in a heavy tribute, and left him the vassal of Assyria. (2 Kings xv. 19; 1 Chron. v. 26.) The names of the kings of the last dynasty, which have been recovered, are Tiglath Pilezer, about B.C. 747, or 740, Shalmaneser, B.C. 730; Sargon, B.C. 721, in whose reign Egypt seems to have been invaded by the Assyrians; Senacherib, B.C. 703; Esarhaddon then ascended the Assyrian throne, and was succeeded by two or three kings, of whom little is known. Of several of these kings ample monuments still remain. This dynasty terminated with Sarsacus—the Assur-ebil-ili of the monuments; in whose reign the empire was finally overthrown, and Nineveh destroyed, by the combined armies of Media and Chaldea, about B.C. 606, or as some say B.C. 625. Babylon then became the seat of the imperial power.—See NINEVEH.

ASTAROTH.—See ASHTAROTH.

ASTROLOGERS. A class of men among the ancient Egyptians, Chaldeans, and neighbouring nations, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, pretended to foretell the fortunes and destinies of individuals. Astrology was interdicted to the Hebrews. (Lev. xx. 27; Deut. xviii. 10; Isa. xlvii. 9; Jer. xxvii. 9; l. 35; Dan. i. 20; ii. 2, 13, 48.) In the study of astrology, the present race of Orientals do not yield to their ancestors, there being scarcely any contingency or circumstance of life concerning which astrologers, or astrological tables are not consulted. The "wise men" mentioned in Matt. ii. 1, do not appear to have been astrologers. The Hebrews appear to have had some acquaintance with astronomy; as the interests of agriculture and navigation, and the regulation of the festivals required some knowledge of that science. Indeed, the remarkable passages in Gen. i. 14—18; Josh. x. 12, 13; show that in early times they possessed an accurate knowledge of the asterisms of the celestial sphere, which lie in the annual path of the sun. And the several astronomical allusions, and the mention of some of the constellations by name furnish evidence that the science of astronomy was cultivated by them. (Job. ix. 9; xxxviii. 31—38; Ps. cxlvii. 4; Isa. xlii. 10; xiv. 12, 13; 2 Kings xxiii. 5; Jer. xxxi. 35; Amos v. 8.)

ASUPPIM = collections, stores, or store-houses. The store-houses in Jerusalem. (1 Chron. xxvi. 15, 17.)

ASYNCRITUS = incomparable. A Christian mentioned by Paul. (Rom. xvi. 14.)

ATAD = buckthorn.—See ABEL MIZRAIM.

ATARAH = a crown. One of the wives of Jerahmeel. (1 Chron. ii. 26.)

ATARITES.—See ATAROTH.

ATAROTH = crowns. 1. A city in Ephraim; (Josh. xvi. 2, 7;) called also "Ataroth-Addar," and "Ataroth-adar" = crowns of Addar. (Josh. xvi. 5; xviii. 13.) It is now a village called

ATE

Atara. 2. A city of Gad, in Moab, now called *Attarus*. (Num. xxxii 3, 34.) 3. A city in Judah, in the margin rendered *Atarites*. (1 Chron. ii. 54.)

ATER=*shut up, bound, dumb*. 1. One whose posterity returned from the exile. (Ezr. ii. 16; Neh. vii. 21.) 2. One of the temple porters. (Ezr. ii. 42; Neh. vii. 45.)

ATHACH=*lodging-place*. A place in Judah. (1 Sam. xxx. 30.)

ATHAIAH.—See ASAIAH.

ATHALIAH = whom *Jehovah afflicts*. 1. The daughter of Ahab, by his wife Jezebel, and wife of Joram or Jehoram, king of Judah. After Jehu had slain Ahaziah, her son, she took possession of the vacant throne, and murdered all the males of the royal family, with the exception of Joash, the youngest son of Ahaziah, who was rescued by Jehosheba, a sister of Ahaziah; and was privately brought up by a nurse in an apartment of the temple. The idolatrous Athaliah had reigned more than six years, to B.C. 875; when, by the management of the high priest, Jehoiada, the young prince was publicly anointed king. Attracted by the crowd of people, who had assembled to witness the ceremony, and unsuspecting of the cause, Athaliah hastened to the temple. When she saw the young king on the throne, and heard the shouts of the people, and found that her usurpation was likely to terminate, she rent her clothes and cried out "Treason, Treason!" She was removed from the precincts of the temple, and was put to death. (2 Kings xi. 1—20; 2 Chron. xxii. 9—12; xxiii. 1—21.) 2. A descendant of Benjamin. (1 Chron. viii. 26.) 3. A man whose sons returned from the exile. (Ezr. viii. 7.)

ATHARIM = *places, regions*. A place in the south of Palestine. (Num. xxi. 1.) This passage, rendered "by the way of the spies," is read in the Septuagint "by the way of Atharim."

ATHENS = *Minerva city*. The capital of Attica, and the chief city of ancient Greece. It is situated on the east side of Attica, about five miles from the Gulf of Ægina, and is built on

ATO

the west side of an abrupt and rocky eminence rising out of an extensive plain. The city probably received its name from the goddess Minerva, who was called Athene by the Greeks, and was considered the tutelary goddess. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, and possessed many magnificent buildings. It was the resort of philosophers, and the birth-place of an unusual number of illustrious men; and the schools, professors, and philosophers were very famous. When Paul visited it, about A.D. 52, he found it plunged in idolatry, occupied in enquiring and reporting news, curious to know everything, and divided in opinion concerning religion and happiness. (Acts xvii. 15—34; xviii. 1; 1 Thess. iii. 1.) Modern Athens is now the metropolis of the kingdom of Greece, and contains more than 17,000 inhabitants. A university has been founded in Athens, and the people appear to have an ardent desire for instruction, and for free institutions. The plan of the city has recently been so arranged, that many of the principal remains of antiquity will be brought into view in one long street, which is to pass through the centre, and finish at the ancient entrance.—See AREOPAGUS.

ATHLAI = *violence*. One of the sons of Bebai. (Ezr. x. 28.)

ATONEMENT = *at-one-ment*. This word, in its earlier usage, designated the being *at one*, i. e., the *reconciliation* of estranged parties. It occurs as the translation of the Hebrew plural *kippurim*, expiation, propitiation; and of the verb *kipper*, from *kaphar*, to hide, to cover sin, to pardon. (Ex. xxix. 36; xxx. 10; Num. vi. 11; xxix. 11; Lev. xvi. 11.) It also occurs once as the translation of the Greek word *katalage*, (Rom. v. 11,) but in other places rendered "reconciliation." (Rom. v. 10, 11 margin; xi. 15; 2 Cor. v. 18, 20.) The word atonement in its later and ordinary sense, designates the sacrificial

(Josh. xv. 29; xix. 8;) also called "Ezem." (1 Chron. iv. 29.)

AZGAD = *strong in fortune*. One whose posterity went up from the exile. (Ezr. ii. 12; Neh. vii. 17; x. 15.)

AZIEL = whom *God consoles*. A Levite; also called "Jaaziel." (1 Chron. xv. 20, 18.)

AZIZA = *strong*. One who returned from the exile. (Ezr. x. 27.)

AZMAVETH = *strong as death*. 1. A place in Judah or Benjamin. (Ezr. ii. 24; Neh. xii. 29.) Dr. Wilson thinks that the modern *Azmut*, on the way from Jerusalem to Tiberias, corresponds to Azmaveth, and that it is not to be confounded with Beth-azmaveth. 2. One of David's distinguished officers. (2 Sam. xxiii. 31.) 3. The son of Adiel. (1 Chron. xxvii. 25.) 4. A descendant of Ner. (1 Chron. viii. 36; ix. 42.)

AZMON = *strong*. A city in the southern border of Palestine. (Num. xxxiv. 4, 5; Josh. xv. 4.)

AZNOTH-TABOR = *ears or summits of Tabor*. A place in Naphtali. (Josh. xix. 34.)

AZOR = *helper*. One of the reputed ancestors of Christ. (Matt. i. 18.)

AZOTUS.—See **ASHDOD**.

AZRIEL = *help of God*. 1. A descendant of Manasseh. (1 Chron. v. 24.) 2. A descendant of Zebulun. (1 Chron. xxvii. 19.) 3. The father of Seraiah. (Jer. xxxvi. 26.)

AZRIKAM = *help against the enemy*. 1. A descendant of Judah. (1 Chron. iii. 28.) 2. A descendant of Benjamin (1 Chron. viii. 38; ix. 44.) 3. A Levite. (1 Chron. ix. 14.) 4. A governor under Ahas. (2 Chron. xxviii. 7.)

AZUBAH = *ruins, rubbish*. 1. The wife of Caleb. (1 Chron. ii. 18, 19.) 2. The mother of Jehoshaphat. (1 Kings xxii. 42.)

AZUR = *helper*. 1. A prophet in the time of Zedekiah. (Jer. xxviii. 1.) 2. The father of Jaazaniah. (Ezek. xi. 1.)

AZZAH.—See **GAZA**.

AZZAN = *strong, sharp*. The father of Paltiel. (Num. xxxiv. 26.)

AZZUR = *helper*. One who sealed the covenant. (Neh. x. 17.)

B

BAAL = *lord, master*. 1. The idol god of the Phenicians and Canaanites, whose worship was also celebrated with great pomp by the Hebrews, especially at Samaria, along with that of Ashtoreth. (Judg. ii. 13; iii. 7; 2 Kings x. 18.) Among the Babylonians he was worshipped under the name of "Bel." (Isa. xlv. 1; Jer. l. 1; li. 44.) The general opinion is that Baal is the sun, and Ashtoreth the moon, and that under these names those luminaries received divine honours. It is not unlikely that the founders of the ancient nations who were deified, were sometimes symbolized by the sun, as the emblem of divine unity. The winged figure in the



circle, so often found upon the Assyrian monuments, was probably a symbol of Asshur in connection with the sun. The same figure, but less elaborated, frequently occurs on the monuments of Egypt. Such figures appear to have been, as Mr. Bonomi suggests, the "Baalim" or sun-gods of the ancient heathen. (Judg. ii. 11; x. 10; Num. xxv. 3; 1 Sam. vii. 4; 1 Kings xvi. 31.) The temples and altars of Baal were generally on eminences. (Judg. vi. 25.) Manasseh placed in the two courts of the temple at Jerusalem altars to all the host of heaven, and, in particular, to Baal and Ashtoreth. (2 Kings xxi. 3—7.) And human victims were offered to Baal. (Jer. xix. 5; xxxii. 29; 2 Kings xxiii. 12.) In later times among the Syro-Arabians, Baal denoted the planet Jupiter, as Ashtoreth denoted Venus. The term "Baal" is frequently compounded in the proper names of cities and of per-

BAA

sons; and sometimes denotes the possessor of a thing; a place which has or contains anything. 2. A descendant of Reuben. (1 Chron. v. 5.) 3. A descendant of Benjamin. (1 Chron. viii. 30; ix. 36.) 4.—See BAALATH-BEER.

BAALAH=citizens, inhabitants. 1. A city situated in the southern part of Judah; afterwards assigned to Simeon. (Josh. xv. 29.) It is probably the same as "Balah;" (Josh. xix. 3;) and "Bilhah." (1 Chron. iv. 29.) It may be the same as Baalath-beer. 2. Another name for Kirjath-jearim; it gave name to "Mount Baalah," in the same region, but nearer the Sea (Josh. xv. 9, 11.)

BAALATH = citizens, inhabitants. A city in the tribe of Dan; (Josh. xix. 44) afterwards rebuilt and fortified by Solomon. (1 Kings ix. 18; 2 Chron. viii. 6.) Probably *Bethan* near Bethoron.

BAALATH-BEER=having a well. A place in the borders of Simeon. (Josh. xix. 8.) The same place is called "Baal," in 1 Chron. iv. 33.

BAAL-BEERITH=lord or guardian of covenants. Another form of the idol Baal, worshipped by the Shechemites, and to whom they had a temple. (Judg. viii. 33; ix. 4.)

BAALE.—See KIRJATH-JEARIM.

BAAL-GAD=place or lord of fortune. A city of the Canaanites, at the foot of Hermon. Porter says it is identical with Banias, four miles east of Dan. (Josh. xi. 17; xii. 7; xiii. 5.)

BAAL-HAMON=place of multitude, or sacred to Amon. A place near which Solomon had a vineyard. (Sol. Song viii. 11.)

BAAL-HANAN=lord of grace. 1. A king of the Edomites. Gen. xxxvi. 38; 1 Chron. i. 49.) 2. An overseer of the plantations in the time of David. (1 Chron. xxvii. 28.)

BAAL-HAZOR=having a village or hamlet. A town or village near the city of Ephraim; (2 Sam. xiii. 23;) perhaps the same as "Hazor" in Benjamin. (Neh. xi. 33.)

BAAL-HERMON.—See HERMON.

BAALI.—See BAAL.

BAALIM.—See BAAL.

BAA

BAALIS = son of exultation. A

king of the Ammonites. (Jer. xl. 14.)

BAAL-MEON = place of dwelling.

A town assigned to Reuben; but which soon came into the power of the Moabites. (Num. xxxii. 88; 1 Chron. v. 8; Ezek. xxv. 9.) Its ruins, ten miles south-west of Heshbon, are still called *Main*. It is also called "Beth-baal-meon;" (Josh. xiii. 17;) and Beth-meon;" (Jer. xlviii. 23;) also "Beon," written for Meon. (Num. xxxii. 8.)

BAAL-PEOR=lord of the cleft or opening. An idol of the Moabites worshipped at Beth-Peor, near the mountain Peor; at whose shrine the Moabitish women, in order to do him reverence, parted with their virtue. (Num. xxv. 1—9; Deut. iv. 3; Josh. xxii. 17; Ps. cvii. 28; Hos. ix. 10.) Also worshipped by the Midianites. (Num. xxxi. 15, 16.) Some suppose the name Peor to be an allusion to the corrupt practices and exceeding abominations which prevailed at the shrine of this deity, who, like Priapus, was the patron of carnal gratification.

BAAL-PERAZIM=place of defeats or breaches. A place near the valley of Rephaim. (2 Sam. v. 20; 1 Chron. xiv. 11; compare Isa. xxviii. 21.)

BAAL-SHALISHA = Baal triad, or place of three. A place situated in the district of Shalisha. (2 Kings iv. 42; 1 Sam. ix. 4.)

BAAL-TAMAR = place of palm trees. A place near Gibeah. (Judg. xx. 33.)

BAAL-ZEBUB=fly Baal, fly destroyer. Another form of the idol Baal, whose temple was at Ekron. (2 Kings i. 2.) He was the tutelary deity that protected the people from the infestation of gnats; a superstition adopted by the Greeks, who worshipped deities to protect them from mice and locusts.—See BEEL-ZEBUB.

BAAL-ZEPHON=place of Typhon. A town in Egypt, near the head of the Red Sea. (Ex. xiv. 2, 9; Num. xxxiii. 7.) The name accords well with the site of this place in or near the desert tracts between the Nile and the Red Sea, which were held to be the abode

into the Holy Place on high, to appear in the presence of God for us. (Heb. ix. 11, 12.)

ATROTH=*crowns*. A city in Gad; (Num. xxxii. 35;) properly "Atroth-Shophan"=*crowns hidden*; probably the same as the Moabite city Ataroth.

ATTAI=*opportune*. 1. A grandson of Sheshan. (1 Chron. ii. 35, 36.) 2. A Gadite who went over to David at Ziklag. (1 Chron. xii. 11.) 3. A son of Rehoboam. (2 Chron. xi. 20.)

ATTALIA=*increasing*. A maritime city, beautifully situated round a small harbour, in the Gulf of Pamphylia. It is still a city of importance, called *Adala*. (Acts xiv. 25.)

AUGUSTUS = *august, venerable*. Caius Octavianus, the nephew and successor of Julius Cæsar, first assumed the title *Augustus*. He was the first peacefully acknowledged emperor of Rome. Cæsar Augustus died A.D. 14, aged nearly 76, after a reign of 56 years. Christ was born in the forty-second year of his reign. (Luke ii. 1.) The Greek term *Sebastos*="Augustus," is used of Nero. (Acts xxv. 21.)

AUGUSTUS' BAND. A Roman cohort forming a portion of the emperor's body guard, which was stationed at Cæsarea. (Acts xxvii. 1.)

AVA = *overturning, ruin*. A city under the Assyrian dominion, whence colonists were brought to Samaria. The inhabitants were called "Avites." (2 Kings xvii. 24, 31; xviii. 34. margin.) It is called "Ivah," in 2 Kings xviii. 34; xix. 13, Isa. xxxvii. 13. Rawlinson identifies this city with the *Ihi* or *Ihi-dahira* of the Talmudical writers; called by Herodotus *Is*, by the Egyptians *Ist*, and by the Turks and Arabs of the present day, *Hit*, situated on the Euphrates at the extreme northern limit of Babylonia. It was dedicated to the god *Hea* or Neptune. (Ezra viii. 15, 21.)—See **AHAVA**.

AVEN = *nothingness, vanity, idols*. 1. A plain or valley situated between Lebanon and Anti-Lebanon, in which is situated Baalbec, with the ruins of its celebrated temple. Dr. Robinson identifies the Hebrew *Bikath Aven*, rendered

"plain of Aven," (Am. i. 5, margin,) with Cole-Syria, the modern Buka'a, of which Heliopolis, now called Baalbec, was always the chief city—both names signifying *city of Baal*, or *city of the sun*. In its neighbourhood Solomon erected the "house of the forest of Lebanon." The splendid ruins of this celebrated city are situated in the great valley, which separates the parallel ranges of Lebanon and Anti-Lebanon, and near one of the sources of the river Leontes, which proceeds southward, and enters the Mediterranean near Tyre. It is about 36 miles N.N.W. from Damascus, and nearly at the same distance from Tripoli and Beirut on the Mediterranean coast—the former to the north-west and the latter to the south-west. The ruins of Baalbec consist of several beautiful temples in several parts of the valley; but the grand temple of the sun, with its courts and most magnificent portico, is the chief. All travellers mention with astonishment the enormous size of the stones, and the beauty and elegance of the pillars. Dr. Robinson says, "Its temples have been the wonder of past centuries; and will continue to be the wonder of future generations, until earthquakes shall have done their last work. In vastness of plan, combined with elaborateness of execution, they seem to surpass all others in western Asia and the adjacent regions. Such massive grandeur, and at the same time such airy lightness, seem nowhere else to exist together; certainly not in Egypt. Yet the very elaborate and highly ornate character of the structures appear to militate against the idea of any remote antiquity." The modern town of Baalbec consists of a number of mean huts, and a few half-ruined mosques. Some writers suppose Baalbec to represent the ancient Baal-Gad; while others identify it with Baal-Hamon; and others again with Baalath. 2.—See **ON**.

AVENGER OF BLOOD. A very early custom of the Hebrews, and of other ancient nations, was that of *blood-revenge*; by which, in all cases

of homicide, the nearest relative—the goel = *avenger*—of the person slain, was bound to kill the slayer, or be himself regarded *infamous*; for no commutation whatever was admissible. This custom, which originated before the establishment of legal tribunals of justice, was so deeply seated among the Hebrews, that even Moses did not see fit to prohibit it directly; but choose rather to counteract the evil by the institution of cities of refuge. The custom of blood revenge is still recognised, more or less, among the independent nomadic tribes, as the wild hordes of Bedawin, who rove over the Arabian deserts, and the inhabitants of the mountainous districts of Kurdistan; where the want or weakness of an established civil government, renders the public administration of criminal justice imperfect or impracticable. The bloodavenger often undergoes incalculable difficulties, and spends an incredible time in hunting down his victim; but a commutation or compensation for homicide is not unfrequently adjusted between the parties. The institution of the Hebrew cities of refuge appears to have accomplished the object of the great legislator, by gradually wearing out this atrocious crime. (Gen. ix. 6: Ex. xxi. 14; Num. xxxv. 9—35; Deut. xix. 1—13; xxi. 1—9; Josh. xx. 1—9; 1 Kings ii. 28—34.)—See REFUGE.

AVIM = *Avites'* town or *the ruins*. A city in Benjamin. (Josh. xviii. 23.)

AVIMS = *dwellers among ruins*. The ancient inhabitants of the south-western part of Canaan, expelled by the Philistines. They are also called "*Avites*." (Deut. ii. 23; Josh. xiii. 3.) The inhabitants of Ava, or Ivah, were also called "*Avites*." (2 Kings xvii. 24, 31.)

AVITES.—See **AVIMS**.

AVITH = *ruins*. A town of the Edomites. (Gen. xxxvi. 35; 1 Chron. i. 46.)

AZAL = *the side or root of a mountain*. A place near Jerusalem; (Zech. xiv. 5;) perhaps the *wady Yasul*.

AZALIAH = whom *Jehovah* has *reserved*. The father of Shaphan. (2 Chron. xxxiv. 8.)

AZANIAH = whom *Jehovah* *hears*. One of the Levites. (Neh. x. 9.)

AZARAEL.—See **AZAREEL**.

AZAREEL = whom *God* *helps*. 1. A friend of David's. (1 Chron. xii. 6.) 2. The chief of the eleventh division of singers. (1 Chron. xxv. 18.) 3. A prince of Dan. (1 Chron. xxvii. 22.) 4. The father of Amashai. (Neh. ix. 13.) In Neh. xii. 36, he is called "*Azarael*."

5. A descendant of Bani. (Ezr. x. 41.)

AZARIAH = whom *Jehovah* *helps*. 1. A Levite; also called "*Uzziah*." (1 Chron. iv. 36, 24.) 2. Two high priests of the Hebrews. (1 Chron. vi. 9, 10.) 3. Two chief priests. (2 Chron. xxvi. 16—20; xxxi. 10.) 4. The son of Hilkiah. (1 Chron. vi. 13; Ezr. vii. 1.) 5. The son of Zadok. (1 Kings iv. 2.) 6. The son of Nathan. (1 Kings iv. 5.) 7. A prophet in the time of Asa. (2 Chron. xv. 1.) 8. A son of Obed. (2 Chron. xxiii. 1.) 9. Two sons of Jehosaphat. (2 Chron. xxi. 2.) 10. A son of Jeroham. (2 Chron. xxiii. 1.) 11. The son of Hoshai. (Jer. xliii. 2.) 12. A son of Ethan. (1 Chron. ii. 8.) 13. A descendant of Judah. (1 Chron. ii. 38.) 14. The son of Maaseiah. (Neh. iii. 23; viii. 7; x. 2.) 15. One who went up from the exile. (Neh. vii. 7.) In Ezr. ii. 2, he is called "*Seraiah*."

16.—See **UZZIAH**, **AHAZIAH**, and **ABEDNEGO**.

AZAZEL.—See **SCAPE-GOAT**.

AZAZ = *strong*. A descendant of Reuben. (1 Chron. v. 8.)

AZAZIAH = whom *Jehovah* *strengthens*. 1. A descendant of Ephraim. (1 Chron. xxvii. 20.) 2. A celebrated musician. (1 Chron. xv. 21.) 3. An overseer in the house of the Lord. (2 Chron. xxxi. 13.)

AZBUK = *wholly desolate*. The father of Nehemiah. (Neh. iii. 16.)

AZEKAH = *a field dug over, broken up*. A city in the plain of Judah. The rocky plateau called *el-Azhek* has been identified as the site of the ancient Azekah. (Josh. x. 10, 11; xv. 35; 1 Sam. xvii. 1.)

AZEL = *noble*. A descendant of Benjamin. (1 Chron. viii. 37; ix. 44.)

AZEM = *bone*. A city of Simeon;

capital of the world; for already under the reign of Nebuchadnezzar's grandson, Belshazzar, it was besieged and taken by Cyrus, in B.C. 538. The accounts of Greek historians harmonize here with the statements of the Scriptures, that Cyrus made his successful assault on a night when the whole city, relying on the strength of the walls, had given themselves up to the riot and debauchery of a grand public festival, and the king and his nobles were revelling at a splendid entertainment. Cyrus had previously caused a canal, which ran west of the city, and carried off the superfluous water of the Euphrates into the lake of Nitocris, to be cleared out, in order to turn the river into it, which, by this means, was rendered so shallow, that his soldiers were able to penetrate along its bed into the city. From this time Babylon ceased to be the chief city of an independent state; and like Nineveh, it sunk gradually into decay and utter desolation, and for 2000 years has remained an appalling memorial of Divine vengeance and the truth of those prophecies which foretold its fall. (Isa. xiii. 1—22; xiv. 4—27; xxi. 9; xlv. 27, 28; xlv. 1—3; xlv. 1, 2; xlvii. 1—15; Jer. xxv. 2—14; l. 1—46; li. 1—64.)

The ruins of Babylon are very extensive—grand, gloomy and desolate beyond description. In no place under heaven is the contrast between ancient magnificence and present desolation greater than here. The plain for several miles around the town of Hillah, is studded with vast mounds, some of which exhibit venerable and imposing ruins, yet not sufficiently perfect as to indicate the enormous structures to which they belonged. Among the vast ruins is the great pile of masonry, about six miles to the south-west of Hillah, called Birs Nimrud=*palace of Nimrud*; and the great square mound called *Babel* by the Arabs, situated on the eastern bank of the river, about five miles from Hillah. Also of the *Kasr*=*palace*, called by the Arabs *Mujelib*=*overtaken*, a vast ruin about

700 yards square, situated about one mile to the south of Babel, of which Mr. Layard says, "I sought in vain for some clue to the general plan of the edifice." Other shapeless heaps of rubbish cover for many an acre the face of the plain, mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and hideous waste. In the excavation of these mounds, bricks are found stamped on one side with the name of Esarhaddon, and thousands and tens of thousands with the name of Nebuchadnezzar; but revealing no continuous annals. Inscriptions may yet be exhumed to reveal to modern research, the history, which for thousands of years has been treasured up in sullen silence, of this mighty city, whose vast halls have crumbled into those confused masses of ruins, and are now the haunts of unclean beasts and birds. Mr. Layard says, "Owls start from the scanty thickets, and the foul jackal skulks through the furrows." (Isa. xiii. 19—22; Jer. l. 39.) Babylon in the time of the apostles, (1 Pet. v. 13,) though fallen from its ancient grandeur, appears to have had a large mixed population. "Babylon the Great" is put symbolically for pagan Rome, the capital of heathenism; and in this respect the successor of Babylon. (Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 2, 10, 21; compare Isa. xxi. 9; Jer. l. 38; li. 7, 8.)—See SHINAR.

BACA=*weeping*. A valley in Palestine, probably so called from being gloomy and sterile. Porter mentions a village called *Bakah*, on the side of the plain of Sharon, near the base of the mountains. In Ps. lxxxiv. 6, we read, "passing through the valley of Baca=*of weeping*, they make it fountains," that is, "The sacred pilgrims love the ways which lead to Jerusalem, yea, though they must pass through rough and dreary paths, even a vale of tears; yet such are their hope and joy of heart, that all this is to them

BAC

as a well-watered country, a land crowned with the blessings of the early rain." In 2 Sam. v. 23; 1 Chron. xiv. 14, 15, the Hebrew word *baca* is rendered "mulberry trees."—See MULBERRY-TREE.

BACHRITES.—See BECHER.

BADGER. A small inoffensive animal, which remains torpid all winter. It is an inhabitant of cold countries, but is also found in some parts of Syria. The Hebrew word *tahash*, rendered "badgers' skins," used for covering the tabernacle and for shoes, could scarcely have designated the skins of this animal, as it is not found in Arabia. (Ex. xxv. 5; xxvi. 14; Ezek. xvi. 10.) Some understand a species of *holicore*, called *tun*, which is still found in the Red Sea, the skin of which is an inch thick, and is used by the Arabs of the present day for shoe-leather, or sandals, to be intended. Others think the term designates the *seal*, which was frequent in the peninsula of Sinai. However, the ancient versions understood the term to designate a colour given to the leather.

BAGS. The workmen of the temple had their money paid in "bags," each of which contained a precise amount, which was probably delivered to them sealed. (2 Kings xii. 10, 11.) On the monuments of Egypt foreigners are represented as bringing their tribute in sealed bags of money. So at this day, in the East, money passes in bags from hand to hand under the seal of a banker or other public officer, and without counting, as it is paid by one to another. If the seal is genuine and unbroken, the exact value of each bag is known at sight. (Job xiv. 17; Luke xii. 33.) The original word is rendered "purse," in Prov. i. 14, and is used in the same sense in Isa. xlvi. 6; but in Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11, it refers to the pouch at the girdle, in which of old, as at the present day, in the East, weights for weighing money were carried by the travelling merchants.—See BALANCE.

BAHURIM = *young men's village*. A small town near Jerusalem, just

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east of the Mount of Olives, belonging to Benjamin. (2 Sam. iii. 16; xvi. 5; xvii. 18; xix. 16; 1 Kings ii. 8.) In 2 Sam. xxiii. 31, the inhabitants are called "Barhumites," but in 1 Chron. xi. 33, written "Baharumites."

BAJITH = *house* or *temple*. This word has been supposed to designate a city in Moab. It simply means the "house" or "temple." (Isa. xv. 2.)

BAKBAKKAR = *wasting of the mount*. One of the Levites. (1 Chron. ix. 15.)

BAKBUK = *a bottle*. A man whose posterity returned from the exile. (Ezr. ii. 51; Neh. vii. 53.)

BAKBUKIAH = *emptying*, i.e., *wasting of Jehovah*. One of the Levites. (Neh. xi. 17; xii. 9, 25.)

BAKER.—See BREAD.

BALAAM = *not of the people*, i.e., a *foreigner*. The son of Beor or Bosor, and a native of Pethor, on the Euphrates. (Num. xxii. 5.) Evidently he was an unrighteous man, but was divinely inspired for a particular purpose. (1 Sam. x. 10; 1 Kings xii. 18—20; Matt. vii. 22; John xi. 51.) He had the reputation of a famous diviner. When the Hebrews were journeying to Canaan, Balak, king of Moab, knew that he could not contend with such a formidable host, and supposing that their God was like the gods of the heathen, ready to bless or to curse according to the caprice or interest of their votaries, sent for Balaam, to curse the Hebrew armies. Balaam ultimately accepted the tempting offer, and returned with the messengers to Moab. On his way he was miraculously informed that his course was wicked and perverse; and he was effectually restrained from doing what Balak had sent for him to do. Indeed the restraint of the prophet's tongue was no less remarkable than the freedom of the tongue of the ass. So far from cursing, he was led to pronounce a prophetic blessing on the Hebrews, in language which, for eloquence and force, is not surpassed in the whole range of Hebrew poetry. Balaam, however, seems to have suggested to

would thus seem as far as the literal meaning of the Greek words is concerned, that the Scriptures do not determine any particular mode of baptism as exclusively the right one. So much is certain that the leading idea is to *wash* or *apply water* as the symbol of *purification*. The figurative usage of the words is analogous to the literal. Christ referring to His baptism of suffering, evidently means that He was about to be *plunged in*, or *overwhelmed* with deep distress. (Luke xii. 50; Mark x. 38, 39.) So the baptism "with the Holy Ghost and with fire," on the day of Pentecost, is symbolized by "pouring out;" (Matt. iii. 11; Acts ii. 3, 4, 17; 1 Cor. xii. 13;) and the Holy Spirit is said to have "descended" upon Christ. (John i. 32, 33.) From these several examples of the usage of the word *baptize*, we conclude, that, in reference to the ordinance of baptism, it signifies the application of water in any way, especially by "pouring out," for the purpose of designating or symbolizing *purification*. Such also seems to be the meaning of the term in 1 Pet. iii. 20, 21; 1 Cor. x. 1, 2; compare Ps. lxxvii. 16, 17. The usage of the Greek prepositions, rendered "in the Jordan," and "out of the water," is not contrary to this view, inasmuch as they signify, respectively, at as well as *in*, and *from* as well as *out of*. (Matt. iii. 6, 16; Mark i. 9, 10.) The passage in John iii. 5, is not an allusion to the ordinance of baptism. It simply means, in harmony with the context, "except a man be regenerated in purity, even by the Spirit, he cannot enter the kingdom of God." (Eph. v. 26; Tit. iii. 5, 6.)

The ordinance of baptism is a symbolical representation of the truth of the doctrine of Christ. It adumbrates that *purification* of heart by the Holy Spirit which we all require, and which we must obtain—a purification which is our only requisite for the kingdom of heaven. The rite itself possesses no special efficacy; neither is there any special virtue in the person administering it. As this ordinance is merely a symbolical rite, it cannot be, as some

have said, "a sacrament which cleanses from original sin—makes us Christians—children of God—and heirs of the kingdom of heaven." This were to ascribe to the rite that which can alone be accomplished by the *immediate* operation of the Holy Spirit. Neither can we regard the ordinance of baptism as either directly or indirectly imparting, or even attesting, the grace of regeneration. As an ordinance it possesses no mystical power; as a symbolical rite it can exercise no saving influence. Hence baptism cannot constitute individuals members of the church of God. The ancient rite of circumcision had not that power. (Rom. ii. 28, 29.) The subjects of the rite of circumcision became partakers of the advantages of the Hebrew nationality. They were surrounded with peculiar privileges, whence they could derive the blessings of instruction in the fear of the Lord; and an obligation rested upon the parents to point their children to that purification of heart symbolized by the external rite. (Gen. xvii. 7—14; xviii. 19; Ex. xii. 26, 27; xiii. 8, 14; Ps. lxxviii. 6; Rom. ii. 25—29.) So in Christian baptism, the subjects of the rite are introduced to a peculiar relation to the church of Christ. Not only does an obligation rest upon the parents to train their children in the nurture and admonition of the Lord, but a corresponding obligation rests upon the church to discipline them for the kingdom of Christ. Just as among the various advantages possessed by the Jew, in consequence of circumcision, the chief was the possession of "the oracles of God;" so the subjects of baptism possess various and special advantages, but the chief is instruction in the holy oracles. (Rom. iii. 1, 2.) It thus appears that the subjects of the Christian rite are not only recognized as placed, by the kind providence of God, where the privileges and responsibilities of Christian discipline will be in some measure possessed, but where they can be constantly reminded of that purity of heart adumbrated by the baptismal symbol—a purity of heart

without which no one can see the Lord.

Christ submitted to the baptism of John, in order that He might "fulfil all righteousness"—be subject to every divine ordinance; and by this rite He publicly consecrated Himself to the mission of the new dispensation which He had come to inaugurate. (Matt. iii. 13—15.)

As to the subjects of baptism, it is agreed that adults who have not been baptized, and are desirous of Christian discipline, are certainly proper subjects of the rite; but then we think, also, that infants ought not to be excluded. Were not the children—"the little ones"—baptized with the fathers in passing through the Sea? (1 Cor. x. 1—11; Ex. x. 9, 10, 11, 24.) So in the baptism of John, which was essentially the same as that instituted by Christ, it is not improbable that multitudes of infants were baptized with their parents, just as, in the same age, the proselytes to the Jewish faith, with their wives and children, were baptized. And as whole households were baptized by the apostles, it is also probable that there were children among them. So far from confining baptism to adults, there is not a single instance recorded in the New Testament, in which the descendants of Christian parents were baptized in adult years. Moreover, there is nothing in the nature of the case, and the design of the ordinance, inconsistent with the administration of the rite to infants. The children of the Hebrews, we have, seen, were admitted to manifold privileges in consequence of circumcision; and have not the children of Christians corresponding privileges? The general analogy of the ancient dispensation, and the enlargement of privileges under the Gospel, including male and female, requires that their advantages shall be no less. Under the latter dispensation infants are continued exactly in the same relation to God and His church, in which they were originally placed by the former dispensations. The objection that infants are not proper subjects for bap-

tism, because they cannot profess repentance and faith, falls with as much weight upon the institution of circumcision; since infants are as fit subjects for the one as the other. Moreover, if children are not to be baptized because there is no positive command for it; for the same reason, we might say, that women should not come to the Lord's Supper; nor ought we to keep holy the first day of the week. If baptizing infants had been merely a human invention, how could such a practice have been so universal in the first 300 years of the church, and yet no records have remained when it was introduced, nor any dispute or controversy about it have taken place? Finally, it is generally acknowledged, that if infants die, and a great part of the human race die in infancy, they are saved. Has not Christ died for them? And will not God by His Spirit prepare them ere He remove them hence? Why then refuse them the ordinance symbolical of that purification they then receive by the Spirit of God? The Saviour exhibited a special regard for children; (Matt. xviii. 10, 14; xix. 13—15;) and well has Richter observed, "the smallest are nearest God, as the smallest planets are nearest the sun." It is thought that the ordinance of baptism ought not to be administered promiscuously, without any regard to the character of those who offer their children in baptism. Such promiscuous baptism has a tendency to diminish a sense of the importance of the ordinance, and to sink it into the notion of a mere ceremony, as is unhappily the obvious and very prevailing state of the fact. The passage in Rom. vi. 3, 4, is not an allusion to the ordinance of baptism. It is an allusion to the baptism of the Holy Spirit, by which believers are united to Christ, and receive the forgiveness of sin. These changes involve a crucifixion to sin, a death to sin, a burial as it regards the old man, and a resurrection as it regards the new, analagous to the natural crucifixion, death, burial, and resurrection of our Lord. The meaning of 1 Cor. xv

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29—31, seems to be—"Why are they then baptised into the belief of the resurrection of the dead, if, in fact the dead rise not? And why expose ourselves to so much danger and suffering if we have no hope of the resurrection of the body?"

BARABBAS=*son of the father*. A man who appears to have headed an insurrection in Jerusalem, a short time before Christ was crucified. The two malefactors who were crucified with Christ were not "thieves" in the ordinary sense of the word, but rather fellow insurgents with Barabbas; for it is said, that "he lay bound with them that had made insurrection with him in the city, who had committed murder in the insurrection." (Mark xv. 7.) "These malefactors," as bishop Maltby has well observed, "were not thieves who robbed all for profit, but men who had taken up arms on a principle of resistance to the Roman oppression, and to what they thought an unlawful burden, the tribute money; who made no scruple to rob all the Romans, and when engaged in these unlawful courses, made less difference between Jews and Romans, than they at first meant to do." There was a custom in Jerusalem, at the paschal feast, for the governor to release unto the people a prisoner whom they might particularly desire. The policy of this provision may have been to conciliate the favour of the Jews towards the Roman government. The Jews demanded of Pilate the release of Barabbas in preference to the release of Christ. (Matt. xxvii. 16—26; Luke xxiii. 18; John xviii. 40; Acts iii. 14.)—See **THEUDAS**.

BARACHEL=whom *God hath blessed*. The father of Elihu. (Job xxxii. 2, 6.)

BARACHIAS=whom *Jehovah hath blessed*. The father of Zacharias. (Matt. xxiii. 35; Luke xi. 51.)—See **ZACHARIAS**.

BARAK=*lightning*. The son of Abinoam, who was appointed by Deborah commander of the Hebrew forces. He so completely routed the Canaanitish forces, that they never recovered

BAR

from the blow. As judge of the Hebrews, he was probably the colleague, or successor of Deborah. (Judg. iv. 4—24; v. 1—31; Heb. xi. 32.)

BARBARIAN. This word is used in the Scriptures for every *stranger* or *foreigner* who does not speak the native language of the writer; and includes no implication whatever of any rudeness, savageness of nature or manners, in those respecting whom it is used. (Ps. cxiv. 1; Acts xxviii. 24; Rom. i. 14; 1 Cor. xiv. 11.)

BARBER.—See **BEARD**.

BARHUMITES.—See **BAHURIM**.

BARIAH=*a fugitive*. A son of Shemaiah. (1 Chron. iii. 22.)

BAR-JESUS=*son of Jesus*. A Jewish magician in Crete; who opposing Paul and Barnabas, and endeavouring to prevent Sergius Paulus embracing Christianity, was struck blind, "not seeing the sun for a season." This affliction is denominated in the Greek *achlus*, being rather an obscuration than a total extinction of sight. He is also called "Elymas"—*a magician, a sorcerer*. (Acts xiii. 6—12; Homer II. v. 696; xvi. 344.)

BAR-JONA.—See **PETER**.

BARBOS=*painter*. One of the Nethinim. (Esa ii. 53; Neh. vii. 55.)

BARLEY. A species of grain used for bread; (Judg. vii. 13; 2 Chron. ii. 15; John vi. 9;) also as food for horses and dromedaries. (1 Kings iv. 28.) In Palestine, barley was sown in October and November, and even in January and February; and began to be ripe in the middle of April. On the sixteenth day from the first new moon in April, the first handful of ripe barley was carried to the altar, and then the harvest commenced. The barley harvest precedes the wheat harvest by a week or a fortnight. The harvest upon the mountains ripens of course later than in the plains of the Jordan and the Sea coast. (Lev. xxiii. 9—14; John iv. 35; Ruth ii. 23; Ex. ix. 31.)

BARNABAS=*son of exhortation, or of prophecy*. The surname of Joses, a Levite; he was a native of the isle of Cyprus, and an early convert to the

Christian faith. Barnabas was one of those who gave up all his worldly substance, and all his strength and influence to the support and spread of the gospel. He was the frequent companion of the apostle Paul, and a large sharer in the labours and sufferings which attended the early propagation of Christianity. (Acts iv. 36, 37; ix. 26, 27.)

BARRENNESS. Among the Hebrews a numerous offspring was considered an instance of the Divine favour. Sons were more generally desired than daughters, because they transmitted the name of the father in genealogies. (1 Sam. i. 6, 7; Ps. cxxvii. 3—5; cxxviii. 4; Hos. ix. 14.) The peculiar views attached to sterility by the Hebrews, may perhaps be accounted for by the constant expectation of the Messiah, and the hope that every woman cherished, that she might be the mother of the promised Seed. This constant hope seems to account for many circumstances in the Old Testament history which might otherwise appear extraordinary or exceptional. (Gen. iii. 15; xxi. 6, 7; xxv. 21—23; xxvii. 13; xxxviii. 14; xxx. 15—17; xxxviii. 11—18; Deut. xxv. 9; Judg. xi. 37—39.)

BARSABAS=*son of Saba*. 1. The surname of Joseph, also surnamed Justus, one of the first disciples of Christ. He was one of the candidates for the vacancy in the apostleship, occasioned by the apostasy of Judas Iscariot. (Acts i. 23.) 2. The surname of Judas, a Christian teacher, and one of the "chief men among the brethren." (Acts xv. 22, 27, 32.)

BARTHOLOMEW.—See **NATHANAEL**.

BARTIMÆUS=*son of Timæus*. A man who was instantly cured of blindness by our Saviour, in the vicinity of Jericho. (Mark x. 46—52.)

BARUCH=*blessed*. 1. The friend and secretary of the prophet Jeremiah. When God commanded the prophet to commit to writing the prophecies that had been uttered, he employed Baruch in this service, who wrote the words as Jeremiah dictated them. Baruch was afterwards required to read them to the

Jewish princes or chiefs, who were assembled in the temple. He was afterwards employed to carry to Babylon a long letter from Jeremiah, predicting the judgments which should come upon that mighty city. (Jer. xxxvi. 4; xliiii. 3, 7; xlv. 1, 2.) 2. The son of Zabbai or Zaccai. (Neh. iii. 20; x. 6.) 3. The son of Col-hozeh. (Neh. xi. 5.)

BARZILLAI=*iron, of iron*. 1. A Gileadite, distinguished for his hospitality and liberality towards David, during the revolt of Absalom. (2 Sam. xvii. 27; xix. 31—39; 1 Kings ii. 7.) 2. The father of Adriel. (1 Sam. xviii. 19; 2 Sam. xxi. 8.) 3. One of the priests. (Ezra ii. 61; Neh. vii. 63.)

BASHAN=*light sandy soil*. A region eastward of the upper Jordan, bounded on the north by Mount Hermon, (1 Chron. v. 23,) hence called "the hill of Bashan;" (Ps. lxxviii. 15;) on the south by the mountains of Gilead; and extending on the south-east as far as to Salchah. (Deut. iii. 10, 13; Josh. xii. 4.) It was taken by the Hebrews from Og, king of Bashan, and given with a part of Gilead to the half tribe of Manasseh. (Num. xxi. 32, 33.) Bashan was esteemed one of the most fruitful countries in the world; its rich pastures, oaks, and fine cattle are exceedingly commended. (Isa. ii. 13; Ezek. xxxix. 18.) Porter speaks of the exuberant fertility of the plain of Bashan, of its hills crowned with oak forests, and their sides studded with old towns. The same traveller says, "Bashan is literally crowded with towns and large villages; and though the majority of them are deserted, they are not ruined. These ancient cities contain probably the very oldest specimens of domestic architecture now existing in the world; and many of the houses are perfect, as if only finished yesterday. The walls are from five to eight feet thick, built of large square blocks of basalt; the roofs are formed of slabs of the same material. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them. I have more than once entered a

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deserted city in the evening, taken possession of a comfortable house, and spent the night in peace. In the death-like stillness which reigns in these deserted cities, every prediction of the ancient prophets is changed into a historic fact." (Lev. xxvi. 30; Isa. xxiv. 8—12; xxxiii. 8; Joel i. 5—12.) The eastern mountain range of Bashan was called by the Greek writers "Batanaea," a corruption of Bashan; and the deserted city *Bathanyeh*, which commands a view of the plain towards the lakes of Damascus, is probably the same as *Batania*, the capital of the Roman province of Bashan. The region round is still called "the Land of Batanea."

BASHAN-HAVOTH-JAIR = *Bashan of the cities or villages of Jair*. The general name of three-score cities in the province of Argob, in the region of Bashan, acquired by Jair. Porter says, that in "this province, measuring not more than thirty miles by twenty—a great part of which is a wilderness of rocks—on the spot, with my own eyes, I have seen that it is literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible." They are sometimes called "Havoth-Jair." (Deut. iii. 14; Num. xxxii. 41; Josh. xiii. 30; 1 Kings iv. 13.)—See **JAIR**.

BASHEMATH = *fragrant*. One of the wives of Esau; perhaps the same with Adah. (Gen. xxvi. 34.) In Gen. xxxvi. 2, 8, the Samaritan reads Mahalath instead of Bashemath.

BASKET. There are several Hebrew words translated "basket:"—1. *dud*, a large basket for carrying corn and fruit from the field; (2 Kings x. 7; Jer. xxiv. 2;) also rendered "pots." (Ps. lxxxi. 6.) 2. *Teba*, a basket in which fruit was packed. (Deut. xxvi. 2, 4; xxviii. 5, 17.) 3. *Kelub*, a basket for gathering fruit; (Am. viii. 1, 2;) also rendered "a cage," perhaps a trap-cage for birds. (Jer. v. 27.) 4. *Salsilloth*, a smaller basket into which grapes were gathered. (Jer. vi. 9.) The ordinary basket was not unlike the carpenters' basket.

BAT

These specimens of ancient Egyptian baskets in the British Museum, and figured on the monuments, show that they were made of wicker work, of fibres, of leaves, of rushes, and also of reeds; and sometimes they were worked ornamentally with colours.

BASIN.—See **BOWL**, and **CUP**.

BASMATH = *fragrant*. The daughter of Solomon. (1 Kings iv. 15.)

BASTARD. To restrain the licentious desires of the heart, Jehovah, by an express law, fixed a stigma upon illegitimate children—perhaps the offspring of neighbouring heathen prostitutes—which was not to be removed till the tenth generation; this precept was on no account to be violated, nor to be allowed to fall into disuse. (Deut. xxiii. 2.) However, it does not appear that this stigma extended to the children of concubines, as between them and bastards there was a difference. (Gen. xxi. 8—21; xxv. 1—6.) Natural children seem to have received little parental attention. (Heb. xii. 8.) In Zech. ix. 6, the word "bastard" ought to be rendered *stranger* or *foreigner*.

BAT. In the Mosaic enumeration of unclean animals, the bat is reckoned among the "fowls that creep;" (Lev. xi. 19, 20, 23;) and modern naturalists include it in the class of mammiferous quadrupeds. The name of *cheiroptera* = handwinged, is given to this order, which comprises many species and varieties; they are all either purely insectivorous, or insecti-frugivorous; and the whole race is nocturnal. They reside in the dense foliage of large trees, or seek shelter in caverns and deserted buildings, where they cling together in large clusters. (Deut. xiv. 18, 19; Isa. ii. 20, 21.)

BATH. A Hebrew measure for liquids, equivalent to the *ephah* for dry goods; containing about seven gallons, four pints, liquid measure; or three pecks, three pints, dry measure. (1 Kings vii. 36, 38; Isa. v. 10; Ez. xlv. 10—14.) In Luke xvi. 6, the Greek word *batos*, rendered "measures," should be "baths."

BATHE. According to the Hebrew

laws the bath was to be freely used for the purposes of washing, and to secure proper attention to personal cleanliness. This might be done in any river or running stream, or in any suitable vessel at home. (Lev. xiv. 2; xv. 1—8; Num. xix. 7; Isa. xlv. 8.) The Greeks and the Romans erected public hot and cold baths, and decorated them with great splendour; and in later times similar baths were erected in Palestine, probably not unlike those which are now so frequently seen in the East. (John ix. 7; v. 2.)

BATH-RABBIM = *daughter of many*. A gate in or near Heshbon. (Sol. Song vii. 4.)

BATHSHEBA = *daughter of the oath*, or *daughter of seven years*. The wife of Uriah the Hittite, an officer in David's army. David saw Bathsheba, perhaps while she was visiting the royal wives at the bath; her beauty proved a snare to him, and to save himself and Bathsheba from the vengeance of the law, he treacherously procured the death of the injured Uriah. Soon afterwards, David sent for Bathsheba and took her to wife. From this aggravated transaction David reaped a long harvest of calamity and woe. In 1 Chron. iii. 5, Bathsheba is called "*Bathshua*" = *daughter of wealth*, as in the margin. (2 Sam. xi. 1—27; xii. 1—25.)

BATHSHUA.—See **BATHSHEBA**.

BATTERING-RAM.—See **ENGINES**.

BATTLE.—See **WAR**.

BATTLE-AXE. A powerful weapon of war, much used among the ancient nations. (Jer. li. 20.)

BATTLEMENT.—See **HOUSE**.

BAVAI = *fathers*. One who aided in rebuilding Jerusalem, after the exile. (Neh. iii. 18.)

BAY TREE. Some suppose that the Hebrew word *ezrahl*, signifies a *native tree*, growing in its own soil, not transplanted; rendered in the margin—"a green tree that groweth in his own soil." (Ps. xxxvii. 35.) However, some of the ancient versions give "*cedar*," and some of the modern

ones the "*laurel*," or the "*bay-tree*," all of which are abundant in Syria. The bay-tree is of the family of evergreens, and might well be used as an emblem of the undecaying strength and unchanging prosperity which seems sometimes to be the portion of the wicked in this transient world.

BAZLITH.—See **BAZLUTH**.

BAZLUTH = *a stripping, nakedness*. One whose posterity returned from the exile. (Ezra ii. 52.) In Neh. vii. 54, he is called "*Bazlith*."

BDELLIUM. The Hebrew word *bedelalh* is supposed to denote an aromatic resinous substance, somewhat resembling myrrh, which distills from a tree growing in Arabia and the Indies. Some understand the term to designate pearls; and others a precious stone. (Gen. ii. 12; Num. xi. 7.)

BEACON.—See **STANDARD**.

BEALIAH = *whose lord is Jehovah*. One of David's mighty men. (1 Chron. xii. 5.)

BEALOTH = *citizens, inhabitants*. A town in the southern part of the tribe of Judah. (Josh. xv. 24.)

BEANS. A well-known esculent vegetable, which forms a common article of food in the East. The leguminous order of plants mostly cultivated in Syria and Palestine, are the white horse bean, the kidney bean, lentils, and vetches. (2 Sam. xvii. 28; Ezek. iv. 9.)

BEAR. The Syrian bear, which still inhabits the regions of Lebanon, is probably merely a variety of the brown bear. The attachment of the she-bear to her young is proverbial. (2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8.) The Medo-Persian empire is symbolized by a bear, which raised itself up on one side, and had between its teeth three ribs, designating its cruelty and greediness after blood. (Dan. vii. 5.)

BEARD. The ancient Egyptians and some of the Arabian tribes, were in the habit of shaving the beard. The Hebrews paid much attention to the beard, and allowed it to grow long. Occasionally, however, they used the

razor, with the exception of the Nazarites, to whom shaving either the head or beard was absolutely interdicted. (Num. vi. 5; 2 Sam. xiv. 26.) The Hebrews were forbidden to imitate the idolatrous custom in shaving or rounding the corners of the beard. (Lev. xix. 27.) To show any contempt towards the beard by touching it, except from respect or courtesy, was esteemed a gross insult; (2 Sam. iv. 5;) while to kiss it respectfully and affectionately, was regarded as a signal mark of friendship. In times of grief they sometimes plucked away the hair of their heads and beards, sometimes they cut them off entirely, or neglected to trim or dress them. (1 Sam. xxi. 13; 2 Sam. xix. 24; Ezra ix. 3; Isa. xv. 2; Jer. xli. 5; xlviii. 37.) Anciently in Egypt, the barbers were barber-surgeons, as they still are in the East. (Ezek. v. 1—5.)—See HARE.

BEASTS. The Hebrews distinguished animals into clean and unclean, or those which might be eaten and offered in sacrifices, and those whose use was prohibited. All that have not cloven hoofs, and do not chew the cud were esteemed impure, and could neither be offered nor eaten. But this division of animals into clean and unclean, existed, not only before the law of Moses, but even before the flood. (Gen. vii. 2; Lev. xi. 1—47; xx. 25.) The foundation of this distinction appears thus to have been twofold: 1. *sacrificial*, adumbrating the only true and acceptable sacrifice which could take away the sin of the world: 2. the *health* of the people, from the use of wholesome food. Under the ancient dispensation, the beasts were sometimes made to participate externally in the observance of religious ceremonies; (Ex. xx. 10; Jon. iii. 7, 8;) and suffered with men the judgments of God. (Ex. ix. 6; xiii. 16; Ps. cxxxv. 8; Jer. vii. 20; xxi. 6; Ezek. xxxii. 13; xxxviii. 20; Hos. iv. 3.) Moses, throughout his laws, manifests, even towards animals, a spirit of justice and kindness, and inculcates the avoidance, not only of actual

cruelty, but even of its appearance. (Lev. xxii. 27, 28; Ex. xxiii. 4, 5.) The word "beast" is sometimes used figuratively for brutal, savage men (1 Cor. xv. 32; 2 Pet. ii. 12; Jude 10.) The "four beasts," in Rev. iv. 6—9; v. 8—14; vi. 1—7, ought to be read "four living creatures," probably the four cherubim. (Ezek. i. 5—24.) The "four beasts," in Dan. vii. 2—23, are the symbols of four kings or empires, which probably formed the insignia of the royal and national standards: the lion, Babylon; the bear, Medo-Persia; the leopard, Alexander the Great; the fourth beast, the four kingdoms of Alexander's successors. The same empires were symbolised by the image which Nebuchadnezzar saw in vision. (Dan. ii. 32—43.)—See HORN.

BEBAI=*fatherly*. One whose posterity returned from the exile. (Ezra ii. 11; viii. 11; Neh. vii. 16.)

BECHER=*a young camel*. 1. A son of Benjamin. In Num. xxvi. 35, he is numbered among the sons of Ephraim. Evidently the clause in that passage, "of Becher the family of the Bachrites," should be transferred to the 38th verse, which would then read—"The sons of Benjamin, after their families: of Bela, the family of the Belaites: of Becher, the family of the Bachrites: of Ashbel, the family of the Ashbelites," etc. This reading would be in harmony with Gen. xlv. 21; 1 Chron. vii. 6, 8.

BECHORATH=*first-birth, first-born*. The great grandfather of Kish. (1 Sam. ix. 1.)

BED. Among the ancient Egyptians, according to the monuments, the bed was a kind of low sofa or divan; it was sometimes ornamented with ivory. In the East, the divan or dais is often laid along the sides of the room, and answers all the purposes of a sofa by day, and of a bed by night for the family. (Ps. xli. 3; cxxxii. 3; Am. vi. 4; 2 Kings xviii. 5; Prov. vii. 16.) The poorer people slept upon thick, coarse mattresses, or skins, which were thrown down at night upon the divan, or upon the floor. Sometimes

BED

they had but a simple cloak, or a blanket, which probably also answered to wrap themselves in by day. (Ex. xxii. 26, 27; Deut. xxiv. 12, 18.) Hence it was easy for the persons whom Jesus healed, "to take up their beds and walk." (Matt. ix. 6; Mark ii. 9; John v. 8.) In the East most people only throw off the outer garment on retiring to bed.

BEDAD = *separation*. The father of Hadad the Edomite. (Gen. xxxvi. 35; 1 Chron. i. 46.)

BEDAN = *servile*. 1. A son of Ulam. (1 Chron. vii. 17.)—2. See **ABDOW**.

BEDEIAH = *servant of Jehovah*. One who separated from his foreign wife. (Ezra x. 35.)

BEE. The Hebrews appear to have paid attention to the honey bee, which is probably the only species alluded to in the Bible. Bees must have been very numerous in Canaan, as honey was a common article of food and commerce. (1 Kings xiv. 8; Ps. lxxxi. 16; Sol. Song v. 1; Ezek xxvii. 17.) The disposition of bees to take vengeance on any one who disturbs their hive, is alluded to in Deut. i. 44; Ps. cxviii. 12. The figurative expressions in Isa. vii. 18; Zech. x. 9, are supposed to allude to the practice of calling bees from their hives, to any particular place, by a hissing or tinkling sound. Thomson saw, on the plain of Huleh, which is a perfect paradise for bees, hundreds of cylindrical hives of basket-work, pitched inside and out, with a composition of mud and dry dung. They were piled tier above tier, pyramid fashion, and roofed over with thatch, or covered with a mat; the bees were very busy. Wild bees frequently laid up their honey in woods, in hollow trees, and in the clefts of rocks. (Deut. xxxii. 13; Ps. lxxxi. 16.) It is remarkable, respecting bees, that in each excursion, they gather only from flowers of the same species.

BEELIADA = *whom the Lord knows*. A son of David. (1 Chron. xiv. 7.) In 2 Sam. v. 16; 1 Chron. iii. 8, he is called "*Eliada*" = *whom God knoweth*.

BEELZEBUB = *lord of dung or of*

BEE

idols. A name of *contempt* applied to Satan, the prince of the evil angels. Beelzebub, in the original, is, in every instance, "Beelzebul," and so it ought to have been in our version. This name is not so much a contemptuous corruption of Baalzebub, the god of Ekron, as it is a designation of *idols*; hence Beelzebub = the idol of idols, i. e., the chief abomination, was used as an appellation of the prince of devils. (Matt. x. 25; xii. 24, 27; Mark iii. 22; Luke xi. 15—27.)

BEER = *a well*. 1. A place in the desert on the confines of Moab. (Num. xxi. 16—18.) It is probably the same place which is called "Beer-elim" = *well of heroes*. (Isa. xv. 8.) 2. The place to which Jotham fled. (Judg. ix. 21.) The inhabitants were called "Berites." (2 Sam. xx. 14.) Thomson suggests *Beria*, on the north of Safed, as the site of Beer.

BEERA = *well, fountain*. A descendant of Asher. (1 Chron. vii. 37.)

BEERAH = *well, fountain*. A descendant of Reuben. (1 Chron. v. 6.)

BEER-ELIM.—See **BEER**.

BEERI = *well, or fountain*. 1. An Hittite. (Gen. xxvi. 34.) 2. The father of Hosea. (Hos. i. 1.)

BEER-LAHAI-ROI = *well of life of vision, i. e., of life after a vision of God*. A well on the southern borders of Palestine, between Kadesh and Be-
red. (Gen. xvi. 14.) In Gen. xxiv. 62; xxv. 11, it is called "the well Lahai-roi." Rowland's discovery of this well at *Moilahi* requires confirmation.

BEEROTH = *wells*. A city of the Gibeonites, afterwards belonging to the tribe of Benjamin. (Josh. ix. 17; xviii. 25.) After the exile, it was still in existence and inhabited. (Ezra ii. 25; Neh. vii. 29.) The inhabitants were called "Beerothites." (2 Sam. iv. 2, 3; xxiii. 37; 1 Chron. xi. 39.) Dr. Porter thinks the modern *Bireh*, two miles from Bethel, represents Beeroth.

BEEROTH-BENE-JAAKAN = *wells of the sons of Jaakan*. A station of the Hebrews in the neighbourhood of Sela. It is also called "*Bene-Jaakan*" = *sons of Jaakan*, (Num.

xxxiii. 31, 32,) and "Beeroth, of the children of Jaakan." (Deut x. 6.)

BEERSHEBA=*well of the oath, or well of the seven*. An ancient town on the southern border of Palestine; whence the phrase, in describing the limits of Palestine, as actually possessed by the Hebrews, "from Dan even to Beersheba;" (Judg. xx. 1; 2 Sam. xxiv. 2, 7;) and of the kingdom of Judah, "from Geba to Beersheba." (2 Kings xxiii. 8; 2 Chron. xix. 4.) It was given by Joshua to the tribe of Judah, afterwards it was transferred to Simeon. (Josh. xv. 28.) Dr. Robinson found upon the northern side of Wady es-Seba, close upon the bank, two deep wells of pure and sweet water, still called *Bir es-Seba*. Ascending the low hills north of the wells, he found them covered with the ruins of former habitations, the foundations of which are still distinctly to be traced, although scarcely one stone remains upon another. Here was the ancient Beersheba, where the patriarchs Abraham, Isaac, and Jacob, often dwelt. (Gen. xxi. 22, 23; xxii. 19; xxvi. 23; xxviii. 10.)

BEESH-TERAH.—See **ASHTA-ROTH**.

BEETLE.—See **LOCUST**.

BEGGARS.—See **POOR**.

BEHEADING. This mode of capital punishment was practised in the time of the early Hebrew kings. (2 Sam. iv. 8; xx. 21, 22; 2 Kings x. 6—8.) And in the later periods of the Jewish history, Herod and his descendants, in a number of instances, ordered decapitation. (Matt. xiv. 8—12; Acts xii. 2.)

BEHEMOTH=*the great beast, huge quadruped*. This Hebrew name is evidently the same as the Coptic *p-che-mmou*=the ox of the water, a term which designates the *hippopotamus*=*"river horse"*. So also, the Ethiopic word for the hippopotamus is *biha*, which is simply the same as the Egyptian *p-che*=the ox. (Job. xl. 15—24.) It is now generally understood that the Behemoth is the *Hippopotamus Amphibius*, or river-horse, a genus of the

pachydermata, or thick-skinned animals, which are found only in the Nile and other great rivers and lakes of Africa. This powerful and unwieldy animal lives in the water, but cannot remain long without coming to the surface to breathe. He comes often on shore, particularly at night, as he subsists on roots and vegetables; and does great damage to the cultivated fields, not less by the treading of his broad, heavy feet, than by the extent of his appetite. He sleeps and reposes on shore in reedy places near the water.

BEKAH=*a part, half*. A half-shekel in weight, equal to five pennyweights, troy. In later times, *bekah* denoted, not only a certain weight, but also a determinate sum of money, a half-shekel in value, equal to one shilling and three pence in our money (Gen. xxiv. 22; Ex. xxxviii. 26.)

BEL.—See **BAAL**.

BELA=*destruction* 1. A king of Edom. (Gen. xxxvi. 32, 33.) 2. A descendant of Reuben. (1 Chron. v. 8.) 3. A son of Benjamin. (1 Chron. vii. 6, 7; viii. 1.) He is also called "Belah" in Gen. xli. 21; and his descendants are called "Belaites." (Num. xxvi. 38.) 4.—See **ZOAR**.

BELAH.—See **BELA**.

BELIAL=*worthlessness, hence lawlessness, wickedness*. This word is properly applied by the sacred writers to such lewd, profligate, and vile persons, as seem to regard neither God nor man. (Deut. xiii. 13; Judg. xix. 22; 1 Sam. ii. 12.) In the New Testament, "Belial," or "Beliar," is used as an appellation of Satan, the power or lord of evil: "What concord hath Christ with Belial," the prince of licentiousness and corruption? (2 Cor. vi. 15.)

BELL. The lower part of the high-priest's blue robe was adorned with pomegranates and bells, so that he might be heard when he went into, or came out of the sanctuary. (Ex. xxviii. 33—35.) Many of the eastern kings and nobles wear bells in the same manner, not only for ornament, but to give notice of their approach. Bells, or tinkling plates, were hung upon the

bridles of war-horses; (Zech. xiv. 20;) hence a horse, not trained to war, was called, by the Greeks, "a horse who had never heard the sound of bells."

BELLOWS. The Egyptian monuments not only represent the blow pipe as being in use for melting metal, but also a kind of double bellows, for smelting the ore, as early as the time of Thothmes III. According to Wilkinson, they "consisted of leather bags, secured and fitted into a frame, from which a pipe extended to the fire. They were worked by the operator standing with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string which he held in his hand." It is probable that such bellows are alluded to by the prophet. (Jer. vi. 29.)

BELSHAZZAR=*Prince of Bel*, or *Bel protect the Prince*. The grandson of Nebuchadnezzar, and the last of the Chaldean kings. The only circumstances of his reign, recorded in Scripture, are the visions of the prophet Daniel, in the first and third years; (Dan. vii. 1—28; viii. 1—27;) and his impious feast and violent death. (Dan. v. 1—30.) During the siege of Babylon by the Medes, under Darius and Cyrus, he gave a sumptuous entertainment to his courtiers, at which they impiously drank out of the sacred vessels which had been carried away from the temple of Jerusalem. In the midst of the festivities, however, a mysterious inscription was seen upon the wall of the banqueting room, full in view of the king, announcing his death, and the overthrow of his kingdom. In that same night, the city was taken by surprise, and Belshazzar himself slain. Profane historians call the last king of Babylon Labynetus, and also Nabonnedus. From the cuneiform inscriptions obtained at Ur, Sir H. Rawlinson has discovered that Nabonnedus, who married a daughter of Nebuchadnezzar, associated with him on the throne during the later years of his reign his son Belshazzar, and allowed him the royal title. Belshazzar fell in the massacre of the capture of

Babylon; while his father, who had fallen back upon the neighbouring city of Borsippa, surrendered, and was not slain by the Persians. Moreover, we see from this statement, how Daniel was elevated by Belshazzar to be the *third* ruler in the kingdom—the highest subject in the empire. (Dan. v. 16, 29.) In this way do the monuments of long ages past furnish incidental confirmation of the accuracy of the sacred writers.—See UR.

BELTESHAZZAR.—See DANIEL.

BEN=*a son*. One of the Levites. (1 Chron. xv. 18.)

BEN-ABINADAB.—See ABINADAB.

BENAIAH = whom *Jehovah has built*. 1. A descendant of Simeon. (1 Chron. iv. 36.) 2. A Levite. (2 Chron. xx. 14.) 3. A son of Parosh. (Ezra x. 25.) 4. A son of Pahath-Moab. (Ezra x. 30.) 5. A son of Bani. (Ezra x. 35.) 6. A son of Nebo. (Ezra x. 43.) 7. A priest in the time of David. (1 Chron. xv. 24; xvi. 6.) 8. The father of Jehoiada the counsellor. (1 Chron. xxxvii. 34.) 9. One of David's distinguished officers, who succeeded, after Joab's death, to the command of the Hebrew army. (2 Sam. viii. 18; xxiii. 20—23; 1 Chron. xi. 22—25; 1 Kings ii. 29—35.) 10. One of the Levites. (1 Chron. xv. 18, 20; xvi. 5.) 11. A distinguished officer in David's army. (2 Sam. xxiii. 80; 1 Chron. xi. 31; xxvii. 14.) 12. A Levite. (2 Chron. xxxi. 13.) 13. One of the princes of the people during the exile. (Ezek. xi. 1—13.)

BEN-AMMI=*son of my people*. The son of Lot, by his youngest daughter; he was the father of the Ammonites. (Gen. xix. 38.)

BENE-BERAK=*sons of Berak* or *of lightning*. A place in the tribe of Dan; (Josh. xix. 45;) probably the present *Ibn Ibrah*, not far from Japho.

BENEFACITOR. The Greek word *Evergetes*=Benefactor, was occasionally employed in ancient times as a title of honour to kings and princes. It was frequently applied to the Roman emperors on account of the favours they distributed. (Luke xxii. 25.)

BET

or of *echo*. A place in Judah. (Josh. xv. 59.) It is now a place with ruins, called *Beit Ainun*.

BETHANY=*house of dates, or house of sorrow*. A town or village in a shallow wady, on the eastern slope of the Mount of Olives, about two miles E. S. E. from Jerusalem. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there; it was also the scene of some of the most interesting events of His life. (Matt. xxi. 17; xxvi. 6; Mark xi. 1, 11, 12; xiv. 8; Luke xix. 29; xxiv. 50; John xi. 1—46; xii. 1—3.) It is now a poor village called *el-Azariyeh*=the place of Lazarus. In its solitude it looks as if it were shut out from the whole world; it has now about twenty families. In the walls of a few of the houses there are large hewn-stones, some of them bevelled, which have obviously belonged to more ancient edifices.

BETH-ARABAH=*house of the desert*. A city of Benjamin, on the confines of Judah. (Josh. xv. 6, 61; xviii. 22.) Also called "Arabah." (Josh. xviii. 18.)

BETH-ARAM=*house of the height, or mountain house*. A city in Gad; (Josh. xiii. 27;) also called "Beth-haran." (Num. xxxii. 36.) In later times its name was changed to Livias, and afterwards to Julias. Josephus calls it Betharamphta. A place with ruins, called *Beit-harran*, near the wady Heahbon, a few miles east of the Jordan, marks the site of Betharam.

BETH-ARBEL=*house of God's ambush*. An impregnable fortress in Galilee, situated about two miles from the western shore of the Lake. (Hos. x. 14.) It was afterwards called "Arbela of Galilee." Dr. Robinson identified the ruins known as *Irbid*, apparently a corruption of *Irbil*, with Arbela; and its fortified caverns with the present Kul at Ibn Maan. In 1866, the Palestine Exploration Party made excavations at Irbid, and detailed plans and drawings of the old synagogue, which had at one time been converted into a mosk. They also

BET

explored the caverns, and found them to have been at one time used as a convent.

BETH-AVEN=*house of nothingness, i.e., of idolatry*. 1. A city of Benjamin, a short distance east of Bethel; (Josh. vii. 2;) with a desert of like name. (Josh. xviii. 12; 1 Sam. xiii. 5.) Bethel is sometimes reproachfully called "Bethaven." Probably *Khurbet An* may designate the site. (Hos. iv. 15; v. 8; x. 5; Am. v. 5.)

BETH-AZMAVETH=*house strong unto death*. A village of Judah or Benjamin. (Neh. vii. 28.)

BETH-BAAL-MEON.—See **BAAL-MEON**.

BETH-BARAH=*house or place of passage*. A town on the west bank of the Jordan, near which there was a ford. Perhaps the Pilgrims' bathing place, east of Jericho. (Judg. vii. 24; viii. 4, 5.)

BETH-BIREI=*house of my creature*. A city in Simeon. (1 Chron. iv. 31.) It is probably the same place as "Beth-lebaath" = *house of lionesses*. (Josh. xix. 6;) and also "Lebaath." (Josh. xv. 32.)

BETH-CAR=*house of pasture*. Probably a garrison of the Philistines, in the territory of Judah; (1 Sam. vii. 11;) with which some identify the present village *Beit-far*.

BETH-DAGON=*temple of Dagon*. 1. A city in the plain of Judah; now called *Dejjun*. (Josh. xv. 41.) 2. A city in Asher. (Josh. xix. 27.) The other references to Bethdagon refer to the temples of Dagon.—See **DAGON**.

BETH-DIBLATHAIM.—See **DIB-LA-THAIM**.

BETH-EDEN=*house of pleasantness*. A city of Syria, situated on Mount Lebanon, and the residence of a king; it was called by the Greeks "Paradise." (Am. i. 5, in the margin; Ptolem. v. 15.)—See **EDEN**.

BETH-EKED-HEROIM=*house of the farm, or encampment of shepherds*. A place near Samaria; (2 Kings x. 12;) called "Beth-Eked," in ver. 14. This proper name is translated "the shearing house" in our version, and in the margin, "house of the shepherds

binding sheep." The village *Beit-Kad*, between Samaria and Jezreel, has been suggested as its modern representative.

BETH-EL=*house of God*. 1. An ancient city of the Canaanites, afterwards belonging to the tribe of Benjamin. Its original name was "*Luz*"=*almond*, and sometimes it is called by both names. (Gen. xvi.2; xxviii. 19; Josh. xviii. 13.) It lay upon a mountain, (Josh. xvi. 1,) and was for a long time the station of the sacred tabernacle. (Judg. xx. 18; 1 Sam. x. 8.) Afterwards one of the calves of Jeroboam was set up there, (1 Kings xii. 29,) hence it was called in derision "*Beth-aven*," on account of its idolatry. (Hos. iv. 15; x. 5; Am. ii. 7.) The inhabitants were called "*Bethelites*," (1 Kings xvi. 34; Ezra ii. 28; Neh. vii. 32.) Bethel is situated near the high road, about twelve miles north of Jerusalem; it is now called *Beitin*. Its ruins cover a space of three or four acres, and the sides of "the mount" are dotted with rock sepulchres. They were examined in 1866, by the Palestine Exploration Party, with a view to excavation. The modern village, consisting of about a score of miserable huts, covers the whole of the mound of rubbish. Dr. Robinson suggests whether Bether may not represent the ancient Bethel. 2.—See **BETHUEL**.

BETH-EMEK=*house of the valley or plain*. A place in Asher. (Josh. xix. 27.) Dr. Robinson says, "it cannot be represented by the modern *Amkak*."

BETHER=*section, or cut up*. A fortified city not far from Jerusalem, the scene of the last great catastrophe of the Jews in their war against Hadrian, under the leadership of the famous pseudo-Messiah, Barcochba, A.D. 135. Dr. Robinson ventures to suggest whether *Bether* may not have been the same with *Bethel*, by the change from *l* to *r*, which is not uncommon. Others assume with Williams, that Bether was at the Tel, near the village of *Bitter*, in wady Bitter. Bether denotes a region cut up, or

divided by mountains and valleys, rough, craggy, the favourite resort of the hart and the roe. (Sol. Song ii. 17.) Of wady Bitter, Thomson says, "the allusion is natural enough, for I myself have seen beautiful roes leaping upon those mountains, skipping upon the hills." The Septuagint renders the passage, "upon the mountains cut up with valleys."

BETHESDA=*house of mercy*. A pool or fountain near the sheep-gate in Jerusalem, with a building round it for the accommodation of the sick. The healing virtue of the water was evidently supernatural; inasmuch as when the waters received the unusual motion, only the one who stepped in first was healed; and the healing virtue extended to whatever diseases a man might have, however various and even opposite their character. If the agency, by which the healing influence was imparted, was natural, and within the power of man, there seems to be no good reason why it should not have been constantly employed. Dr. Robinson suggests whether the "*Fountain of the Virgin*" may not be the Pool. Others, in accordance with ancient tradition, identify the deep reservoir or trench, now seen on the north side of the area of the great mosque, and called by the natives *Birket Israil*, with the Bethesda of the New Testament. (John v. 2—9.)

BETH-EZEL=*house of firm root*, i.e., *fixed dwelling*. A town not far from Samaria. (Mic. i. 11.)

BETH-GADER.—See **GEDERAH**.

BETH-GAMUL=*house of the camel*. A city of Moab. (Jer. xlviii. 23.) Dr. Smith suggested that *Um el Jemal* =mother of the camel, a place not far from Bozrah, was the ancient Beth-gamul. Porter confirms this view, and says, "It is one of the most remarkable places on the east of the Jordan, and as large as Bozrah. It is surrounded by high walls, and contains many massive houses built of large blocks of basalt; their roofs and doors, and even the gates of the city, being formed of the same material."

valley of Jezreel. It is probably the present village of *Shutta*, north of the Jalud, above Bethshean, in the valley of the Jordan, not far from Meroz. (Judg. vii. 22.)

BETH-TAPPUAH=*house of apples*. A city in the mountains of Judah, not far from Hebron, now called *Teffuh*. (Josh. xv. 58.)

BETHUEL=*abode of God*. 1. A place belonging to the tribe of Simeon. (1 Chron. iv. 80.) It is called "Bethul" in Josh. xix. 4. In the same list of cities, in Josh. xv. 30, we find "Chesil," written instead of Bethuel. The same place appears also to have been called "Bethel." (Josh. xii. 16; 1 Sam xxx. 27.) The site of this place has been fixed at *Beitula*, a few miles east of Beit Jibrin. Others identify it with *Khalasa*, the ancient Eleusa, a few miles south-west of Beersheba, where are extensive ruins covering several acres. 2. The father of Rebekah. (Gen. xxii. 22, 23; xxiv. 15.)

BETHUL.—See **BETHUEL**.

BETH-ZUR=*house of the rock*. A city in the mountains of Judah. It was fortified by Rehoboam, and again also by the Maccabees. The site of this place seems to be the ruined tower and fountain near *edh-Dhirweh*, on the north of Hebron; it is now called *Beit-Sur*. (Josh. xv. 58; 2 Chron. xi. 7; 1 Chron. ii. 45; Neh. iii. 16.)

BETONIM=*pistacias*. A place in Gad. (Josh. xiii. 26.) There is a village in the Belka, south of es-Salt, called *Batneh*, which may have been the ancient Betonim.

BETROTH.—See **MARRIAGE**.

BEULAH=*married*. This word is used metaphorically of Judea, as of a land desolated, but Jehovah would again delight in it, and it should be filled with inhabitants. (Isa. lxii. 4.)

BEZAI=*sword*. One whose posterity returned from the exile. (Ezra ii. 17; Neh. vii. 23; x. 18.)

BEZALEEL=*in the shadow of God*, i. e., *in His protection*. 1. A famous artificer, who constructed the tabernacle, and prepared its various furniture. (Ex. xxxi. 2; xxxv. 30.) 2. One who

put away his strange wife, after the exile. (Ezra x. 30.)

BEZEK=*lightning*. A Canaanitish royal city, which fell to the tribe of Judah. (Judg. i. 4—7; 1 Sam. xi. 8.)

BEZER=*ore of gold or silver*. 1. A Levitical city of refuge in Reuben, in the plain of Moab. (Deut. iv. 43; Josh. xx. 8; xxi. 36.) 2. A descendant of Asher. (1 Chron. vii. 37, 40.)

BIBLE=See **SCRIPTURE**.

BICHRI=*youthful*. The father of Sheba. (2 Sam. xx. 1.)

BIDKAR=*stabber*. One of Jehu's captains. (2 Kings ix. 25.)

BIGTHA=*gardener*. A eunuch in the court of Ahasuerus. (Est. i. 10.)

BIGTHAN=*gardener*, or perhaps *gift of fortune*. A eunuch in the court of Ahasuerus. (Est. ii. 21.) Also called "Bigthana." (Est. vi. 2.)

BIGVAI=*husbandman or gardener*.

1. One who returned with Zerubbabel from the exile. (Ezra ii. 2; Neh. vii. 7.) 2. One whose posterity returned from the exile. (Ezra ii. 14; viii. 14; Neh. vii. 19.)

BILDAD=*quarreller*. The Shuhite, one of Job's three friends. (Job ii. 11.)

BILEAM.—See **IBLEAM**.

BILGAH=*cheerfulness*. 1. The principal of the fifteenth class or course in the division of the priests. (1 Chron. xxiv. 14.) 2. One of the priests. (Neh. xii. 5, 18.) He is also called "Bilgai." (Neh. x. 8.)

BILHAH=*bashfulness*. 1. Rachel's handmaid. (Gen. xxx. 3—8.) 2.—See **BAAIAH**.

BILHAN=*bashful, modest*. 1. A descendant of Seir. (Gen. xxxvi. 27; 1 Chron. i. 42.) 2. A descendant of Benjamin. (1 Chron. vii. 10.)

BILSHAN=*son of the tongue*, i. e., *eloquent*. One who returned from the exile. (Ezra ii. 2; Neh. vii. 7.)

BIMHAL=*son of circumcision*, i. e., *circumcised*. A descendant of Asher. (1 Chron. vii. 33.)

BIND. To bind, and to loose, are synonymous with *to command*, and *to forbid*. What our Lord said to Peter, He said to the apostles generally: "Whatsoever thou shalt bind," etc;

referring not to the condemning or absolving of *persons*, but to matters connected with the ritual dispensation. (Matt. xvi. 19.) "Binding and loosing," in the language of the Jews, expressed permitting or forbidding, or judicially declaring anything to be lawful or unlawful. In the admission of their doctors, to interpret the Law and the Prophets, they put a key and a table-book into their hands, with these words: "Receive the power of binding and loosing," to which there seems to be an allusion in Luke xi. 52. So Christ says, "I am not come to destroy"—to unloose or dissolve—"the law, but to fulfil it," that is, to confirm and establish it. The apostles declare how much of the ritual of the Jewish dispensation is binding upon us; and what they have not bound is loose to us, that is, we are free from obligation to it. (Matt. xviii. 18; John xx. 23; Acts xv. 28—29.)

BINEA = *a gushing forth, fountain*. A descendant of Benjamin. (1 Chron. viii. 37; ix. 43.)

BINNUI = *a building*. 1. A son of Pahath-moab. (Ezra x. 30.) 2. A son of Bani. (Ezra x. 38.) 3. Two of the Levites. (Ezra viii. 33; Neh. iii. 24; x. 9; xii. 8.) 4.—See **BANL**.

BIRDS. The general ground of distinction of birds into clean and unclean is, that those which feed on grain or seeds are clean; while those which devour fish or carrion, are unclean. The former might be eaten, and some of them offered in sacrifice, the latter not. (Lev. i. 14—17; v. 7—10; xi. 13—20; xiv. 4—7; Deut. xiv. 11—20.) There is much difficulty in the identification of the birds mentioned in Scripture. Our English translators were, it may be supposed, very limited in their knowledge on this subject; for the same Hebrew words in Leviticus and Deuteronomy are not always rendered by the same term in our language; thus, the "vulture" of the former book is in the latter called the "glede;" and there are many similar variations in different parts of the Old Testament, with regard to other birds

and other animals. Moses, to inculcate humanity on the Hebrews, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only. (Deut. xxii. 6, 7.) It seems that the Babylonians practised a species of hawking; (Dan. iii. 38; Baruch iii. 17;) the Egyptians also hunted birds, as is evident from the paintings on the monuments. (Hos. xi. 11; Prov. vii. 23.)—See **SPARROW**.

BIRSHA = *son of wickedness*. A king of Gomorrah. (Gen. xiv. 2.)

BIRTH. In Oriental countries mothers were usually the only assistants of their daughters in child-birth. In cases of more than ordinary difficulty, those matrons, who had acquired some celebrity for their skill on occasions of this nature, were invited in; and in this manner arose that class of women denominated midwives. (Ex. i. 16—19.) The child was no sooner born, than it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. (Ezek. xvi. 4.) The mother after the birth of a son, was unclean for seven days, and during the thirty-three days succeeding the seven of uncleanness, remained at home. After the birth of a daughter, the number of the days of uncleanness and seclusion at home was doubled. At the expiration of this period, she went into the tabernacle or temple, and offered a lamb of a year old; or if she was poor, two turtle doves, or two young pigeons, for a sacrifice of purification. (Lev. xii. 1—8; Luke ii. 22—24.) The birthday of a son, especially, was made a festival; and on each successive year it was celebrated with renewed demonstrations of festivity and joy. (Gen. xl. 20; Job. i. 4; Matt. xiv. 6.)

BIRTHRIGHT.—See **FIRST-BORN**.

BIRZAVITH = *well of olives*. A female descendant of Asher. (1 Chron. vii. 31.)

BISHLAM = *son of peace*. A Persian officer in Palestine. (Ezra iv. 7.)

BISHOP. The Greek word *episcopos*, rendered "bishop," signifies an overseer or superintendent; and is

discernment in divine things. (Isa. vi. 10; xiii. 18, 19; Matt. xv. 14.) Christ, as a prophet and divine teacher, was blind-folded, in order to expose Him to reproach and ridicule. (Luke xxii. 64.)

BLOOD. The use of blood, as an article of food, was absolutely prohibited to Noah; (Gen. ix. 4;) and also by the Mosaic law, because "the life of the flesh is in the blood;" (Lev. xvii. 10—14;) and the same injunction was renewed to the converts to Christianity. (Acts xv. 29.) The true reason of the prohibition of blood for food, was, no doubt, a sacrificial one: "It is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) The death of the victim sacrificed was not only an acknowledgment of the penal desert of sin on the part of the offerer, but the sprinkling of the blood symbolized the divine acceptance of that blood, in lieu of the life of the offender; thus exhibiting in type, the sacrificial death of Christ for us, and the redeeming virtue of His blood. (Acts xx. 28; Rom. v. 9; Eph. i. 7; Heb. ii. 9; ix. 7—24; 1 John ii. 2; Rev. i. 5.) The term "blood" is also used for relationship, or consanguinity; (John i. 13; Acts xvii. 26;) for our mortal nature; (Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 2;) and as the symbol of slaughter and mortality. (Isa. xxxiv. 3; Ezek. xiv. 19.) And wine is sometimes called the "blood of the grape." (Gen. xlix. 11; Deut. xxxii. 14.)

BLOOD, AVENGER OF.—See AVENGER OF BLOOD.

BLUE. This term probably designates the *cerulean*, or *light blue*. It was the sacred colour of the Hebrews and also of the Egyptians. (Ex. xxv. 4.) We know, from the blue stripes at the hem of some of the mummy cloths, that the ancient Egyptians used *wool* for dying blue; and there is every reason to think that the Hebrews borrowed their mode of dying the curtains of the tabernacle, the robe of the high priest's ephod, and the fringe of their garments blue, from that nation. They some-

times imported fabrics of blue. (Ex. xxvi. 1, 36; Jer. x. 9; Ezek. xxvii. 7, 24.)

BOANERGES=*sons of thunder* or *of commotion*. A surname applied by Christ to James and John, the sons of Zebedee, on account of their fervid and impetuous spirit. (Mark iii. 17; Luke ix. 53, 54.)

BOAR, WILD. This animal is the original of all the varieties of the hog kind. Recent travellers still describe the wild boar as common on the banks of the Jordan, and the plain of Carmel. This ferocious and destructive animal, not satisfied with devouring the fruit, lacerates and breaks with his sharp tusks, the branches of the vine, or with his snout digs it up by the roots, and tramples it under his feet. (Ps. lxxx. 13.)

BOAT.—See SHIP.

BOAZ=*alacrity*. 1. A descendant of Judah, who married Ruth; and through him is traced the regular succession of Hebrew kings. (Judg. ii. 1—23; ii. 2; iii. 2; iv. 21; 1 Chron. ii. 11, 12.) In Matt. i. 5, he is called "Booz." 2. One of the two massive brazen columns set up before the temple of Solomon, to support the projecting roof of the porch. (1 Kings vii. 21; 2 Chron. iii. 17.)

BOCHERU=*the first-born* is *he*. A son of Azel. (1 Chron. viii. 38; ix. 44.)

BOCHIM=*the weepings*. A place near Gilgal; so called, because here the Hebrews lifted up their voices and *wept*, when charged with disobedience and threatened with punishment. (Judg. ii. 1—5.)

BOHAN=*thumb*. A son of Reuben; from whom also comes the name "Ebenbohan"=*stone of Bohan*, a place on the confines of Judah and Benjamin. (Josh. xv. 6; xviii. 17.)

BOILS.—See BLAINS.

BONDAGE.—See CAPTIVITY.

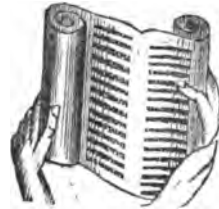
BONDMAN.—See SERVANT.

BONNET.—See MITRE, and TURBAN.

BOOK. The Hebrews appear to have employed the two words *sepher*, and *megillah*, to designate what we term a book, or writing of any kind.

Sepher signifies any kind of writing or knowledge; (Dan. i. 17;) a bill of any kind; (Jer. xxxii. 11; Job xxxi. 35; Deut. xxiv. 1-3;) an epistle or letter; (2 Sam. xi. 14; 2 Kings x. 1;) also writing or a book; (Gen. v. 1; Ex. xvii. 14; xxiv. 7; Josh. viii. 34; Ps. lxxix. 28;) the sacred books—the Holy Scriptures. (Dan. ix. 2.) *Megillah* signifies a book which rolls up; hence *megillath sepher* is the roll of the book, or "volume of the book," (Ps. xl. 7,) as applied to the book of the Law. Though books are referred to earlier than the time of Moses, (Gen. v. 1,) and of Job, yet, what we call books were unknown to the ancient Hebrews, at least in their present convenient form. In the most ancient times, documents designed to be transmitted to posterity, were engraven on stone. Jehovah's laws were written on stone. (Ex. xxiv. 12; xxxii. 15; xvi. 19; xxxiv. 1; Deut. xxvii. 2, 3; Josh. viii. 32.) The public documents of the Egyptians, the Edomites, the Babylonians, and the Assyrians, were written on the rocks, and on pillars and slabs; (Job xix. 24;) and sometimes on tiles or bricks. (Ezek. iv. 1.) Plates of copper and of lead were used for inscriptions; (Jer. xvii. 1; 1 Macc. viii. 22;) also tablets of wood, or some similar material. (Num. v. 23; Isa. xxx. 8; Hab. ii. 2; Ezek. xxxvii. 16; Luke i. 63.) The fine inner bark (*liber*) of trees was early used as a substance for writing. Even at this day, books made with the leaves (*folium*) of different trees, are common among the Indian nations. The Egyptians, in ordinary writing, used *papyrus*. It was obtained from a reed or sedge, the *Cyperus papyrus*, which grew in the swamps of the Nile. The Gospels and some of the Epistles were probably written on papyrus, (*charta*, 2 John, 12,) and it is not unlikely that the Hebrew writers were acquainted with it. (Ex. ii. 3.) Linen was also used anciently, as a substance to write upon. The Hebrew writers seem to have used either papyrus, or linen, or the skins of animals—sometimes, perhaps, the one, and sometimes the other.

The manufacture of parchment, *membranus*, 2 Tim. iv. 8,) and the square form of books, are said to have been invented at Pergamos, whence the word *parchment*, about B.C. 200. The term "sealed," when applied to a book or roll, signifies *unrevealed*, or not understood. (Isa. xxix. 11, 12; Zech. v. 2; Dan. xii. 4; Rev. v. 1.)



A very good idea may be formed of an ancient roll, by supposing a common newspaper to have rods or rollers at the right and left side. The reader takes hold of the rods, and unrolls the sheet until he comes to the desired column, and keeps before him just so much as he would read, as in the illustration. (Luke iv. 17-20; Isa. xxxiv. 4.) The writing was generally in *uncial* (capital) letters, and without punctuation or division of words; and was usually on one side, but not always. (Ezek. ii. 10.) The pages resembled the following, in their general appearance, though they were of course wider and longer than these:

INTHEBEGI WASINTHEB GMADETHA
NNINGWAST EGINNINGW TWASMADE
HEWORDAN ITHGODALL INHIMWAS
DTHIEWORD THINGSWER LIFEANDTH
WASWITHG EMADEBYTHI ELIFEWAST
ODANDTHE MANDWITHO HELIGHTOF
WORDWASG UTHIMWASN MENANDTHE
ODTHESAME OTANYTHIN (John i. 1-4.)

The ancients seldom wrote their compositions with their own hands; but dictated them to their freedmen and slaves. They were then transcribed by the calligraphist, and received from the corrector the extreme perfection they required. Many of the books of the New Testament were pro-

bably dictated in conformity with this custom. (Gal. vi. 11; 2 Thes. iii. 17; 1 Cor. xvi. 21; Col. iv. 18; Rom. xvi. 22.) Compositions of every kind could be multiplied only by transcripts. And when the manuscripts had passed in this way to others, they were beyond the control of the author, and were considered as published. Even the price of such transcripts, was not so high as one might have imagined. Martial in his Epigrams, has stated the price of his 13th book, which contains 272 verses, to have been *four sestertii*; or if this should be thought too much, *two sestertii*, which would still leave a profit, as he says to the bookseller. The last-named sum amounts to about *threepence half-penny* of our money.

The "book of the generation," signifies the genealogical history or records of a family or nation. (Gen. v. 1; Matt. i. 1.) So also the "book of life," is probably an allusion to the public register, in which the titles and privileges of citizens were enrolled; or it may refer to the genealogical tables or registers of the Jews, especially of their priests, in which the names of the legitimately qualified alone were entered. (Ezra ii. 62; Neh. vii. 64; Ps. lxxix. 28; Isa. iv. 8; Mal. iii. 16; Dan. xii. 1; Luke. xii. 8; Phil. iv. 8; Rev. iii. 5; xxi. 27.) And the "book of judgment," may be an allusion either to the practice of opening books of account to settle with servants, or to a custom of examining the special services rendered to the king, and the rewards given to those who had performed them. (Est. vi. 1-3; Dan. vii. 10; Rev. xx. 12.)

BOOTH.—See **TABERNACLES**, **FEAST OF**.

BOOTY.—See **SPOIL**.

BOOZ.—See **BOAZ**.

BORROW. The proper meaning of the Hebrew word *sheol*, translated "borrow," is *to ask, request, demand, or require*. "Jehovah gave the Hebrews favour in the sight of the Egyptians," so that the Egyptians liberally gave them, as they had requested, jewels and precious vases of silver and of

gold, and raiment, as an evidence of their good will. (Ex. iii. 20-22; xi. 1-3; xii. 85, 86.)

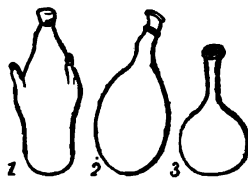
BOSCATH=*stony region*, or *high*. A place in the tribe of Judah. (2 Kings xxii. 1.) It is also written "Bozkath." (Josh. xv. 39.)

BOSOM. The females in the East study *embospoint* to a degree unusual among northern nations. (Sol. Song viii. 10.) When persons are about to carry any thing their hands would not contain, they use for the purpose a fold in the bosom of their robe. (Luke vi. 88.) The "Good Shepherd" is said to carry the lambs in His bosom. (Isa. xl. 11.) The use of the term in John i. 18, imports the peculiar and perfect unity of the Father and the Son. "Abraham's bosom," figuratively spoken of as the abode of Lazarus in paradise, (Luke xvi. 22, 23,) is an allusion to the Oriental custom of *reclining* at table. The guests reclined on a couch, resting on the left arm, the head falling almost upon the breast of the nearest person behind. (John xiii. 23; xxi. 20.) The feet, thus stretched out, would be easily accessible for the purpose of washing or anointing them. (Luke vii. 38; John xii. 2, 8.)

BOSOR.—See **BEOR**.

BOSSES.—See **SHIELD**.

BOTCH.—See **BLAINS**.



Ancient Bottles.

BOTTLE. Bottles made of the skins of kids and goats are still, as anciently, used by the people of western Asia. The head being cut off, the carcass is extracted without opening the belly, and the neck serves as the mouth of the vessel thus formed, as in Fig. 1. When a travelling party

is large, and the prospect of a fresh supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. A kind of bottle of prepared leather, shaped something like a powder flask, Fig. 2, is very common in the East, for containing water or liquid butter. The term "box," (2 Kings ix. 1, 3,) and "vial" (1 Sam. x. 1,) should have been "flask" or "bottle," perhaps of leather. The propriety of putting new wine into new bottles, which will distend themselves to the swelling of the liquor, and thus preserve the wine to maturity, is obvious; while old bottles which have been previously stretched by the same process, may, without danger, contain old wine, whose fermentation is already past. (Gen. xxi. 15, 19; Josh. ix. 4, 13; Ps. cxix. 83; Judg. iv. 19; 1 Sam. xvi. 20; Matt. ix. 17; Luke v. 38; Job xxxii. 19.) The term rendered "bottles," in Jer. xiii. 12; xix. 1; xlviii. 12; Isa. xxx. 14, margin, properly means *earthen vessels*. Bottles or vases of earthenware were early used; (Judg. iv. 19;) the same Hebrew term is rendered "lordly dish." (Judg. v. 25.) Earthenware bottles of elegant shape were used in Egypt, Fig. 3. And glass bottles, of various shapes and colours, were manufactured at Thebes, as early as 2,000 B.C.; several of which may be seen in the British Museum.—See GLASS.

BOTTOMLESS PIT.—See HELL.

BOW. Ancient military bows were generally made of wood; but in some instances they were of copper, rendered in our version "steel." (Job xx. 24; Ps. xviii. 34.) Those of wood however, were so strong, that the soldiers sometimes challenged one another to bend their bows. In bending the bow, one end of it was pressed upon the ground by the foot, the other end was borne down by the left hand and the weight of the body, and the string was adjusted by the right. This accounts for the use of the Hebrew word *darak*=to tread upon, in reference to the bending of the bow.

(1 Chron. v. 18; viii. 40; Isa. v. 28; xxi. 15; Jer. xlv. 9.) The strings for bows were made of thongs of leather, of horse-hair, and of the sinews of oxen. "A deceitful bow," to which the people of Israel are compared, may allude to a bow which is not true, and consequently shoots the arrow in a wrong direction. (Ps. lxxviii. 57; Hos. vii. 16.) "To break the bow," signifies to destroy the power of a people. In 2 Sam. i. 18, instead of "the use of the bow," it should be THE Bow, which is simply the title of the dirge or lamentation. (Ps. xli. 9; Jer. xlix. 35; Hos. i. 5.)—See ARCHER.

BOW.—See RAINBOW.

BOWELS. This term is often used by the Hebrew writers for the *inner man*, just as we often use the word *heart*. Hence the bowels are represented as the seat of mercy, tenderness, compassion, etc., and even of wisdom. (1 Kings iii. 26; Isa. lxiii. 15; Jer. xxxi. 20; Col. iii. 12; 1 John iii. 17; Job xxxviii. 36; Ps. lx. 8, margin.)

BOWING.—See SALUTATION.

BOWLS. The "bowls" or "basons of pure gold," (Ex. xxv. 29,) for the service of the sanctuary, were most probably vases of elegant workmanship, similar to those we find depicted on the Egyptian, the Assyrian, and Babylonian monuments. There are in the British Museum, Egyptian bowls of porcelain, Babylonian bowls of terracotta, and Assyrian bronze bowls: some of them are of elegant form. The favourite form of the Egyptian bowl was the lotus, while that of the Hebrews resembled a lily. (Num. vii. 13; 1 Kings x. 21; Judg. v. 25.)

BOX.—See BOTTLE.

BOX TREE. The Hebrew word *teashur* is generally acknowledged to designate the *box-tree*, which is mentioned as furnishing wood for the future temple, (Isa. xl. 13,) and referred to in connection with the cedar, the cypress, and the acacia or the shittah tree, as one day to be seen springing up and flourishing in dry, barren, and unsheltered wilds. (Isa. xli. 19.) The Hebrew word

ashur, translated "Ashurites," is an abbreviated form of *teashur*; so that, instead of the "company of the Ashurites have made thy benches of ivory," we ought to read, "thy benches are made of ivoryed box-wood, from the isles of Chittim." (Ezek. xxvii. 6.)

BOZEZ=*shining*, or *point of a rock*. A rock near Gibeah. (1 Sam. xiv 4.)

BOZKATH.—See **BOSCATH**.

BOZRAH=*a fortress, stronghold*. 1. One of chief cities of the Edomites, and for a time the capital of the country. This place is recognised in the modern village and castle *el-Busaireh*, in Arabia Petrea, thirty miles north of Petra, and twenty-five south by east from the Dead Sea. It appears to have been at one time in the hands of the Moabites. It contains about fifty-four houses. (Isa. xxxiv. 6; lxiii. 1; Jer. xlix. 18, 22; Am. i. 12; Gen. xxxvi. 33.) 2. Another Bozrah, a city of Moab, in later times the capital of a Roman province of Arabia, lay west of Bashan, on the east of the upper Jordan, now called *Burrah*. The ruins of this ancient city are very extensive, exhibiting magnificent remains of antiquity, with many Greek and Roman inscriptions. (Jer. xlviii. 19-25; Num. xxxii. 84-39; 1 Mac. v. 26-28.) Porter says it contains about twenty families.

BRACELET. An ornamental chain or clasp, worn on the wrist by both sexes among the Hebrews, Assyrians, and the Egyptians. (1 Sam. i. 10; Gen. xxiv. 22, 30; Ezek. xvi. 11.) The Assyrian and Egyptian figures are frequently exhibited with bracelets on the wrists, armlets on the arms, and anklets on the feet. They are probably of massive gold, frequently inlaid with precious stones, or enamel, varying in the richness of their design, and many of them might serve even in the present day as models for similar ornaments. There are Egyptian and Assyrian bracelets in the British Museum. The term "bracelet," (Isa. iii. 19; Num. xxxi. 50,) ought to be "anklet."—See **ANKLETS**.

BRAMBLE.—See **THORNS**.

BRANCH. As trees in Scripture, frequently denote great men and princes, so branches, sprouts, or plants, denote their offspring. Hence our Lord, in respect to His human nature, is styled a "Rod from the stem of Jesse," and a "Branch out of his roots," that is, a Prince arising from the family of David. (Isa. xi. 1.) He is also called "a tender plant," shooting out from the trunk or root of an old tree—the royal house of David, at that time in a forlorn and contemptible condition. (Isa. liii. 2; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12.) Christ's disciples are called "branches," with reference to their union with Him. (John xv. 5, 6.)

BRASS. This word frequently occurs in the Scriptures, but there is little doubt that *copper* is intended; brass being a mixed metal of modern invention. (Gen. iv. 22; Deut. viii. 9.) "Copper" was used for a variety of purposes about the temple; (Ezr. viii. 27; 2 Chron. ii. 7; iv. 1;) and also for fetters; (Judg. xvi. 21; 2 Kings xxv. 7;) for armour; (1 Sam. xvii. 5, 6;) and musical instruments. (1 Chron. xv. 19; 1 Cor. xiii. 1.) The brass of antiquity seems to have been a kind of bronze. The Egyptians obtained copper from Cyprus, which gave its name to that metal; and also from the mines in the range of Sinai. The various implements found upon the monuments in Egypt, not formed of gold or silver, are painted green, and were undoubtedly of copper or bronze. The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes and in other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze by a judicious mixture of alloys, are shown in the many qualities of the metal. They could give bronze or copper blades a certain degree of elasticity; and their vases emitted rich and sonorous tones. The Macedonian empire is described as a kingdom of "brass." (Dan. ii. 39.) "Mountains of

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brass" may designate the Divine purposes. (Zech. vi. 1.)

BRASEN SEA.—See **LAVER**.

BRASEN SERPENT. A figure made by Moses in polished *copper* of one of those fiery serpents which were sent to chastise the murmuring Hebrews in the desert. It was put upon a pole, as a standard or ensign; "and it came to pass, that if any man had been bitten by a serpent, when he beheld the serpent of brass, *trusting in God*, he lived." This brass serpent was preserved as a monument of the Divine mercy; but in process of time it became an instrument of idolatry, and was destroyed by Hezekiah, who contemptuously called it "*Nehushtan*"=the *brass serpent*. (2 Kings xviii. 4.) The circumstance of the serpent being lifted up was typical of Christ being lifted up; and as the Hebrews who were stung were healed by looking to the *ensign*, so sinners everywhere are healed and saved, by looking up to—believing in Jesus Christ crucified. (Num. xxi. 8, 9; John iii. 14, 15.)

BREAD. The word is frequently used in Scripture for *food* in general. (Gen. iii. 19; xviii. 6; xxviii. 20; Ex. ii. 20.) The Hebrews generally made their bread of wheat, though barley and other grains were sometimes used. The process of kneading was performed in kneading troughs, (Gen. xviii. 6; Ex. xii. 34; Jer. vii. 8,) or wooden bowls, such as the Arabians use at this day for a like purpose. Very simple leaven was used in the dough. The bread was sometimes baked in a kind of oven; sometimes on iron or copper plates over the fire; and sometimes under the ashes, as the Arabs often do at the present day. The Arabs frequently bake their bread in round flat cakes, in the embers of a fire of camel's or cowdung; and it is found to be, though dry and black, quite as good as the common bread of the country. The ancient Egyptians sometimes employed bakers. (Gen. xl. 2, 5, 16, 17.) They are seen, according to Rossellini's plates, working the dough with their feet, and going through the various

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operations of bread-baking. Loaves of fancy bread subsequently appear in various ornamental shapes, triangles, squares, circles, etc. The hieroglyphics near them intimate that they are made of barley, wheat, millet, etc., like the cakes still preserved in the Egyptian room of the British Museum. Among the ancient Hebrews baking was principally the work of the women; (Gen. xix. 8; Lev. xxvi. 26; 1 Sam. viii. 13; 2 Sam. xiii. 8;) in later times there seems to have been public bakers. (Jer. xxxvii. 21; Hos. vii. 4—8.) The Hebrews offered unleavened bread, and cakes, and wafers or very thin cakes, made of fine flour, anointed with oil, in the tabernacle. (Ex. xxix. 2, 23; Lev. ii. 4; vii. 12, 13; Num. vi. 15, 19.) Cakes were sometimes offered to "the queen of heaven"—the moon. (Jer. vii. 18; xlv. 19.) Manna is called "bread from heaven." (Ex. xvi. 4.) Christ calls Himself the "Bread of life," as He is the sustainer of life to every believer. (John vi. 48—51.)



Golden Table.

BREAD, SHEW. The "shew-bread," or *bread of presence*, so called because it was continually set before Jehovah, was unleavened bread, offered every Sabbath day on the golden table which stood in the holy place, in twelve "cakes" or loaves of a square or oblong shape, according to the number of the tribes of Israel. Salt and frankincense, and probably wine, were presented at the same time. The old loaves were removed from the table as the new ones were brought on; and could be lawfully eaten by none but the priests, and by them only in the court of the sanctuary; hence it is called "hallowed bread." (1 Sam. xxi. 4—6; Matt. xii. 1—5; Ex. xxv. 30; Lev. xxiv. 5—9.) It also appears, that there was always near the altar a basket full of

unleavened bread, in order to be offered together with the ordinary sacrifice. (Ex. xxix. 32; Num. vi. 15.) The golden table was three feet six inches long, one foot nine inches wide, and two feet seven inches and a half high. It was made of shittim wood, overlaid with pure gold, and had a screen or border of pure gold. It had rings and staves for carrying it, and the dishes, spoons, covers, and bowls were all of gold. (Ex. xxv. 23—30; xxxvii. 10—16; 1 Kings vii. 48; Heb. ix. 2.) The illustration from the Arch of Titus, at Rome, represents the golden table, the silver trumpets, and a bowl or vase, or perhaps the golden censer, as they were paraded in triumph after the overthrow of Jerusalem.

BREASTPLATE. 1. A part of the official dress of the Hebrew high priest. It was a piece of very rich embroidered work, about ten and a half inches

square, and made double, with a front and lining. The front of it was adorned with twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. The two upper corners of the breastplate were fastened to the ephod, from which it was never to be loosed; (Ex. xv. 30;) and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the "memorial," inasmuch as it reminded the priest of his representative character in relation to the twelve tribes; and it was also called the "breastplate of judgment," perhaps, because it had the Divine oracle of Urim and Thummin annexed to it. (Ex. xxviii. 15—30.) 2.—See COATOR MAIL. **BRETHREN.**—See BROTHER.



Captive Brickmakers.

BRICKS. Among the Hebrews bricks were usually clay hardened by the heat of the sun; but if intended for splendid buildings, they were burnt by fire. Brick-kilns, or perhaps brick-works, are mentioned in 2 Sam. xii. 31; Nah. iii. 14; Jer. xliii. 9. Inscribed or painted bricks, or "tiles," are mentioned in Ezek. iv. 9. In Egypt, where the Hebrews were subjected to the drudgery of brick-making, crude sun-dried bricks were in universal use for private and for many public buildings. When made of the Nile mud, or alluvial deposit, they required straw in their composition to prevent their cracking. Sometimes they had the signet of the king, or of some privileged person stamped upon them—a near approach to the art of printing; and those made more than 3,000 years ago, whether with or

without straw, are even now said to be as firm and as fit for use as when first manufactured. Sir G. Wilkinson has observed that "kiln-burnt bricks were not used in ancient Egypt, and when found they are known to be of Roman times. The illustration is a copy, from the work of Rossellini, of the celebrated picture, painted on the sculptured limestone rock, in the tomb of the chief architect Bekahare, at Gournou or Qurna, the necropolis of western Thebes, representing foreign bondsmen—some have thought Hebrews—digging clay with instruments not unlike hand-ploughs, others making the bricks and carrying them, while the task-masters, armed with goads, are superintending their labours. This picture, of the time of Thothmosis III; confirms with literal correctness the inspired narrative in every point. (Ex.

i. 11—14; v. 6—18.) Among the Babylonians, Mr. Layard has remarked, both sun-dried and also kiln-burnt bricks were used. "With the tenacious mud of their alluvial plains, mixed with chopped straw, they made bricks, whilst bitumen and other substances collected from the immediate neighbourhood furnished them with an excellent cement. (Gen. xi. 8.) A knowledge of the art of manufacturing glaze, and of compounding colours, enabled them to cover their bricks with rich enamel, thereby rendering them equally ornamental for the exterior and interior of their edifices." The Babylonian bricks are generally about twelve inches square, by three and a half inches thick, and are usually stamped with the name of Nebuchadnezzar, or Earsaddon; some have rude figures of animals, or a few lines inscribed on them. In the Assyrian ruins, kiln-burnt bricks, like those of Babylon, with cuneiform inscriptions, are very common. They are of various colours, many of them having a series of figures beautifully painted on them. However, the mass of the walls of Nineveh, and other Assyrian cities, was composed of sun-dried bricks, which have been reduced by age into an earthy state, and now form immense mounds of ruins. The more solid materials, such as limestone and slabs of gypsum, and kiln-burnt bricks, were merely employed as accessories.

BRIDE.—See **MARRIAGE.**

BRIDLE.—See **EYE.**

BRIER.—See **THORNS.**

BRIGANDINE.—See **COAT OF MAIL.**

BRIMSTONE. A well known mineral substance which has no metallic basis, highly inflammable, and, when burning, emitting a peculiar suffocating smell. The cities of the plain were destroyed by showers of burning brimstone, thrown up by volcanic action. (Gen. xix. 24, 25; Deut. xxix. 28.) The soil of that region abounded with sulphur and bitumen; and the kindling of such a mass of combustible materials, would cause a conflagration sufficient

not only to destroy the cities, but also to engulf the neighbouring vale of Sodom; the sea rushing in, would unite the vale to the tract of waters. Small lumps of sulphur are still found in many places on the shores of the Dead Sea. The word "brimstone" is often used to denote destruction; (Job xviii. 15; Isa. xxx. 33; xxxiv. 9; Ezek. xxxviii. 22;) and also the punishment of the wicked. (Ps. xi. 6; Rev. xiv. 10; xix. 20; xx. 10; xxi. 8.)

BROIDERED.—See **EMBROIDERY.**

BROOK. A torrent, either as flowing from a perennial spring or fountain, as the Arnon, Kidron, the Jabbok, the Sorek, and the "brook of the willows;" (Isa. xv. 7;) or as formed by rain and snow-water in the mountains, and drying up in summer. (Isa. xv. 7.) Such a torrent is meant in Job vi. 15, "my brethren are treacherous, like the torrent, which deceives the traveller by drying up unexpectedly."—See **RIVER.**

BROTHER. This term is not only used to designate the nearest consanguinity; (Matt. i. 2; Luke iii. 1, 19; vi. 14, 16; Acts i. 13; Jude 1;) but also to denote—1. Near relative, kinsman by blood, cousin. (Gen. xiii. 8; xiv. 16; Matt. xii. 46; xiii. 55; John vii. 8; Acts i. 14; Gal. i. 19.) 2. One born in the same country, descended from the same stock. (Ex. ii. 11; iv. 18; Matt. v. 47; Acts iii. 22; Heb. vii. 5.) 3. One of equal rank and dignity. (Job xxx. 29; Prov. xviii. 19; Matt. xxiii. 8.) 4. Spoken of disciples, followers, etc. (Matt. xxv. 40; Heb. ii. 11, 12.) 5. One of the same faith, a fellow-Christian. (Am. i. 9; Acts ix. 17, 30; xi. 29; 1 Cor. v. 11.) 6. An associate, colleague, in office or dignity, etc. (Ezra iii. 2; 1 Cor. i. 1; 2 Cor. i. 1; ii. 13; Rev. vi. 11; xix. 10; xxii. 9.) 7. One of the same nature, a man. (Matt. v. 22—24; vii. 5; Heb. ii. 17; viii. 11.) 8. By implication, one beloved, as a brother, in a direct address. (Acts ii. 29; vi. 3; ix. 17; 1 Thess. v. 1.)

BROTH. Roasted meat is rarely eaten by the Arabs; the common diet

being boiled meat with the broth or soup, and rice pottage, and pillaw. (Judg. vi. 19, 20.) In Isa. lrv. 4, the Jews are accused of making "broth" of unclean meats forbidden by the law.

BRUISE. In some Oriental nations, bruising, or pounding in a mortar is a punishment still in use. This horrid punishment was not authorised by the laws of Moses, yet it was not unknown in the time of Solomon. (Prov. xxvii. 22.)

BUCKLER.—See **SHIELD**.

BUILD. Besides its proper and literal signification, this word is used with reference to children and a numerous posterity. (Ex. i. 21; 1 Sam. ii. 35; Ruth iv. 11.) The prophet Nathan told David that God would build his house, that is, give him children and successors. (2 Sam. vii. 27.) The church is called "God's building;" and "the master-builder" is properly the architect. (1 Cor. iii. 9—17.)

BUKKI = *wasting*. 1. A prince of the tribe of Dan. (Num. xxxiv. 22.) 2. The son of Abishua in the line of the high priests. (1 Chron. vi. 5, 51.)

BUKKIAH = *wasting from Jehovah*. A son of Heman. (1 Chron. xxv. 4, 13.)

BUL = *rain*. The eighth month of the Hebrew year. It began with the first new moon in November; but if the new moon was somewhat late, it took in part of December. It was called by later Jews, "Marhhesvan." (1 Kings vi. 38.)

BULL. This animal was generally used by the Hebrews in agriculture; and as that people never castrated animals, where "oxen" are said to have been sacrificed, we are to understand bulls. (Lev. xxii. 24.) The following Hebrew words are translated "bull:" 1. *Abbiri* = *strong ones, mighty ones*, used poetically for bullocks, or bulls; strong ones of Bashan. (Ps. xxii. 12; 1. 13; lxxviii. 30; Isa. xxxiv. 7.) 2. *Baqar* = *a beeve, male or female*. (Job i. 14; Ex. xxii. 1.) 3. *Eglah* = *a calf*, in the first year; (Lev. ix. 8; Mic. v. 6;) a bullock, steer, heifer. (Hos. x. 11; Isa. vii. 21; Judg. xiv. 18; Jer. xxxi. 18; xlvi. 34.) 4.

Par = *a bull, a bullock, a steer*. (Ex. xxix. 1; Judg. vi. 25.) 5. *Shor* = *an ox, bullock*. (Hos. xii. 11; Ex. xxii. 1.) 6. *Tor* = *an ox or bullock*. (Ezra vi. 9, 17; vii. 17; Dan. iv. 25, 32, 33; v. 21.) 7. *Teo*, a species of *gazelle*. (Deut. xiv. 5; Isa. li. 20.) Bulls, in the rich pastures of Bashan, being well fed, were strong and ferocious; hence they are chosen as symbols of powerful, cruel, and oppressive enemies. (Ps. xxii. 12.)

BULRUSH. The marsh plant, called in Hebrew *gome*, from its porous nature as absorbing moisture,—hence also its Greek and Latin name, *biblos* and *biblus*, is not a "rush," but a plant of the tribe of *sedges*—the *Cyperus papyrus*, the papyrus plant of Egypt. It grew principally in marshy places, or in the stagnant pools remaining after the inundation of the Nile, and its culture was a source of riches for the inhabitants. It is chiefly found on the upper Nile; and in the Anapus in Sicily, and in a small stream one two miles north of Jaffa. Some other species of the numerous family of *Cyperus* may also have been used for boats, skiffs, and for cordage, roof-shingles, clothes, mattresses, shoes, baskets, and canvass. (Ex. ii. 3; Isa. xviii. 2; xxxv. 7; Job viii. 11; Pliny H. N. vi. 16; xiii. 11; xxi. 26.)—See **FLAG**.

BUNAH = *discretion*. A descendant of Hezron. (1 Chron. ii. 25.)

BUNNI = *built, or intelligent*. A Levite. (Neh. ix. 4; x. 15; xi. 15.)

BURDEN. The Hebrew word *massa*, rendered "burden" frequently occurs in the prophetic writings, and properly signifies an *oracle* from God. It was sometimes understood in the sense of a denunciation of evil; (Isa. xiii. 1; Nah. i. 1;) yet it did not exclusively imply a grievous and heavy burden, but a message, whether its import were joyous or afflictive. (Zech. ix. 1; xii. 1; Mal. i. 1.)

BURIAL. Among the Hebrews, as soon as the last breath had fled, the nearest relation, or the dearest friend, gave the lifeless body the parting kiss. (Gen. l. 1.) After closing the eyes, and

binding up the face, (Gen. xli. 4,) the company rent their clothes, which was the highest expression of grief in the primitive ages. (Gen. xxxvii. 34, 35; (Judg. xi. 35; Deut. xiv. 1, 2; 2 Sam. i. 11, 12; iii. 35.) The corpse was then washed with water, and except when buried immediately, was laid out in an upper room, or chamber. This ablution, which was always esteemed an act of great charity and devotion, was performed by women. (2 Kings iv. 21; Acts ix. 37.) They then wrapped the body round with many folds of linen, rendered fragrant by a large quantity of costly spices and aromatic drugs, and bound the head with a napkin. (John xi. 44; xix. 40; xx. 7.) Sometimes large quantities of aromatic substances were burned at the funeral. (2 Chron. xvi. 14; xxi. 19; Jer. xxxiv. 5.) The corpse was then placed on an open couch or bier, in readiness to be borne to the grave. Coffins were not used, except occasionally among the Egyptians, Babylonians, and Assyrians, by whom they were sometimes made of wood, earthenware, *terra cotta*, and even of glass. They are not used even now in the East, except when a body is to be conveyed to a distant place. The patriarchs buried their dead a few days after death; their posterity in Egypt appear to have deferred burial. (Gen. xxiii. 2—4; xxv. 9; xxxv. 29.) It is probable, that Moses in reference to this practice, extended the uncleanness, contracted by means of a corpse, to seven days, in order to make the people hasten the ceremony of interment. In a subsequent age, the Jews imitated the example of the Persians, and buried the body very soon after death. (Acts. v. 6; ix. 37.) The mourners, who followed the bier, poured forth loud lamentations; while eulogists and musicians increased the sympathetic feelings, by a rehearsal of the virtues of the departed, and by the accompaniment of melancholy sounds. (Gen. l. 7—11; 2 Sam. iii. 31, 32; Am. v. 16; Matt. ix. 23; xi. 17.) Distinguished men were honoured by

the attendance of multitudes at their interment. (Gen. l. 7—14; 1 Sam. xxv. 1; 1 Kings xiv. 13; 2 Chron. xxxii. 38; Acts viii. 2.) The ancient Egyptians embalmed the body. (Gen. l. 2, 3, 26.) The bodies of those who had died of the plague were probably burned, as a sanitary measure. (Am. vi. 10.) The bodies of Saul and his sons were burnt, to preserve them from further disgrace; their ashes were afterwards buried. (1 Sam. xxxi. 11—18.)—See SEPULCHRE.

BURNING. Burning alive is a punishment of ancient date, which was not originated, though retained by Moses. (Gen. xxxviii. 24; Lev. xx. 14; xxi. 9.) It was used by the Babylonians or Chaldeans. (Jer. xxix. 22; Dan. iii. 6.)

BURNT-OFFERINGS.—See OFFERINGS.

BUSH. What particular plant or bush the burning bush was, in which Jehovah manifested Himself to Moses, it is difficult to say. (Ex. iii. 2, 8, 4; Deut. xxxiii. 16.) The Septuagint has a *thorn-bush*. (Matt. xii. 26; Acts vii. 30.) Hawthorns and other shrubs, with great quantities of hyssop and thyme, are common on the mountains of Horeb. Gesenius observes, that the Syriac and Arabic word *seneh*, which is the same as the Hebrew, denotes the *senna plant*, *folia sennæ*. And we know that this plant is an indigene of Arabia. Stanley thinks it was the *mimosa* or the *acacia*. The Hebrew word rendered "bushes" margin, "commendable trees," signifies "pastures." (Isa. vii. 19.)

BUSHEL. The Greek *modios*, rendered "bushel," was a measure for dry articles, containing nearly a pint less than a *peck* English measure. (Matt. v. 15; Mark iv. 21; Luke xi. 38.)

BUTLER.—See CUP-BEARER.

BUTTER. The Hebrew word *hemah*, rendered "butter," denotes the liquid butter still common in the East. (Deut. xxxii. 14; Prov. xxx. 33.) The milk is warmed on the fire, with a little *leben* or sour milk in it. It is then put into a churn, which consists of a common water skin bottle.

990—720. Others, however, identify the ancient ruins of Kalah Sherghat, on the right bank of the Tigris, about forty miles to the southward of Nimrud, with Calah. The principle mound of Kalah Sherghat, is one of the largest in Assyria, measuring in circumference 4685 yards, and in some places, rising more than 60 feet above the plain.—See NINEVEH.

CALAMUS. The Hebrew words *kenesh* = reed, rendered "calamus," (Sol. Song iv. 14; Ezek. xxvii. 19,) "sweet cane;" (Isa. xliii. 24;) and *kenesh bosem* = fragrant reed, rendered "sweet calamus;" (Ex. xxx. 23;) also *kenesh hattob* = good reed, rendered "sweet cane;" (Jer. vi. 20,) designate an aromatic reed or grass, probably the *Andropogon calamus aromaticus*, growing in Central India. The stems are remarkable for their agreeable odour; so are the leaves when bruised, also the fragrant oil distilled from them. This fragrant grass-oil was imported by way of Arabia to Egypt and Tyre. (Ezek. xxvii. 19.) It was one of the ingredients in the holy oil of ointment; (Ex. xxx. 23;) but it is not mentioned in the perfume for the tabernacle. (Ex. xxx. 34.) Ancient writers mention a sweet scented grass, or reed-like plant, which grew in the flat country between Lebanon and Anti-Lebanon, probably the *Acorus calamus*, which may have been occasionally used instead of the Indian calamus.

CALCOL = *sustenance*. A son of Zerah, noted for his wisdom. (1 Chron. ii. 6.) In 1 Kings iv. 31, he seems to be called "Chalcol."

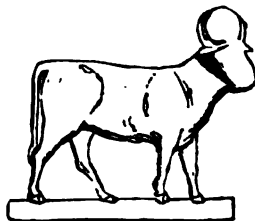
CALDRON. See PAN.

CALEB = *rabid*, or *valiant*. 1. A celebrated Hebrew warrior, frequently called "Caleb, the son of Jephunneh," "the son of Kenez," or "the Kenazite," of the tribe of Judah, in the time of the Exodus; (Num. xiii. 6; xxxii. 12; Josh. xiv. 6, 14;) who, when sent together with Joshua and others to explore the land of Canaan, gave a faithful report of the goodness of the land. In reward for this, he was with Joshua, exempted from the curse

denounced upon the existing generation, was permitted to enter the land, and had Hebron given to him for an inheritance. (Josh. xvi. 6—13.) Caleb is thought to have survived Joshua. Caleb's possessions were called by his name. (Num. xiii. and xiv.; Josh. xiv. and xv.; 1 Sam. xxx. 14.) 2. A son of Hezron. (1 Chron. ii. 18; xix. 42.) In 1 Chron. ii. 9, he is called "Chelubia." 3. A son of Hur. (1 Chron. ii. 50.)

CALEB EPHRATAH = *land or region of Caleb*. A place in Judah; (1 Chron. ii. 54;) unless we read the passage with the Septuagint,—“After that Esrom (Hezron) was dead, Caleb went to Ephratah.”—See BETHLEHEM.

CALEB, SOUTH. The Hebrew *Negeb Caleb*, rendered "south of Caleb," is the name of the district in the south of Judah, which Caleb gave as dowry with Achsah to Othniel. (1 Sam. xxx. 14; Judg. 1, 11, 12, 15.)



The Calf Idol.

CALF. The "fatted calf" was regarded by the Hebrews as the choicest animal food. It was stall-fed, frequently with special reference to a particular festival or extraordinary sacrifice. (1 Sam. xxviii. 24; Am. iv. 4; Luke xv. 23.) The allusion in Jer. xxxiv. 18, 19, is to an ancient custom of ratifying a covenant, in the observance of which an animal was slain and divided, and the parties passed between the parts, signifying their willingness to be so divided themselves, if they failed to perform their covenant. (Gen. xv. 9, 10, 17, 18.) The expression "calves of our lips," in Hos. xiv. 2, signifies

the fruits of our lips, i.e., the sacrifice of prayer and praise to God as the offering of our lips, instead of the animal sacrifice. (Heb. xiii. 15.)

The "molten calf" was an idol set up and worshipped by the Hebrews at the foot of Mount Sinai, in their passage through the wilderness to Canaan. It was prepared by Aaron, at the request of the people, who had become impatient of the absence of Moses, and desired some symbolic image or representation of Jehovah. It was probably made of wood, fashioned with a graving tool, and thickly overlaid with molten gold. The image thus formed was undoubtedly derived from the Egyptian sacred calf or bull Mnevis, nourished and worshipped at Heliopolis, as that named Apis was worshipped at Memphis. As the bull-god Mnevis was kept at Heliopolis he was probably sacred to the sun, and of a bright colour, hence the original type of the "molten calf" made by the Hebrews. In the same way Apis was probably sacred to the moon, and principally of a dark color. The calf-idol, with the disk of the sun between his horns, is frequently found on the ancient Egyptian monuments. (Ex. xxxii. 1—24; Deut. ix. 16—21; Ps. cvi. 19—24; Acts vii. 40, 41; 1 Cor. x. 7—9.) A strong evidence of the skill the Hebrews had acquired in Egypt is derived from the erection of the molten calf, and still more from the manner of its destruction. "Moses took the calf of wood and of gold which they had made and burned it in the fire, and beat it until it was fine as powder, and strewed it upon the water, and made the children of Israel drink of it." An able French chemist supposed, that instead of tartaric acid, which is now used in this difficult process, Moses used *natron*, which is very common in the East, and particularly near the Nile. What follows respecting Moses making the Hebrews drink this powder, proves that he knew perfectly well the whole force of its operation. He would aggravate the punishment of their disobedience, and

one could scarcely invent a way which would render them more sensible of it; for gold made potable by such a process, is said to be of a detestable taste.—See NITRE.

The "golden calves" of Jeroboam were objects of worship set up by that king in the land of Israel, to prevent the ten tribes from resorting to Jerusalem to worship, and so more effectually to separate them from the house of David. The golden or gilded calves are supposed to have been designed as visible emblems of Jehovah. One of them was undoubtedly like the Mnevis, sacred to sun; and the other like the Apis, sacred to the moon, worshipped by the Egyptians, among whom Jeroboam had long dwelt in exile. One of the idols was in Dan and the other in Bethel, the two extremes of his kingdom. Temples were built, and altars erected for these images; priests were appointed from all the tribes without distinction, and the priestly functions performed even by the monarch himself. The calves continued to be a snare to the people of Israel until the captivity. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by Shalmaneser. (1 Kings xi. 40; xii. 26—33; 2 Chron. xi. 15; Hos. viii. 5, 6; x. 5; xiii. 2.)

CALLING. This word represents the gracious invitation of God to the benefits of the great salvation through Christ, either by the gospel, or by the operations of the Holy Spirit. The usage of the term in the Epistles, seems to have been derived from the royal marriage feast, (Matt. xxii. 1—14,) in which "we have," as Watson has well observed "three descriptions of 'called' or invited persons:—First, the disobedient, who would not come in at the call, but made light of it. Second, the class of persons represented by the man who, when the king came in to see his guests, had not on the wedding garment; and with respect to whom our Lord makes the general remark, 'For many are called, but few are chosen;' so that the persons thus repre-

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xii. 16; xxx. 43; xxxvii. 25; Judg. vi. 5; vii. 12; 1 Sam. xxx. 17; 1 Kings, x. 2; 1 Chron. v. 21; 2 Chron. xiv. 15; Job i. 3; xlii. 12; Isa. xxi. 7; xxx. 6; lx. 6.)

The proverbial expression in Matt. xix. 24, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," was used to denote a thing very unusual or impossible. Our Lord employed it, to show how extremely difficult it is for a rich man to forsake all, for His cause, and obtain the blessings of salvation. (Mark x. 24, 25.) Some would read, instead of *kamelon* = camel, *kamilon* = a cable, rope, or take *kamelon* in that sense. (Luke xviii. 25; Prov. xi. 28; 1 Cor. i. 26; 1 Tim. vi. 9, 10.) Another proverbial expression occurs in Matt. xxiii. 24: "Ye blind guides, which strain at a gnat, and swallow a camel." The Greek word *diulizontes*, translated "strain at," properly means "strain out," and so it is rendered in the early English versions. The word "at" was substituted for "out," probably by a typographical error in the authorised version of 1611, and has been regularly continued since. The allusion is to the custom of filtering wines by passing them through a strainer; hence, to make the antithesis as strong as possible, two things are selected, a small insect and a large animal. The expression is applied to those, who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones.

CAMEL'S HAIR.—The finest and softest part of the hair of the camel is sometimes wrought into a beautiful fabric, and forms a rich article of dress. The coarser kind was used for the covering of tents, and for the upper garments of shepherds and camel drivers. John the Baptist, and the Hebrew prophets, appear to have worn garments of this material: hence, instead of "hairy man," it should be "a man dressed in hair." The ancient "sack-cloth" seems to have been the same material. (2 Kings i. 8; Matt. iii. 4;

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xi. 8; Mark i. 6; Luke vii. 25; Zech. xiii. 4; Isa. i. 3; Rev. vi. 12; xi. 3.)

CAMON = full of stalks. A place in Gilead, where Jair was buried. (Judg. x. 15.)

CAMP, or ENCAMPMENT. These terms are frequently used in reference to the movements of the Hebrews in their journey from Egypt to Canaan; and many passages of the Levitical law relate to things that are to be done within or without the camp. (Num. v. 1—4; Deut. xxiii. 10—14; Heb. xiii. 11—13.) In Egypt, Moses became acquainted with that mode of encamping which Jehovah prescribed to the Hebrews in Num. ii. 1—34. The tabernacle, which was the tent or palace of Jehovah, occupied the centre of the camp. The tents nearest to the tabernacle, were those of the Levites, who were the palace guards. The family of Gershon pitched to the west, that of Kohath to the south, that of Merari to the north. The priests, who were the state officers occupied a position to the east, opposite to the entrance of the tabernacle. (Num. i. 53; iii. 21—38.) At some distance to the east, were the tribes of Judah, Issachar, and Zebulun; on the south were those of Reuben, Simeon, and Gad; to the west were Ephraim, Manasseh, and Benjamin; to the north, Dan, Asher, and Naphtali. The people were thus divided into four divisions, three tribes to each; every division having its separate standard. Each of the large family associations likewise, of which the different tribes were composed, had a separate standard, distinct from the other; and every Hebrew was obliged to number himself with his particular division, and follow his appropriate standard. There were six hundred thousand men of the Hebrews above twenty years of age, who left Egypt on foot. (Ex. xii. 37, 38.) A year later the number is given at six hundred and three thousand, five hundred and fifty. (Num. i. 2, 3, 45, 46.) There must of course have been as many women above twenty years old; and at least

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an equal number both of males and females under the same age; beside "the mixed multitude," and very much cattle. The whole number probably amounted to two and a half millions. There appears to have been, according to Dr. Robinson's arrangement of the several lists of stations, as enumerated in the Books of Exodus, Numbers, and Deuteronomy, fifty four encampments of the Hebrews, from their departure out of Egypt until their arrival over against Jericho. The Hebrews broke up from their rendezvous at Rameses "on the fifteenth day of the first month, on the morrow after the Passover."

1. From Egypt to Sinai.

From Rameses to 1, Succoth; 2, Etham; 3, Pihahiroth; 4, Passage through the Red Sea; and three days march into the desert of Shur, or Etham; 5, Marah; 6, Elim; 7, Encampment by the Red Sea; 8, Desert of Sin; 9, Dophkah; 10, Alush; 11, Rephidim; 12, Desert of Sinai. (Ex. xii 37; xiii. 20; xiv. 2, 22; xv. 22, 23, 27; xvi. 1; xvii. 1; xix. 1, 2; Num. xxxiii. 3—15.) The Hebrews broke up from Sinai on the twentieth day of the second month, corresponding to our May, in the second year of their departure out of Egypt; they came unto the desert of Paran, whence spies were sent up the mountains into Palestine.

II. From Sinai to Kadesh.

From the Desert of Sinai to 13, Taberah; 14, Kibroth-hattaavah; 15, Hazeroth; 16, Kadesh in the desert of Paran. (Num. x. 12; xi. 8, 34, 35; xii. 16; xiii. 26; xxxiii. 16, 17; Deut. ix. 22.) The spies returned in August, after forty days, to the camp at Kadesh; (Num. xiii. 28—26;) and the people murmuring at their report received the sentence from Jehovah, that their carcases should fall in the wilderness, and their children wander in the desert forty years. They were ordered to turn back into the desert "by the way of the Red Sea;" where they wandered thirty-eight years, and then returned

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to Kadesh. (Num. xiv. 45; Deut. i 40, 46.)

III. From Kadesh to Kadesh the second time.

From Kadesh to 17, Rithmah; 18, Rimmon-parez; 19, Libnah; 20, Risah; 21, Kehelatah; 22, Mount Shapher; 23, Haradah; 24, Makheloth; 25, Tahath; 26, Tarah; 27, Mithcah; 28, Hashmonah; 29, Moseroth; 30, Bene-jaakan; 31, Hor-hagidgad; 32, Jotbathah; 33, Ebronah; 34, Ezion-gaber; 35, Return to Kadesh. (Num. xx. 1; xxxiii. 18, 36.) The eighteen stations here mentioned as preceding the arrival at Kadesh the second time are apparently to be referred to the thirty eight years of wandering over the western desert. (Num. xxi. 4—29; xxxiii. 37, 38; Deut. ii. 8; xiii. 14.)

IV. From Kadesh to the Jordan.

From Kadesh to 36, Beeroth Bene-jaakan; 37, Mount Hor, or Mosera, where Aaron died; 38, Gudgodah; 39, Jotbath; 40, Way of the Red Sea, by Elath and Ezion-gaber; 41, Zalmonah; 42, Punon; 43, Obobth; 44, Ijeabarim, or Iim; 45, The brook Zared; 46, The brook Arnon; 47, Dibongad; 48, Almon-diblathaim; 49, Beer (well) in the desert; 50, Mattanah; 51, Nahaliel; 52, Bamoth; 53, Pisgah, put for the range of Abarim, of which Pisgah was part; 54, By the way of Bashan to the plains of Moab by the Jordan, near Jericho. (Num. xx. 22; xxi. 4—38; xxii. 1; xxxiii. 37—48; Deut. ii. 8, 13, 14, 24; x. 6, 7.)

The stations enumerated were probably the head quarters where the tabernacle was pitched, and where Moses and the elders and priests encamped; while the main body of the people was scattered over the desert in various directions. "How in these wide deserts," says Dr. Robinson, a traveller who himself paid particular attention to the route of the Hebrews, "this host of more than two millions of souls, having no traffic nor intercourse with the surrounding hordes, could find supplies of food and water sufficient for their support, without a constant miracle, I for

one am unable to divine. Yet among them we read only of occasional longings and complaints, while the tribes that now roam over the same regions, although numbering scarcely as many thousands, are exposed to famine and privation of every kind; and at the best obtain only a meagre and precarious subsistence."—See *Exodus*, and *Red Sea*.

CAMPHIRE. This beautiful plant, so much esteemed in the East for the delightful fragrance of its flowers, is called in Hebrew *copher*, rendered in the margin of our version, "*cypress*." (*Sol. Song*, i. 14; iv. 13.) It is the *Lawsonia inermis*, and is called *al-henna* by the Arabs. It grows in many places both in Palestine and in Egypt, and is sometimes six feet in height. Sonnini says, "the somewhat dark colour of its bark, the light-green hue of its leaves, the soft mingling of white and yellow with which the flowers, hanging together in long clusters, are coloured, the red dye of the branches which bear them—make a whole of which the effect is very pleasing." The leaves, when pulverized, make a beautiful orange dye, with which the females of the East dye the palms of their hands, and their finger nails, and occasionally their lips. The original expression rendered, "pare her nails," (*Dent. xxi. 12*.) may rather mean, "*adorn her nails*." The ancient Egyptians seem to have been in the habit of dyeing their nails, as the nails of the mummies are most commonly of a reddish or orange hue.

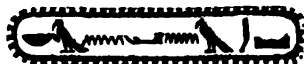
CANA=*place of reeds*. A city in Galilee, in which our Lord performed his first miracle. It is now called *Kefr-Kenna*, where are traces of ruins of considerable extent. The present village is situated on a hill, bordered towards the west and north by the plain el-Battauf, and lies about five miles north-east of Nazareth. Dr. Robinson identified the *Kharbet Kana*, nine miles from Nazareth, with Cana of Galilee. (*John ii. 1, 11; iv. 46; xxi. 2*.)

CANAAN=*low, depressed, or merchant*. The son of Ham, and grandson of Noah. The eleven sons of Ca-

naan were the fathers of several tribes dwelling in Palestine and Syria. (*Gen. x. 15—19*.) Hence the descendants of Canaan are represented, even on the cuneiform inscriptions, as a kindred people with the Egyptians and the Ethiopians. Ham having been guilty of criminal conduct towards his father, in which Canaan was probably a party, a prophetic curse was pronounced by the patriarch on so much of Ham's posterity as should descend from Canaan. (*Gen. ix. 22—27*.) This prediction was fulfilled, when, on account of the degeneracy of the Canaanitish nations, they were subjugated by the Hebrews, who were the descendants of Shem. Part of the seven nations of the Canaanites were subjected by the Hebrews, when they took possession of their land; and the remainder by David and Solomon. (*2 Sam. viii. 11, 12; 2 Chron. viii. 7, 8*.)

—See **CANAANITES**.

CANAAN, LAND OF. The region peopled by Canaan and his posterity, and afterwards given to the Hebrews, has, at different periods, been called by different names.—1. "Canaan," supposed to signify the *low region*, in distinction from the *high region*,—Aram or Syria, or from the mountains and plateau of Gilead. Others think that it was so called from Canaan, the son of Ham, without any regard to the physical geography of the region. (*Gen. x. 19; xii. 5; Num. xxxiii. 5*.) The Phenicians, dwelling at the foot of Lebanon, called themselves *Canaan* on coins; and the Carthaginians, a colony of the Phenicians, called themselves *Chanani*=Canaanites. This name also occurs in hieroglyphics on the ancient Egyptian monuments:



K a n a n a
that is *Canaan*: the two last signs signify *barbarian country*. 2. "The Land of Promise," from the promise given to Abraham, that his posterity should possess it. (*Gen. xii. 7; xiii. 15; Heb. xi. 9*) 3. "The Land of the Hebrews,"

from the Hebrews, the descendants of Abraham. (Gen. xl. 15.) 4. "The Land of Israel," from the Israelites, or the posterity of Jacob. (1 Sam. xiii. 19.) 5. "The Land of Judah," specially for the kingdom of Judah, after the separation of the ten tribes and the foundation of the kingdom of Israel. Hence, after the exile the whole country was called "Judæa." (Jer. xxxix. 10; Matt. ii. 1.) 6. "The Holy Land." (Zech. ii. 12.) 7. "The Lord's Land," or the "Land of Jehovah;" (Hos. ix. 8;) and Immanuel's Land." (Isa. viii. 8.) 8. "The Good Land." (Deut. iii. 25; vi. 18.) 9. "The Land." (Ruth i. 1; Jer. xii. 11; Luke v. 25; Matt. xxvii. 45.) 10. "Palestina" or Palestine, from the the Philistines. (Ex. xv. 14.) By other writers, the Holy Land has been variously termed, "Syrian-Palestine," "Syria," and "Phœnicia."

The isolated situation of this comparatively small region, so famous in the history of the world, was wonderfully adapted for the purposes for which the Most High had chosen it. This region, though connected with the Asiatic continent, stood midway between the several ancient nations; and yet was separated from them by natural barriers. It was hemmed in by the Mediterranean Sea on the west, and the great Syrian desert on the east: by the high ranges of Lebanon on the north, and the arid deserts of the peninsula of Sinai on the south. There was only one road by which it could reach and be reached between the Euphrates and the Nile. Troops coming from Assyria crossed the Euphrates and came to Damascus, thence by the Plain of Lebanon and across the Jordan, they passed along the broad flat strip of the Mediterranean coast southward into Egypt. Thus were the peculiar people "fenced" in from the example and the evil influences of the heathen nations. (Num. xxiii. 9; Isa. v. 2.) Moreover, this region, by its position on the shore of the Mediterranean—on the extreme western edge of the East, was wonderfully adapted for

being the grand centre of that religious light which should radiate to all the ends of the earth. (Isa. ii. 3, 4.) And, when the time had arrived, the wide waters of the "Great Sea" should be no longer a barrier, but the readiest medium of communication to "that Land" of all the progressive influences of the mighty nations of the West.

The boundaries of the Land of Promise were defined by Moses, with great precision, when he appointed a Board of Commissioners to divide it—when conquered from the numerous petty kings—for allotment to the Hebrew tribes. It was bounded on the south by Kadesh-barnea, on the confines of Edom, the wilderness of Zin, and the "river" or the "border" of Egypt, which terminates at the Mediterranean. (Num. xxiv. 1—5; Josh. xv. 1—4; Ezek. xlvii. 19.) The western boundary was the Great Sea—the Mediterranean, from the border of Egypt to the point opposite Mount Hor. (Num. xxxiv. 6; Josh. xv. 12; Ezek. xlvii. 20.) The northern boundary extended eastward, from the Mediterranean unto Mount Hor, properly the Great Mountain—the northern and culminating peak of the Lebanon range. It then swept round through the pass, between the Lebanon and the Bargylus range of mountains, called "the entrance of Hamath," also "the way of Hethlon," and extended north-east into the territory of Hamath; it then turned south-east by Zedad and Zipרון, to Hazarenan. (Num. xxxiv. 7—9; Ezek. xlvii. 15—17; xlviii. 1.) The eastern boundary, which was only the limit of the western tribes, extended from Hazarenan to Riblah, down the valley of Coele Syria, the Sea of Chinnereth, and the Jordan to the Dead Sea. (Num. xxxiv. 10—12.) But the extended eastern boundary, which included the districts of Argob, Bashan, and Gilead, which Moses had already apportioned to the tribes of Reuben, Gad, and Manasseh, extended to the northern end of the mountains of Bashan, and thence to Salcah. From the eastern point at Salcah the boundary extended south-

westward, along the border of the desert, to the river Arnon, then turning westward, it followed the course of the river to the Dead Sea. This boundary excluded Edom and Moab—excepting a small section, also the kingdom of Damascus. The prophet Ezekiel seems to include Damascus in the region east of the Jordan, yet his boundaries are probably identical with those of Moses in every point. (Num. xxxii. 1—42; xxxiv. 14, 15; Deut. iii. 1—17; Josh. xii. 4—6; Ezek. xlvii. 18.)

It will thus be seen that the popular expression "from Dan even to Beersheba," does not denote the exact limits of the Land of Promise; but only two well-known points on the northern and southern limits of the Land, allotted to the Hebrew tribes by Joshua. (Judg. xx. 1; 2 Sam. iii. 10; xxiv. 2.) The same limits are defined by two other land-marks. So "Joshua took all that land. . . from mount Halak that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon." (Josh. xi. 17; xii. 7.) Mount Halak was in the parallel of Beersheba, and Baal-gad is near to Dan. Hence, "from Dan even unto Beersheba," or "from Baal-gad even to mount Halak," merely defined the region actually acquired by the Hebrews, and which might be called "the Land of Possession."

The Land of Possession was considerably less in extent than the Land originally promised to the Hebrews on the condition of their faithfulness to the Theocracy. Even when Joshua died, "there remained very much Land to be possessed;" but as the people "transgressed the covenant," and did not fulfil the conditions, the Lord did not "drive out from before them of the nations which Joshua left when he died." (Ex. xxiii. 22—31; Judg. ii. 20—23; Josh. xiii. 1—6; xxiii. 13—16.)

But the assurance had been frequently given that the Land of Promise should extend to the limits originally promised to Abraham. (Gen. xv. 18—21.) And in the time of David, the

empire of the Hebrews was extended by conquest in every direction. The kingdom subject to his sceptre extended as far as the Euphrates on the east, and the Mediterranean on the west. On the north it extended to the Orontes, and included the fortresses of Damascus, outlying which were the friendly states of Hamath and Tyre. And on the south it reached from the border of Egypt to the gulf of Elath on the Red Sea, and the remotest confines of Edom and Moab. Thus for the first time in the history of the Hebrews were the limits of their possessions coincident with those of the inheritance promised to Abraham and to Moses. (Ex. xxiii. 31; 2 Sam. viii. 1—15; 1 Chron. xviii. 1—14; 2 Chron. viii. 2—8; 1 Kings iv. 21; 2 Chron. ix. 26.) The probability is, that David and Solomon did not rule over so considerable an empire in the sense in which they may be said to have ruled over Israel; but rather that they were satisfied with an acknowledgment of their sovereignty by the nations, and the payment of tribute.

The vast resources of the Land of Canaan, and the power of its kings, may be estimated in some measure, not only from the consideration with which it was regarded by Egypt and Tyre, but by the strength and population of the kingdoms into which the country, as it was under David, was subsequently divided. In the reign of Solomon, the land was distributed into twelve provinces; (1 Kings iv. 7—19;) and upon the accession of Rehoboam to the throne, it was divided into the two kingdoms of Israel and Judah. After this period, it fell into hands of the Chaldeans, the Assyrians, the Greeks, and the Syrians. During the time of our Saviour it was under the Romans, and was divided into five provinces—Galilee, Samaria, Judæa, Perma, and Idumæa. Perma, was again divided into seven cantons—Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, Perma, and Decapolis.

The surface of the land of Canaan

is beautifully diversified with mountains and plains, rivers and valleys. The mountains chiefly consist of a kind of chalk, considerably indurated, and approaching to whitish compact limestone. Besides this indurated chalk, in which layers and masses of flint occur, there are in the different parts of the land, rocks having a basaltic appearance. Like all calcareous districts, there are in the rocks numerous caverns. As to the fertility of the country it was indeed "a land flowing with milk and honey." Not only were the valleys and plains exceedingly fertile, and in the season of vegetation overspread with the richest verdure, but the hills, from their bases to their utmost summits, were terraced and covered with soil, and overspread with plantations of figs, vines, olive trees, and gardens, everywhere ministering to the sustenance of human life, and capable of sustaining a large population. But at the present day this beautiful country lies almost desolate; the miserable condition of the inhabitants, and the wretched government under which they exist, have prevented any proper cultivation of the soil; so that large tracts, which require only tillage to become exceedingly fertile, now exhibit only the appearance of sterility. All recent travellers agree, that the soil of this region, even now, after the waste and exhaustion of 4000 years is of surprising fertility, and only waits, with the life pent up in its bosom, till cultivation shall wake it into the luxuriance of old. Dr. Robinson found the hill country of Galilee yielding crops which indicated a productiveness equal to all that Josephus had said of it. Van de Velde was struck by the evident tokens of long-restrained and dormant fertility everywhere, the same teeming fruitfulness peers through the uncultivated waste. Indeed, it would seem that any practical attempt to restore this "pleasant Land" to its former prosperity must be based on agriculture. Dr. Olin, after careful enquiry and examination, observes, "There is now really no basis

for any extension of commerce, and a colony of tradesmen, such, for instance, as the return of the Jews would give the country, would only increase its poverty and wretchedness. The Duke of Ragusa advised Muhammed Aly to make Palestine and Syria an immense sheep-walk; and this should probably be the first object of a colony here. Every part of the country is adapted to this business, and wool to a vast amount might be raised for exportation, with little expense beyond that of multiplying the race of sheep, and shearing their fleeces. They live well throughout the year upon the natural pastures. Large additional tracts might also be tilled in wheat, with no greater labour of preparation and improvement than that of turning up the soil with the plough. The product of cotton and tobacco, which are already articles of export, might be doubled or trebled at once. Plantations of vines, olive, and fig, and other fruitbearing trees would require more time and return slower profits; but they would be indispensable to the complete renovation of the country, and the full development of its resources." That cultivation would cause this "goodly Land" to spread forth its riches, is evident, from the industrial settlement of Germans which was established south of Bethlehem. They reported that they had raised two crops in a year. Their grapes almost rivalled the clusters of Eshcol, a single vine having 100 bunches of grapes, each three feet long, and each grape three and a half inches in circumference. They had Indian corn eleven feet high, water-melons of twenty, thirty, forty pounds weight, and bean-pods thirteen inches long, and six on each stem. So also at the Model Farm, established in the neighbourhood of Joppa, as a refuge for Jews under Christian influence, the productiveness of the soil, and the abundance of the different kinds of fruit from the fine fruit plantation, show what may be accomplished under careful cultivation. Such a country as this, which had the harvests of

temperate regions, and the rivers and shores of southern latitudes, thus uniting the phenomena of summer and winter; and lying at the point of connection between the eastern and western world, was also fitted to be a centre of moral influence, radiating the light of Divine revelation on every side, in a literature equally adapted to every people and climate. But the grand distinction of Canaan is, that it was the only part of the earth made, by divine institution, a type of heaven. (Gen. xxiii. 4; Heb. iv. 8—11; xi. 8—16.) Information on the various subjects of the names, divisions, minerology, mountains, plains and valleys, rivers, lakes, climate and seasons, will be found under their several names.

CANAANITE.—See ZELOTES.



Ancient Canaanites

CANAANITES = *low-landers*, or *merchants*. The descendants of Canaan the son of Ham. (Gen. x. 15-19.) This name was specially applied to the inhabitants between the Jordan and the Sea; and generally to the inhabitants of the entire territory. (Num. xiii. 29; Josh. xi. 3; Ex. iii. 8, 17; xxxiii. 2; xxxiv. 11.) The cuneiform inscriptions represent them as a Hamite people, of the same blood as the Egyptians and the Ethiopians; the Khatta or Hittites being their chief tribe. Some of the descendants of Canaan had settled in this region before the time of Abraham, but the most of them were, at that time, wandering nomads.

Even Jacob, 300 years later, ranged with his flocks at large over the land. (Gen. xii. 6; xiii. 7; xxxvii. 14.) Subsequently the Canaanites multiplied extremely, probably by the accession of Shemitic Aramæan or Syrian emigrants, who gradually mixed with the several tribes, and were, distinguished in trade and war. They were, as appears from the ancient monuments, occasionally engaged in war with the Egyptians, and even with the Assyrians. The illustration represents an armed Zidonian and a Zuzim, from the monuments of Egypt. The principal tribes which constituted the seven nations of Canaan, were the Hittites, the Hivites, the Canaanites, the Girgashites, the Jebusites, the Amorites, and the Perizzites. (Gen. x. 15—19; Acts. xiii. 19.) Other Canaanitish tribes, as the Arkites, Arvadites, and Hamathites, dwelt in the northern part of the country. During the sojourn of the Hebrews in Egypt several of the Canaanitish tribes had taken possession of the whole of the country destined for the Hebrews, and established several small kingdoms. They had appropriated to their own use the pasture grounds occupied by Abraham, Isaac, and Jacob; and expelled from their possessions those Hebrews who had occasionally visited Canaan during their residence in Egypt. (1 Chron. vii. 20—29.) These usurpers of the Hebrew lands, wells, and cisterns, were a perfidious race, their morals were corrupt in the extreme, and their shocking idolatry, which was high treason in the Land of Jehovah, had taken such deep root that it could not be eradicated. Hence the expulsion of the Canaanites from the Land of Promise was an act perfectly defensible, and consistent with the strictest principles of justice. They had been long spared, and repeatedly warned by partial judgments, and reproved by the faithful. (Lev. xviii. 24—30.) And lest those nations should corrupt the Hebrews, it was enacted by Jehovah, that they should not in any way be tolerated,

but cut off unsparingly, as a warning to others to flee from the Land where Jehovah was king. (Ex. xxiii. 32, 33; xxxiv. 12—16; Deut. vii. 1—11; xx. 16—18.) The decree of extermination must be understood as implying that the Canaanites might leave the country in peace if they choose. Many betook themselves to flight, and settled colonies over all the islands and coasts of the Mediterranean. Some were celebrated as merchants; hence the Hebrew term *Canaanite* for "merchant." (Job xli. 6; Prov. xxxi. 24; Isa. xxiii. 8; Ezek. xvii. 4; Hos. xii. 7; Zeph. i. 11.) No city except Gibeon sought peace, and the remaining tribes were mostly subdued by arms. (Josh. xi. 19.) The Hebrews, however, formed alliances with some; (Judg. i. 3—23;) and even David not only permitted the remains of the Canaanites to live, but promoted some of them to high stations in his army. (2 Sam. xxiii. 39.)

CANDACE=*royal authority*? A queen of Ethiopia, whose treasurer was converted by Phillip. (Acts. viii. 27.) Candace, or properly Kandake, was a name or title common to the queens of Ethiopia Superior or Meroe, like Pharaoh for king in Egypt, and Caesar at Rome. Dr. Lepsius, in his recent journey, saw on the monuments near Begeraueh, in Ethiopia, the name of this queen, written in hieroglyphics:



K n d a h h a i

The two latter signs are determinative of the gender, and show that it is the name of a queen.

CANDLESTICK. The Hebrew and Greek words rendered "candlestick," properly designate a candelabrum, or lamp-bearer. The candlestick or lamp-bearer, made by Moses for the tabernacle, was wholly of pure gold, and weighed a talent, about 125 pounds troy weight: (Ex. xxxvii. 24;) although, as Josephus informs us, it was hollow within. It is said by the

Jewish Rabbins, to have stood three cubits=five feet three inches from the ground, and the breadth, or the space between the exterior branches, two cubits=three feet six inches. It consisted of a base and stem with seven branches, three on each side, and one in the middle. These branches were



all paralled to one another, and were worked out in knobs, flowers, and bowls, placed alternately. On the extremities of the branches were seven golden lamps, one on each branch. The lamps were kept burning perpetually, and were supplied morning and evening with pure olive oil. (Ex. xxv. 31—40; xxvii. 20; xxx. 7, 8; Lev. xxiv. 2, 4.) The golden lamp-stand was placed in the first apartment of the tabernacle, on the south side, so as to throw light on the altar of incense and on the table of the shew-bread, occupying the same apartment. This lamp-stand with the other sacred utensils, was transferred to the temple; it finally became a prey to the Chaldeans. A new one was made for the second temple, having doubtless a general resemblance to the former one. On the overthrow of Jerusalem, the table of shew-bread, the purple veil of the sanctuary, and the copy of the law, with the other spoils of the temple, were paraded in triumph through the city of Rome. After the triumph, the lamp-stand and the golden table were lodged in Vespasian's temple of Peace; but the copy of the Law and the purple veil were deposited in the imperial palace. (Jos. Ant. vii. 5. 7.)

When Genseric sacked Rome, A.D. 455, it is said that he took the sacred trophies to Carthage; afterwards Belisarius, in his conquest of Africa, A.D. 533, recovered them, and translated them to Constantinople: and by a strange vicissitude they were again transferred to Jerusalem. How they finally disappeared no one knows; some suspect they were carried to Persia by Chosroes, A.D. 641. The best representation of the golden lamp-bearer is that which still exists on the Arch of Titus at Rome, of which the illustration is an early copy. We also give an ancient lamp, which may have been the form of those which stood upon the candlestick. The "seven candlesticks" or lamp-bearers, in Rev. i. 12, are the symbols of the seven Asiatic churches. In Rev. xi. 4, "the two candlesticks," symbolise a competent number of divinely commissioned and faithful Christian "witnesses," during the last days of the Jewish commonwealth.

CANE.—See CALAMUS, and REED.

CANKER-WORM.—See LOCUST.

CANNEH.—See CALNEH.

CAPERNAUM=*Nahum's village*, or *village of consolation*. A town or city which lay on the shore of the Lake of Tiberias. It was for a time the residence of Jesus, and was much frequented by Him; hence it is called "His own city." (Matt. iv. 13; ix. 1; Mark, ii. 1.) Here Jesus delivered some of His most pointed discourses, and wrought some of His most wonderful works. (Mark. i. 21, 37; ii. 1—28; John vi. 25—70; Isa. ix. 1, 2.) Notwithstanding this place was thus highly favoured with the presence, and instructions of the Lord of glory, it was the subject of the most fearful denunciations. (Matt. xi. 20—24.) The site of Capernaum, is supposed by Dr. Robinson and Mr. Porter, to have been at *Khan-Minyeh*, on the western shore of the Lake, in the plain of Gennesaret, where there is a mound with ruins, and a fountain called *Ain et Tin*. Thomson fixes the site at *Tel Hum*=Nahum's hill, at the north east

end of the Lake, and not in the plain of Gennesaret; where, from the shapeless remains, there was evidently once a large town. At *Tabiga*, a mile and a half distant, there are large fountains, with mills, and traces of old buildings extend nearly all along the shore to the Tel. In 1866 the Palestine Exploration Party visited the ruins at *Tel Hum*, which they hold to be the site of Capernaum. They made excavations at the old Synagogue, which appears to have been built of marble; among the ruins are columns, entablatures, cornices, and other fragments. The houses, with few exceptions, were built of basalt.

CAPHTOR=*a crown, chaplet, circlet*. A region on the sea coast, or perhaps an island. (Jer. xlvii. 4.) Some understand the island of *Crete*. The Caphtorim, however, are described as a colony of the Egyptians, and as ancestors of the Philistines. Stach identifies them with the Hyksos or shepherd kings, who were expelled from Egypt. (Gen. x. 14; Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7.)

CAPHTORIM.—See CAPHTOR.

CAPPADOCIA. A province of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Ptolemy derives the name from a river, *Cappadox*. This region was celebrated for the production of wheat, and for its fine cattle. The Cappadocians were called *Leuco-Syri*=White Syrians, in opposition to those who lived south of the mountains, and more exposed to the sun. They were notorious for their dulness and vice. Cappadocia was also placed first in the proverb which cautioned against the three *K's*—Kappadocia, Kilicia, and Krete. Christianity was introduced into this province at an early period. (Acts ii. 9; 1 Peter i. 1.)

CAPTAIN. There are several Hebrew terms translated "captain" in our version. 1. *Rosh*, properly head; (Num. xiv. 4; Deut. i. 15;) 2. *nasia*, a person of rank, prince, chief; (1 Kings xi. 34; Num. ii. 3, 5; iii. 24;) 3.

katzin, a prince, ruler, or chief; (Prov. xxv. 15; Isa. i. 10; iii. 6; Judg. xi. 6, 11; 4. *nanid*, a military chief; (1 Sam. ix. 16; xiii. 14; 2 Sam. v. 2;) 5. *sar*, a chief, ruler, a military commander. (Gen. xxi. 22; xxxvii. 86; xl. 4.) The term *sar* is used of an officer in the Hebrew army whose rank or power was designated by the number of men under his command, as captain of fifty, or captain of a thousand; and the commander, or chief of the whole army was called "the captain of the host." Sometimes distinguished men who were not Hebrews were promoted to high stations in the army. (Deut. i. 15; 1 Chron. xiii. 1; 2 Chron. xxv. 5; 2 Sam. xxiii. 39.) The term *cari*, rendered "captains," designates the "Cherethites." (2 Kings xi. 4, 19.) The word *chiliarchos* translated "captain," designates a military tribune, an officer in the Roman armies; (Acts xxi. 31—38; xxii. 22—26; xxiii. 7—22;) also other Roman officers; (Mark vi. 21; Acts xxv. 23; Rev. vi. 15; xix. 18;) and the prefect of the temple. (John xviii. 12.) The word *strategos* designates the "captain of the temple," the chief officer of the priests and Levites, who kept guard in and around the temple. (Luke xxii. 4; Acts iv. 1; v. 26.) The term *archegos* is used of our Lord, as "the Captain of our salvation"; (Heb. ii. 10;) also translated "Prince"; (Acts iii. 15; Dan. viii. 11;) and "Author." (Heb. xii. 2.)—See **BAND**.



Captives.

CAPTIVES. Various indignities and cruelties were inflicted on those

who had the misfortune to be taken prisoners in war. The victors trampled upon captured kings and nobles; (Josh. x. 24; Isa. li. 2;) or mutilated their persons by cutting off their thumbs, toes, or ears; (Judg. i. 7; 2 Sam. iv. 12; Ezek. xxiii. 25;) and sometimes, they suspended their unhappy captives by the hand. (Lam. v. 12.) Sometimes their chiefs were dragged with a hook or bridle put through their lip, and had their eyes thrust out with the point of a spear. (Judg. xvi. 21; 2 Kings xxv. 7.) Others, again, were thrown amongst thorns, were sawn asunder, beaten to pieces with threshing instruments, or had imposed upon them the severest and most laborious occupations. (Judg. viii. 7; 2 Sam. xii. 31; 1 Chron. xx. 3.) When the city was taken by assault, all the men were slain; or were, with the women and children, sold into servitude; (Isa. xx. 3, 4; xlvii. 3; 2 Chron. xxviii. 9—15; Ps. xlv. 12; Mic. i. 11; Joel iii. 3;) or were transplanted to distant countries. (2 Kings xvii. 24; xxiv. 12—16.) Women and children were also exposed to treatment at which humanity shudders. (Nah. iii. 5, 6; Zech. xiv. 2; Est. iii. 13; 2 Kings viii. 12; Ps. cxxxvii. 9; Isa. xiii. 16, 18; 2 Kings xv. 16; Hos. xiii. 16; Am. i. 13.) In some instances the victors permitted the conquered kings to retain their authority, only requiring of them the promise of good faith, and the payment of tribute. But if in such a case they rebelled, they were treated with the greatest severity. (Gen. xiv. 4—11; 2 Kings xxiii. 34; xxiv. 1—4; Isa. xxiv. 2; Jer. xx. 5, 6.) The Assyrian monuments, from which the illustrations are copied, frequently exhibit captives, sometimes suffering horrid cruelties and indignities.—See **TRIUMPH**.

CAPTIVITY. This term, in the history of the Hebrews, sometimes denotes *subjugation* or *servitude*; (Num. xxi. 29;) but usually it designates *expatriation*. The servitude, of the Hebrews in Egypt, from about B.C. 1706 to 1492, was evidently a permission of Providence, in order to prepare

them by a special training "in all the wisdom of the Egyptians," for becoming a distinguished nation, and the conservators of the true religion. On account of their defection from Jehovah their king, the Hebrews, during the period of the judges, were repeatedly subjugated by their enemies; but when they returned to their allegiance they were delivered from foreign oppression.—See JUDGES.



Captives.

CAPTIVITIES OF ISRAEL. From the name of "Jehu, the son, i.e., successor, of Khumri," (Omri,) occurring on the obelisk now in the British Museum, it would appear that the kingdom of Israel had been rendered tributary to the Assyrians, as early as B.C. 880, or perhaps earlier. The Assyrian monuments state that whenever an expedition was undertaken against the Hebrew kings, it was on the ground that they had refused to pay the customary tribute. The same statement is made by the Hebrew historian. (2 Kings xvi. 7; xvii. 4.) About B.C. 770, Pul, the king of Assyria, invaded the kingdom of Israel, in the reign of Menahem, whose name occurs on the monuments as one of the tributaries of the Assyrian king. (2 Kings xv. 19, 20.) About 740 B.C., Tiglath-Pileser, king of Assyria, made an inroad upon the regions around the northern and eastern parts of the Lake of Tiberias, "and carried the people captive to Assyria." (2 Kings xv. 29; 1 Chron. v. 26; Isa. ix. 1.) About 721 B.C., Salmancser, king of Assyria, took Samaria, and

carried the principal part of the population away into Assyria and Media. (2 Kings xvii. 6; xviii. 9—11.) An inscription on one of Assyrian monuments describes 27,280 Israelites as having been carried into captivity from Samaria. Their places were supplied by foreign colonists, chiefly from Babylonia. (2 Kings xvii. 24.) After the overthrow of the kingdom, the large body of the Israelites still inhabiting Galilee, and the other districts, except that of Samaria, to a great extent again gave in their adhesion to the worship of Jehovah at Jerusalem, as the central point and head of the Hebrew commonwealth. This amalgamation of the tribes of Judah and Israel, which had begun in Palestine before the captivity of Jerusalem, was still continued in the countries of their exile. (2 Kings xxiii. 19; 2 Chron. xxx. 1—11; xxxi. 1—5; xxxiv. 6, 9; xxxv. 18; Zeph. iii. 12, 18.) The condition of the captives in Assyria and Media appears not to have been one of oppression; many of them were prosperous; and they retained, partially at least, their own chiefs and elders. Some have supposed that the ten tribes never returned from the exile, and that they were never incorporated with the heathen around them. Hence the Afghans, the Nestorians, and even the aborigines of North America, have in turn been considered the representatives of the lost ten tribes of Israel. But is it not clear that the numerous prophecies refer, just as much, to the return of Israel, as of Judah, to the land of their fathers? (Jer. xxx. 3—10; xxxi. 1—4; xxxiii. 7; l. 17—34; Ezek. xxxiv. 13, 14; xxxvi. 37.) The proclamation of Cyrus, B.C. 536, permitting the exiles of Palestine to return, was to all the people, to Israel as well as to Judah. (Ezra i. 1—4.)

CAPTIVITIES OF JUDAH. The ambitious Sennacherib, in prosecution of his plans against Egypt, invaded Judea, B.C. 713. Having taken the fenced cities of Judah, he mulcted Hezekiah in a heavy tribute, and probably taking hostages, then withdrew to Assyria.

(2 Kings xviii. 18—16; Isa. xxxvi. 1.) This invasion is distinctly noticed in the inscriptions on the great bulls, exhumed by Mr. Layard, from the ruined palace at Konyunjik, which bear a general agreement with the statements of the sacred historians. Again in B.C. 710, Sennacherib invaded Judea, when his army was miraculously destroyed in one night at Libnah. (2 Kings xviii. 17; xix. 8, 35; Isa. xxxvi. 2; xxxvii. 8, 36.) From the time of Hezekiah to the captivity of Manasseh, Judea seems to have been in the hands of the Egyptians. In the reign of Eearhaddon, about B.C. 676, the Assyrians took Manasseh, king of Judah, captive to Babylon. (2 Chron. xxxiii. 11—13.) After the overthrow of Nineveh, and the transfer of the Assyrian supremacy to Babylon, about 606 B.C., and 115 years after the final captivity of Israel, Nebuchadnezzar, king of Babylon, came out against Jerusalem, in the fourth year of Jehoiakim, king of Judah, when the sons of some of the most distinguished families, including Daniel and his three friends, were led away captive to Babylon, probably as hostages for the future submission of the conquered state. This was the first of the several removals to Babylon, and is properly considered the commencement of the seventy years' captivity. (Jer. xxv. 8—12; xxix. 10; 2 Kings xxiv. 1; 2 Chron. xxxvi. 6, 7, 22; Dan. i. 1—6.) Three years after this event, about 603 B.C., Jehoiakim attempted to shake off the Babylonian yoke; and Judea was invaded from the neighbouring Chaldean provinces of Syria, Moab, and Ammon. (2 Kings xxiv. 1, 2.) On the revolt of Jehoiachin, in the first year of his reign, 598 B.C., Nebuchadnezzar compelled him to surrender and carried him, with 18,000 of the principal men of the land to Babylon. (2 Kings xxiv. 14—16; Jer. xxvii. 20; lii. 28.) On account of the revolt of the vassal king Zedekiah, another deportation took place about 588 B.C., when Nebuchadnezzar carried away to Babylon 832 persons. (2 Kings xxv. 11—26; Jer. lii. 29.) The last deportation took place about 584 B.C.

when Nebuzaradan the captain of the guard carried to Babylon 745 persons. (Jer. lii. 30.) It appears that Nebuchadnezzar carried away to Babylon only certain classes of the Jews—"all the princes and all the mighty men of valour, all the craftsmen and smiths: none remained save the poorest sort of people of the land;" so that, the whole number amounting to scarcely 20,000 persons could have been but a small proportion of the population of Jerusalem and Judah. (2 Kings xxiv. 14; xxv. 12; Jer. xxxix. 10; xl. 7; lii. 15, 16.) As the Hebrews had, for some centuries, set at nought the Divine command concerning the Sabbath year, in which the land was to lie fallow, and had thus deprived the land of 70 years' rest, they went into captivity until the land had enjoyed the rest of which it had been defrauded. (Lev. xxvi. 34, 35; 2 Chron. xxxvi. 21.) Seventy years after the first deportation from Jerusalem, and within two years after the capture of Babylon and the overthrow of the Chaldean empire, Cyrus the founder of the Perso-Median kingdom, in the first year of his reign, about 536 B.C. made a proclamation throughout all his kingdom, permitting the exiles of Palestine to return and build up their temple, and reinstate the worship of the true God. (2 Chron. xxxvi. 22, 23; Ezra i. 1—4.) This event was the termination of the seventy years' captivity. (Jos. Ant. xi. i. 1.) Accordingly, many of the exiles, both of Israel and of Judah, returned in companies, and at considerable intervals, to the land of their fathers. The first company, amounting to nearly 50,000 persons, returned under the conduct of Zerubbabel. (Ezr. ii. 2, 59, 64—70; Neh. vii. 7; 1 Chron. ix. 1, 3.) It is remarkable, that from the destruction of the first temple in 588 B.C., to the edict of Darius Hystaspes, 518 B.C., allowing the Jews to rebuild or complete the temple, was just seventy years. The temple was completed in 516 B.C. (Ezra vi. 1—15.) In virtue of the decree of Artaxerxes Longimanus, about B.C. 458, directed to all

"the people of Israel," another company returned to Judea, under the direction of Ezra. (Ezra vii. 8, 28; viii. 35; ix. 1; x. 1; Neh. ix. 1, 2.) Thirteen or fourteen years later, Nehemiah repaired as the king's governor to Jerusalem, probably accompanied by a band of returning exiles. (Neh. viii. 17; ix. 1.) Notwithstanding the permission given to the Hebrews, it does not follow that all the tribes of Israel and Judah returned to their own country; many, and perhaps even a majority of the nation, chose to remain in the land of their adoption. Many of the descendants of the ten tribes had now been settled down throughout the East from 740 to 458 B.C., about 282 years; and those of Judah and Benjamin had also been there for about 148 years. These regions, therefore, were their home and country. Some of them held important political stations in the court of the king; and it is not improbable that the exiles had magistrates and a prince from their own number; yet doubtless, many sighed for the solemnities of their religion in their own capital and temple, and afterwards went up to the Promised Land. Misfortune had done away the former distinction and enmity between the two tribes and the ten, and had drawn them again together as with strong bands; and henceforward, in Palestine, and in the countries of their dispersion, the name of Jews became as comprehensive as was formerly that of Hebrews, and the ten tribes, as such, were forgotten. (Hos. xi. 11; Am. ix. 14; Isa. xi. 12, 18; Ezek. xxxvii. 16; Jer. iii. 18; Mic. ii. 12; Luke ii. 36; Acts ii. 5, 9; James i. 1; 1 Pet. i. 1.) During the exile many of the heathen were made seriously attentive to the God of Israel. (Dan. ii. 47; iii. 21—30; iv. 31—34; vi. 26—29.) The captivities of the Jews in Assyria, Media, and Babylonia, left the light of divine revelation, and particularly the hope of Messiah lingering on the shores of the Euphrates and the Tigris. The Magi, who came from the East, to pay homage to the Redeemer, were, no

doubt, a remnant descended from those taught by the Hebrew prophets to look for redemption in Israel. (Matt. ii. 1—18.)

In the overthrow of the Jews, by the Romans, which took place A.D. 70, it is said, that, the number of captives taken during the whole war was 97,000; but those who perished in the siege and conquest of Jerusalem alone, amounted to one million. And after their last overthrow by Hadrian, A.D. 135, many thousands of them were sold, multitudes were transported into Egypt, where many perished by famine and shipwreck, or were massacred by the inhabitants. Since then, the Jews have been scattered among all nations. These events were distinctly foretold by Moses, by Daniel, and by Christ. (Deut. xxviii. 15—68; Dan. ix. 26, 27; Matt. xxiv. 29—42.)

CARBUNCLE. A precious stone resembling, as the name imports, a glowing coal. In Isa. liv. 12, the Hebrew word *ekdakh* = *flaming, glowing*, is rendered "carbuncle." Perhaps the Oriental garnet, a transparent red stone, with a violet shade and vitreous lustre may be designated. The Hebrew word *bareket*, perhaps the emerald, is also rendered "carbuncle." (Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13.)

CARCHEMISH = *fortress of Mish*, or *fortress on the rock*. A city situated on the Chebar, at its confluence with the Euphrates. It is the *Circesium* of the Greeks and Romans, and is now called *Kerkesiye*. It has been recently conjectured that the site of Carchemish lay much higher up the Euphrates, at the modern *Koum Kaleh*; or perhaps at the later *Mabug*, where it seems to have commanded the passage of the river at *Bir*, or *Bireh-jih*. (Jer. xlv. 1—12; 2 Chron. xxxv. 20; Isa. x. 9.)

CAREAH = *bald*. The father of Johanan. (2 Kings xxv. 23.) He is also called "Kareah." (Jer. xl. 8.)

CARKAS = *eagle*. A eunuch in the court of Xerxes. (Est. i. 10.)

CARMEL = *a garden, or park*. 1. A celebrated mountain range, running north-west from the plain of Esdraelon,

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and ending in the promontory which forms the bay of Acre. It is more than sixteen miles in length; and its highest point is 1750 feet above the Mediterranean, which washes its northern base. At its north-eastern base, flows the brook Kishon, and a little further north, the river Belus. Josephus makes Carmel a part of Galilee; but it rather belonged to Manasseh, and to the south of Asher. Most of the recent travellers describes Carmel as the most beautiful mountain in Palestine. Van de Velde describes it as a wild flower garden. "The hawthorn, the jasmine, the fir, the oak, the myrtle, the laurel, and many other trees and shrubs are found upon its slopes. There is scarcely a flower found on the plains along the coast, but what is found again on Carmel. But the glory of this natural garden is now dried up, and the utmost fertility is lost for man, useless for man! It is an uncultivated waste—all is a wilderness." The same traveller supposes the abrupt rocky height *el-Muhhraka*—"the sacrifice" which shoots up suddenly on the east, 1635 feet above the sea, and perhaps 1000 feet above the Kishon, to be the scene of Elijah's sacrifice. Here, also, some 250 feet beneath the altar plateau is to be seen a vaulted and very abundant fountain, built up in the form of a tank. And nowhere else does the Kishon run so close to Mount Carmel as just beneath this rocky height. The summit of Carmel is remarkable for its pure and enlivening atmosphere. This promontory is a place of deep interest in the annals of the Hebrews. (1 Kings xviii. 19—42; 2 Kings ii. 25; iv. 25.) In our version of Jer. iv. 26, Carmel is rendered "the fruitful place." (Isa. xxxiii. 9; xxxv. 2; Jer. l. 19; Am. i. 2; ix. 8; Josh. xix. 26; Nah. i. 4.) 2. A town in the mountains of Judah, seven miles south-by-east of Hebron. (Josh. xv. 55; 1 Sam. xv. 12; xxv. 2—24.) It is now called *Karmul*, and the ruins indicate a town of considerable importance. Its massive walls are ten feet thick. The inhabitants were called "Car-

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melites." (1 Sam. xxvii. 3; xxx. 5; 2 Sam. xxx. 35.)

CARMI=*vine-dresser*, or *noble* 1. A son of Reuben. (Gen. xlii. 9; Ex. vi. 14.) His descendants were called "Carmites." (Num. xxvi. 6.) 2. The father of Achan, a descendant of Judah. (Josh. vii. 1; 1 Chron. iv. 1.)

CARNAL. The ceremonial parts of the Mosaic dispensation were "carnal" = fleshly; they related immediately to the bodies of men and beasts. (Heb. vii. 16; iv. 10.) The "carnal" or fleshly mind denotes that degenerate condition of human nature which is enmity against God. (Rom. viii. 6, 7; xv. 27.)—See FLESH.

CARPENTER. The Hebrew *hharash*, and the Greek *tektoon*, rendered "carpenter," are general terms like our *workman*, *artizan*. (2. Sam. v. 11; 1 Chron. xiv. 1; Isa. xlii. 13; Matt. xiii. 55.) The Hebrews, while in Egypt, acquired a knowledge of architecture, carpentry, masonry, metallurgy, etc. (Ex. xxxv. 30—35.) Tools of various kinds, as axes, hammers, saws, planes, chisels, and centre bits, are represented on the monuments of Egypt. Among the works of the Egyptian artists are found chairs, couches, tables, bereaus, wardrobes, and coffers, of graceful form; some of which may be seen in the British Museum. They were acquainted with the art of veneering; and many of their articles of furniture are so profusely and elegantly carved, as not to be excelled in our own times. The Hebrews were skilled in carving in timber. (Ex. xxxv. 33; Judg. xviii. 18; Deut. xix. 5; 1 Kings vi. 29.)

CARPUS=*fruit, produce*. A Christian who dwelt at Troas. (2 Tim. iv. 13.)

CARRIAGE. The Hebrew words translated "carriage" never occur in the sense of a vehicle or wagon. 1. *Kebedah*, denotes heavy baggage; (Judg. xviii. 21; 2. *kelim*, 'equipment' 'luggage'; (1 Sam. xvii. 22; Isa. x. 28; 3. *nesava*, a burden. (Isa. xlii. 1.) The word *maenal*, rendered "trench," margin, "place of the carriage," means a 'rampart' or 'bulwark' of wagons and baggage. (1 Sam. xvii. 20.) In

Acts xxi. 15, "we took up our carriages" simply means 'we packed up,' 'prepared.'

CARSHENA=*spoilation, or slender.*

A prince in the court of Xerxes. (Est. i. 14.)

CART.—See WAGON.

CARVING.—See CARPENTER.

CASIPHIA=*paleeness, or silvery.* A country, perhaps the region round the Caspian Sea; or perhaps a region in the south of Media, in the neighbourhood of snowy mountains. (Ezr. viii. 17.)

CASLUHIM=*fortified.* A people sprung from the Egyptians; perhaps from *Casiotis*, on the borders of Egypt towards Arabia Petrea, who probably blended themselves with the Caphtorim. (Gen. x. 14; 1 Chron. i. 12.)

CASSIA. The Hebrew word *kiddah*, rendered "cassia," seems to designate a species of aromatic bark resembling cinnamon, but less valuable. (Ex. xxx. 24; Ezek. xxvii. 19.) The Hebrew word *ketziot*, also rendered "cassia," was probably a fragrant Indian root, called *koost*, perhaps the *Aucklandia costus*, used for perfume. (Ps. xiv. viii.)—See CINNAMON.

CASTLE. A fortress in Jerusalem, on the N. W. corner of the Temple. It was rebuilt by Herod, with great strength and splendour, and called Antonia, in honour of Mark Antony. It was divided into apartments of every kind, with barracks for soldiers. From the stairs of this castle Paul addressed the people collected in the adjacent court. (Acts xxi. 31—40; xxii. 24.) The "castles," mentioned in Gen. xxv. were probably watch-towers; and in 1 Chron. vi. 54, the houses of the priests are called "castles."

CASTOR AND PULLUX. In heathen mythology, were the twin sons of Jupiter by Leda; who were supposed to preside over the destinies of sailors. This was probably the sign or designation of the ship. (Acts xxviii. 11.)

CATERPILLAR.—See LOCUST.

CAUL. The lobe over the liver. The margin reads "It seemeth by anatomy and the Hebrew doctors to be the midriff." (Ex. xxix. 18; Lev. iii. 4; ix.

19.) Hos. xiii. 8.) The term "cauls," in Isa. iii. 18, designates a portion of the attire of the head for females, probably made of net work.

CAVES. The country of Judea, being mountainous and rocky, in many parts abounds in caverns; some were very capacious, and many of them were anciently used as dwellings, or as places of refuge in times of distress and hostile invasion. Some of them are natural caverns, and others are extensive excavations in the chalky limestone rock. (Gen. xix. 30; Josh. x. 16; Judg. vi. 2; 1 Sam. xiii. 6; xiv. 11; xxii. 1, 2; xxiii. 3, 4; xiv. 3; 2 Sam. xxiii. 13; 1 Kings xviii. 4; xix. 9; Isa. ii. 19; Jer. xli. 9; Heb. xi. 38.) Several of these caves have been noticed by modern travellers. Dr. Robinson observed several clusters of caverns in his journey from Gaza to Hebron. The original inhabitants of Idumea proper were Horites, i.e., Troglodytes—"dwellers in caverns," or underground; who although dispossessed by the Edomites, continued to live among the latter, and apparently became with them one people. (Gen. xiv. 6; xxxvi. 20, 21; Deut. ii. 12, 22.)—See ABULLAM.

CEDAR. The Hebrew word *erez* is probably a general name for the pine or fir tribe. In Lev. xiv. 4, 6, 49-52, the juniper is probably intended. (Num. xix. 6.) The *Pinus cedrus*, or cedar pine, still called by the Arabs *arz*, is repeatedly mentioned as peculiar to Lebanon. (1 Kings iv. 33; 2 Kings xix. 23; Ps. xcii. 12; Sol. Song v. 15; Isa. xxxvii. 24.) "These trees," says Rosenmuller, "are not confined to Lebanon, for similar cedars grow on the ranges of Amanus and Taurus in Asia Minor." But they are quite different from "the cedars of Lebanon." This magnificent tree is a coniferous evergreen, of the larger sort, belonging to the family of pointed leaved trees, and has, in its appearance, considerable resemblance to the pine, and others of that class. Cedars are often mentioned as the highest trees known to the Hebrews. (Ezek. xxxi. 3—5; xvii. 22; Isa. ii. 13; Am. ii. 9; Ps. lxxx.

10.) They were from eighty to one hundred feet high; and two measured by Dr. Porter were upwards of forty feet in circumference. The cones are of a bright green colour, and near five inches long; the resin which exudes from them has a strong balsamic perfume, hence the "scent or smell of Lebanon." (Hos. xiv. 6; Sol. Song iv. 11.) The wood is reddish with streaks, and not much harder than white fir, but compact and solid, and of a fine grain; it is durable and is not liable to be worm eaten. The temple of Jerusalem, (1 Kings vi. 9; Ezra iii. 7,) and the royal palace, were built of cedar wood. (2 Sam. v. 11; 1 Kings vii. 2; x. 17.) Mr. Layard found several beams of cedar in the ruins of Nimrud, which, after a lapse of nearly 3000 years had retained their original fragrance; and a great part of the rubbish consisted of charcoal of the same wood. And it would seem that the cedar cone, so frequently occurring on the monuments, was the symbol of Assyria. (Ezek. xxxi. 2.) The celebrated cedar grove of Lebanon is situated about thirty miles above Beirut, at the head of a vast amphitheatre, looking west, and more than 6000 feet above the Mediterranean. In the midst of this vast temple of nature, the cedars stand as the lonely tenants, with not a tree nor scarcely a green thing besides. Dr. Porter reckoned about 400 trees of all sizes; a dozen of them are very ancient, and some of them may have stood fast since the ages of Scripture history. There are fine specimens of the cedars of Lebanon growing in this country.

CEDRON.—See **KIDRON**

CENCHREA = *millet, small pulse.*

The Eastern Sea-port of Corinth, nine miles distant from that city. (Rom. xvi. 1; Acts xviii. 18.) The site is now called *Kichries*, and was recently occupied by a single farm house and several old foundations.

CENSER. A vessel in which the holy incense was burned. The Hebrew word *miktereth* = censer, incense pan, seems to designate the ordinary censer,

made of copper, and common to all the priesthood. (2 Chron. xxvi. 19; Ezek. viii. 11.) But the word *mahhtah* =



fire pan or coal pan, seems to denote the golden censer, appropriated to the use of the high priest only; (Ex. xxvii. 8; xxxviii. 8; Lev. xvi. 12; 1 Kings vii. 50; 2 Chron. iv. 22;) as in the instances where it was used by others, punishment followed. (Lev. x. 1; Num. xvi. 6, 7; 2 Chron. xxvi. 16—19.) A golden censer probably stood permanently in the Most Holy Place; (Heb. ix. 4;) and another censer of the same material, having a handle to it, would seem to have been used to convey fire to that in the Most Holy Place on the day of atonement. So among the Egyptians, there were censers to stand permanently, while those for conveying the coals whereon the incense was sprinkled, were a kind of ladles, or cups with long handles. The illustration represents an ancient Egyptian censer, now in the museum of the Louvre at Paris; the handle is probably of shittim wood. "Golden vials full of odours," were properly censers. (Rev. v. 8; viii. 3—5.)—See **BREAD**, **SHAW**.

CENTURION. A Roman officer commanding a hundred foot soldiers, similar to our captain in modern times. (Mark xv. 39, 44, 45; Matt. viii. 5; Acts x. 1.)

CEPHAS.—See **PETER**.

CHAIN. Prisoners were sometimes bound with fetters or chains of copper, or iron. (Judg. xvi. 21; 2 Kings xxv. 7.) Paul was fastened with a chain, as a prisoner to the Roman soldier. (Acts xxviii. 20; Eph. vi. 20; 2 Tim. i. 16.) Sometimes, for greater security, a prisoner was bound to two soldiers, with two chains, as was the case with Peter. (Acts xii. 6.) The chain of gold about the neck was one of the symbols of authority in the court of Pharaoh; (Gen. xli. 42;) and also in the court at Babylon. (Dan. v. 29.) Brides re-

ceived chains of gold as part of their attire; (Sol. Song i. 10; iv. 9;) and they were used as ornaments by both men and women. (Prov. i. 9; Ezek. xvi. 11; Num. xxxi. 50.) The chapters of the two columns, in front of the temple, were encircled with a net work of chain interwoven sevenfold; probably a symbol of the Divine covenant. (1 Kings vii. 17.)

CHALCEDONY. A precious stone, deriving its name from *Chalcedon*, where it is said to have been first discovered. It is a species of quartz, may be got of almost every shade of colour, and is found in most parts of the world. The distinction between it and agate is not well established. Both these precious stones are found in Palestine, the chalcedony in abundance. (Rev. xxi. 19.)

CHALCOL.—See **CALCOL.**

CHALDEA. The origin of this name is obscure. Some suppose that Aphrazad gave name to this region, and that he was the progenitor of the Chaldeans; (Gen. xi. 10;) others, with less probability, consider Chesus as their ancestor. (Gen. xxii. 22.) The Hebrew word "casdim" = *wanderers*, or perhaps *warriors*, rendered "Chaldeans," may be only another form of the term *cardi*, still preserved in the name of the *Kurds*. Oppert derives the name from *Kas*, two, and *dim*, water, the Turanian for Mesopotamia. Others derive the name from the Assyrian *Kaldai*=lowlands. The Chaldeans were a Shemitic people, whose primitive home was probably in the mountains of Kurdistan; whence, some of them seem to have descended, at an early period, to the southern parts of Mesopotamia, and to have founded Ur, even before the time of Abraham. (Gen. xi. 28, 81; Jer. v. 15.) They settled on the vast alluvial plain, which had been formed by the deposits of the Euphrates and the Tigris, and founded several cities. They occasionally made incursions into Arabia and the adjacent regions. (Job. i. 17.) This rough and energetic people subsequently came under the Assyrian

dominion, where they constituted the most considerable and effective warriors of the empire. (Hab. i. 6, 11.) The Kaldai are first met with on the Assyrian inscriptions, as a people on the lower Euphrates, about B.C. 850. Probably about this time they assumed a new character—from a rude horde they became a civilized people. (Isa. xxiii. 13.) They conquered the Babylonians, and gradually amalgamated with them; and were governed by a satrap or viceroy. Occasionally the satraps revolted, as in the case of Baladan, and his son, who became kings of Babylon; (Isa. xxxix. 1; 2 Kings xx. 12;) but the region was again reduced to an Assyrian province. In process of time, however, the Chaldeans acquired the upper hand in the Assyrian empire. Nabopolassar, the revolted satrap of Babylon, a Chaldean by nation, concluded an alliance with Cyaxares, king of Media, and with his aid conquered Assyria, about B.C. 606. Thenceforth no mention is made of Assyrian, but only of Chaldean kings; and Chaldea, in its extended sense, included Babylonia. (Jer. xxiv. 5; xxv. 12; L. 1; Ezek. i. 3, 11, 24; xii. 13.) The Chaldean kingdom is set forth under the symbol of a lion having eagles' wings. (Dan. vii. 8.) Under Nebuchadnezzar, the kingdom of Judah was overthrown; (2 Chron. xxxvi. 17—20;) and the Chaldeo-Babylonian empire comprised western Asia, as far as the Mediterranean. This empire was overthrown in 538, B.C., by the Medo-Persians under Cyrus, according to the predictions of the Hebrew prophets. The term "Chaldeans" is also applied to the learned caste, perhaps the priesthood, and the courtiers or officers of state in Babylon; as they are distinguished from the "magicians, astrologers, and soothsayers." (Dan. ii. 2—10; iii. 8; iv. 7; v. 7, 11.)—See **BABYLON**.

CHALK-STONES.—See **LIME**.

CHAMBERLAIN.—See **EUNUCH**.

CHAMELEON.—See **LIZARD**.

CHAMOIS. Some have supposed that the Hebrew word *samer*=leaper,

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springer, denotes the camelopard, or giraffe; but it evidently designates a species of wild goat, or perhaps the wild sheep found in Sinai and Arabia Petrea. (Deut. xiv. 5.)

CHANAAN.—See CANAAN.

CHANCE. The Hebrew word *mikreh*, rendered "chance," might be better rendered "occurrence." (1 Sam. vi. 9.) The word is also rendered "hap;" (Ruth ii. 3;) "befallen;" (1 Sam. xx. 26; Eccl. iii. 19;) and "event." (Eccl. ii. 14; ix. 2, 3.) The word *pega*, rendered "chance," signifies event, incident, occurrence. (Eccl. ix. 11.) What men speak of as happening by chance, are those events or occurrences which take place without any apparent cause, as in Luke x. 31—"And by *sugkurian*=chance, it so *happened* or *occurred*, there came down a certain priest that way," that is, he had no design to pass by the wounded man, etc.; though such occurrences are not the less actually the result of Divine providence. The word "chance," in its atheistical use, is as unphilosophical as it is impious.

CHANT.—See MUSIC.

CHAPEL. Bethel is called "the king's chapel," or sanctuary, because there the idolatrous kings of Israel worshipped one of the golden calves. (Am. vii. 13.)

CHAPITER. The capital or upper part of a column. The Egyptians, the Assyrians, and the Hebrews, richly ornamented the capitals, and sometimes gilded or painted the pillars. (Ex. xxxvi. 36, 38; 1 Kings vii. 19.)

CHARASHIM=*craftsmen*. A valley of artificial works near Jerusalem. (1 Chron. iv. 14; Neh. xi. 35.)

CHARIOT. The Hebrews, as well as the Egyptians and the Assyrians, appear to have used chariots in very early times. (2 Sam. xv. 1; 2 Kings x. 15.) The Assyrian monuments exhibit chariots richly ornamented. The illustration is a representation of one on a slab, exhumed by M. Botta at Khorsabad. It represents the king, perhaps Sargon, accompanied by his charioteer, and a beardless parasol-

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bearer, following the chase. The monuments of Egypt also exhibit chariots of various and elegant forms, and the whole process of constructing them. (Gen. xli. 43.)



Assyrian chariot.

From the ancient monuments we learn that war chariots composed the main military force of the Egyptians. They were small and light; and the "horsemen" or "riders," were properly the chariot-warriors. (Ex. xiv. 6, 7, 9, 25, 28; xv. 1.) The Canaanites had war-chariots, heavily armed with iron instruments, which made dreadful havoc among the troops. The warriors fought standing on them, or leaping from them on the enemy. (Josh. xi. 4; Judg. iv. 3, 13.) The Hebrews,



Egyptian chariot.

Philistines, and Syrians, had war-chariots. (2 Sam. viii. 1-4; Ps. xlv. 9; 2 Chron. i. 14.) War-chariots and

and impure mind with everlasting life. (Gen. iii. 22, 23.) Still the condescending Diety was pleased to grant manifestations of Himself, and to treat with the rebel, but not as heretofore, immediately and directly, but symbolically, and under a mediatorial economy, adapted to man's altered circumstances and situation. These gracious manifestations, in pursuance of the great scheme of redemption, we have reason to believe, were made by the "WORD" to our guilty progenitors, from the place of the cherubim at the east of Eden, which, not unlikely, constituted "the presence of the Lord," where the first sacrifices were offered, (Gen. iv. 3, 4,) and whence Cain was exiled after the murder of Abel. (Gen. iv. 14, 16; 2 Thess. i. 9.) Thus, instead of an indication of wrath, the placing of the cherubim at the east of Eden was rather an exhibition of mercy, as being connected with the manifestation of the symbol of the presence of the Most High, to which guilty man might approach, pleading for forgiveness, confiding in mercy, and obtain salvation through a mediatorial economy.

In the pictorial scenery of the prophetic visions, symbols of the cherubim were sometimes represented, as bearing the throne of God upon their wings through the clouds; (Ezek. i. 26; ix. 3; x. 1—15;) "He rode upon a cherub and did fly;" (2 Sam. xxii. 11; Ps. xviii. 10;) "who sitteth upon the cherubim," i.e., upon a throne borne by cherubs. (Ps. xcix. 1; Isa. xxxvii. 16; 2 Kings xix. 15.) So also, "the four beasts," properly "living creatures," as in Ezek. i. 5, represented as bearing or surrounding the throne of the Saviour, are the cherubim. (Rev. iv. 6—9; v. 6—14.)

Sculptured symbols of two cherubim, of olive-wood overlaid with gold, with expanded wings, stood, one upon each end of the cover of the ark of the covenant, in the Holy of Holies, both of the tabernacle and temple. (Ex. xxv. 18—22; 1 Kings vi. 23—28.) Throned upon these was the Shekinah—the awful and mysterious symbol of Jehovah's

presence. (1 Sam. iv. 4; 2 Sam. vi. 2; Num. vii. 89.) Here Jehovah, the King of the Hebrews, met His high priest, and by him His people, when atonement was made by sprinkling the blood upon and before the mercy seat, and gave forth His oracles. (Ex. xxix. 42, 43; xxx. 6, 36; Lev. xvi. 2—33.) Cherubic symbols also adorned the curtains of the tabernacle; (Ex. xxvi. 1, 31; xxxviii. 35;) and the doors and walls of the temple. (1 Kings vi. 29, 32, 35; 2 Chron. iii. 7; Ezek. xli. 18—25) But these were not properly *images* or *likenesses* of the living cherubim—they were not of the "likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth,"—they were merely symbolical representations of the attributes of the angelic beings. As the Divine glory—the symbol of the presence of Jehovah—dwelt in the inner sanctuary of the Hebrew tabernacle and temple, and as the symbolic cherubim, from between which the Divine radiance shone forth, represented the angels who surround the manifestation of the Divine presence in the world above, the inner sanctuary of that tabernacle was rendered, "for the time then present," an appropriate symbol of the court of heaven. (Heb. iv. 14; viii. 1, 2; ix. 1—9, 23, 24; 1 Pet. i. 12.)

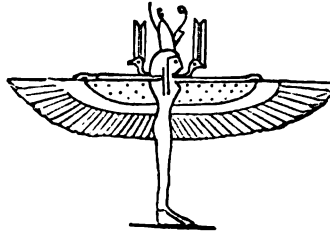
As to the form of the symbolical cherubim, represented in the Hebrew sanctuary or seen in prophetic vision, the descriptions seem to differ. Josephus says, "The cherubim are flying creatures, of a form unlike anything seen by mankind." (Ant. iii. 6. 5.) The four cherubim seen in vision, by Ezekiel and John, are compound figures, having wings. Each of them has four faces, that of a man, an ox, a lion, and an eagle; and the whole body full of eyes. Those of Ezekiel are connected with four wheels. (Ezek. i. 5—14; x. 14.) The Mosaic cherub had only one face: "And their faces shall look to one another; towards the mercy seat shall the faces of the cherubim be. (Ex. xxv. 20.) Again they are described with two faces, that of a man and a lion.

(Ezek. xli. 18, 19.) But it is not improbable that in all these cases the cherubim are the same four-faced symbols; and the difference in the description merely arises from their being seen at one point of observation. So that if, according to their situation and the art of perspective, only one or two faces appear in front, the other three or two faces are to be considered as existing, but on the reverse side. The design of the symbolic cherubim, which are represented as possessing the attributes of the lion, the ox, and the eagle, added to the human figure, would seem to be emblematical of the strength, constancy, swiftness, and wisdom, with which the holy angels minister in carrying on Jehovah's designs throughout the universe. (Heb. i. 7, 14.) The passage in Rev. v. 8, 9, is not opposed to this view; for if the angels were so interested as "to desire to look into" the mystery of redemption, symbolized by the cherubim looking down upon the mercy seat, (1 Pet. i. 12,) who can say that they are not benefited, in some way unknown to us, by redeeming grace! After all, the passage describing the prophetic scenery, merely represents them as joining in the universal ascription of praise to the Saviour. (Rev. v. 13, 14.)

It is not improbable that the symbolical combinations in the multiform animals, found on the sculptures of Egypt, and of Assyria, are traditional representations of the cherubim which guarded the sanctuary of Eden, or perhaps corrupted versions of that revelation which taught the form of the mystic figures for the Hebrew sanctuary to Moses. In reference to the Egyptian forms, the sphinx may be the oldest figure; it represents a crouching lion with a man's head, is partly built of stone, and partly hewn out of the rock, is eighty feet long, and is not only the oldest statue remaining to us, but the largest that ever was made. Avenues of sphinxes led up to the ancient Egyptian temples; they were the symbolical guardians of the palaces of the gods. Kneeling



figures, with expanded wings, one of which we give, are frequently represented on the ancient monuments. So also winged figures of Isis and Nephthys, and other compound figures, standing or kneeling opposite each other, and overshadowing with their plumes the sacred shrines or arks, are commonly found on the monuments and on the sarcophagi. In the ancient Egyptian Book of the Dead, a triple-headed figure occurs, of a woman with outstretched wings, and two vultures proceeding out of the neck. She wears the crown of upper and lower Egypt, and the vultures the two long feathers.



The monuments exhumed from the Assyrian ruins frequently exhibit colossal winged human-headed bulls and lions. These symbolical combinations are always found as the guardians of the entrances of the palace-temples of the king, who was also the high-priest. In the palace of Sennacherib at Kouyunjik, no less than twenty-seven portals formed by colossal winged bulls and lion-sphinxes were found. The illustration at the head of this article, is a copy of two of these symbolic figures, guarding the portals of the palace at Khorsabad. As the walls and the doors of the Hebrew temple were decorated with figures of cherubim, so also the doors and the walls of the Assyrian palaces were adorned with mystic figures uniting the human head

Pet. i. 11.) It is not recorded that Jesus ever received any external official anointing. The unction that the prophets and the apostles speak of is the spiritual and internal unction of grace and of the Holy Ghost, of which the outward unction, with which kings, priests, and prophets were anciently anointed, was but the symbol. (Ps. xlv. 6, 7; Isa. xi. 2; lxi. 1; Luke iv. 18; Acts ii. 36; v. 31.) Nevertheless, when the Spirit visibly descended on Jesus at His baptism, He received a peculiar, solemn, and appropriate inauguration. (John i. 33; iii. 34.)

Our Lord warned His disciples that false Christs should arise. (Matt. xxiv. 23, 24; Mark xiii. 21—23; Luke xxi. 8; Acts v. 36, 37.) Not less than twenty-four different persons of such pretensions have appeared; and the defence of their claims to the Messiahship has cost the Jews a great expence of life and treasure. One of them, Barchochba=*son of a star*, put himself at the head of the Jews in Palestine as their Messiah, about A.D. 132, but was defeated by the Romans. The last impostor that gained any considerable number of converts was Mordecai, a Jew of Germany, who lived in 1682. He fled for his life, and his end is not known.—See JESUS.

CHRISTIANS. The disciples of Christ "were called Christians first in Antioch," about A.D. 42, or 43. (Acts xi. 26.) The followers of the Saviour were designated at first among themselves "brethren," "believers," "saints," "disciples," or the "faithful;" but as the new religion was spreading throughout the provinces of the empire, none of these terms, which had sufficed while the churches covered but little ground, seemed sufficiently definite as a distinctive appellation, to be used by the people at large when speaking of this new sect. It was, indeed, the interest of the disciples to have some name which might not, like the Jewish ones—"Nazarenes" or "Galileans"—imply reproach; and what so distinctive as "Christian," formed from "Christ" = *The Anointed*, the name of their

founder? As the followers of Jesus are called "the members of His body;" (Eph. v. 30;) and partakers of "His life;" (Gal. ii. 20; 2 Cor. iv. 10;) they receive the unction of His Spirit, (2 Cor. i. 21, 22; 1 John ii. 27,) and are thus constituted kings and priests to God and to Christ. (Rev. v. 10; 1 Pet. ii. 9.) So are they called Christians from Christ their living Head. The appellation "Christians" was every way appropriate, and was immediately adopted. (1 Pet. iv. 16.) As there is no reason for supposing that the Christians first gave themselves this appellation, some eminent scholars are of opinion that it was given by Divine appointment. The Greek word *chrestianisai*, translated "called," generally in Greek writers signifies to *take* or *bear a name*, to be *named, called*. (Diod. Sic. i. 44; Plut. *M. Anton.* 54; Jos. *Ant.* xiii. 11. 8; Rom. vii. 8.) But, it is also certain, that in the New Testament the term generally implies *divine direction, warned by an oracle*. (Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; Rom. xi. 4; Heb. viii. 5; xi. 7; xii. 25.) And when it is considered, that it had been predicted by Isaiah, lxi. 2, that the future Church should "be called by a new name, which the mouth of the Lord shall name," they consider that they are justified in expressing the sense of the passage thus:—"And the disciples were, by Divine direction, called Christians, first at Antioch." However, the name can scarcely have been given in reproach by the enemies of Christianity; for had Agrippa intended derision, he might have employed the Jewish term "Nazarene," which has continued current in the East, wherever the Arabic language is spoken to the present day. (Acts xxvi. 28.) The Romans were unable to distinguish between Jews and Jewish Christians; hence no line of separation was drawn by their laws between Judaism and Christianity. They were led first by the trial of Paul to understand that Christianity was a separate and peculiar religion. (Acts xxviii. 22.)

CHRONICLES. The two histori-

cal books of the Old Testament, called by the Hebrews *Words of the Days*, i.e., *Annals*, or *Chronicles*, are in the Septuagint called "*Paraleipomena*" = *supplement*, or *things that remain to be recorded*. The Jews ascribe their authorship to Ezra and Nehemiah. And it is evident that they were written after the captivity; and chiefly compiled from ancient memoirs, genealogies, national annals or State papers, and other materials contemporary with the events recorded. Some of the documents, which appear to have been the sources of our two books of *Chronicles*, were the *Chronicles of the Kings of Israel and Judah*; (1 Kings xiv. 19; 2 Chron. xxxii. 32;) the *Chronicles of King David*; (1 Chron. xxvii. 24;) the books of *Nathan and Gad*; (1 Chron. xxix. 29;) the prophecy of *Ahijah*, and the visions of *Iddo*; (2 Chron. ix. 29;) the books of *Shemaiah*; (2 Chron. xii. 15;) and the book of *Jehu*. (2 Chron. xx. 34.) Old records are quoted as "*ancient things*." (1 Chron. iv. 22.) The principal object of the authors of the two books of *Chronicles* seems to have been, to point out, from the public records and genealogies, the rank, the functions, and the order of the priests and Levites; that after the captivity, they might more easily assume their proper ranks, and re-enter on their ministry: also to show the state of the different families before the captivity, and the distribution of the lands among them; that each tribe might, as far as possible, obtain the ancient inheritance of their fathers at their return. So that this portion of the Old Testament may be considered as an epitome of the sacred history, but more especially from the origin of the Jewish nation to their return from captivity. The first book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the death of David. The second book contains the history of the kings of Judah, without those of Israel, from the beginning of the reign of Solomon only, to the return from the captivity of Babylon.

The period of time embraced in these books is about 3468 years. The discrepancies between the books of *Kings* and *Chronicles*, though very numerous, are not of any great moment, and generally admit of an easy solution, being partly caused by various readings arising from repeated transcription, and probably the use of the Hebrew letters as numerals, and partly arising from the nature of the books; which being supplementary to those of *Samuel* and *Kings*, omit what is there related more at large, and supply matters of importance which are there wanting. As the books of *Samuel*, *Kings*, and *Chronicles* frequently relate portions of the same history, they should each be constantly read and collated together; not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate from one book what is obscure in either of the others.

CHRYSOLEITE = *golden stone*. A precious stone of the quartz kind, whose prevailing colour is yellow with a golden lustre. It is supposed to be the modern *topaz*. (Rev. xxi. 20.) The Hebrew word *tarshish* is rendered "*beryl*." (Ex. xxviii. 20; xxxix. 13; Sol. Song v. 14; Dan. x. 6; Ezek. i. 16; x. 9; xxviii. 13.) But the margin of the last passage has *chrysolite*.

CHRYSOPRASUS = *golden green*. A precious stone probably allied to the beryl, usually of a greenish-golden colour. (Rev. xxi. 20.)

CHUB: A country coupled with Egypt and Ethiopia. Some think the word is an error of the scribes for *Lub* = *Lybia*; or perhaps *Nub* = *Nubia*. (Ezek. xxx. 5.) Others understand *Coba*, an Ethiopian port, which may also have been the name of a district. It may be that the Hebrew "*Chub*," properly *Kuv*, is the region of the *Kufa*, an Asiatic people, probably an Arabian tribe mentioned on the Egyptian monuments. Perhaps the town of *Cufa*, where the earlier Arabic characters called *Cufic*, are said to have been invented.

CHUN = *fixed*. A Phenician city.

The parallel passage, 2 Sam. viii. 8, reads "Berotnai." Perhaps *Conna* in Lebanon. (1 Chron. xviii. 8)—See **BEROTNAI**.

CHURCH. This word is said to be derived from the Latin *circus*, the Saxon *circ*, the same as the Scotch *Kirk*, designating the *place* of assembly. Others consider the word "church" to be a contracted form of the Greek *kuriakon* = "belonging to the Lord;" and as thus applicable both to the assembly and to the place of assembly.

But the Greek word *ekklesia*, translated "church," properly signifies "*an assembly*" of persons for any purpose, either common or religious. (Acts xix. 32, 39, 41.) The term "church" is used generally of the people of God in all ages, inasmuch as the religion of the Bible is, and ever has been, and ever will be, but one religion; all the faithful worshippers of God are one in Christ Jesus; (Gal. iii. 28;) whether in heaven or earth they form but one family in Him. (Eph. iii. 15.) It also designates the universal church of Christ on earth, the aggregate of the faithful of every nation, kindred, tongue, and people. (Matt. xvi. 18; 1 Cor. xii. 28; Gal. i. 13; Col. i. 24; 1 Tim. iii. 5, 15; Heb. xii. 23.) The term is also applied particularly to any assembly or congregation of Christians, associating in one place, for the solemn worship of God; as the church at Jerusalem, Antioch, Corinth, etc. (Acts ii. 47; viii. 1; xiii. 1; 1 Cor. i. 2; iv. 17; xvi. 19.) As every congregation was a church, it constituted in itself the highest organ of authority; the pastor and the elders were, not its masters, but its superintending members, and the ultimate decision, in all important emergencies, rested with the whole congregation of the faithful. (Acts xv. 4; xii. 22, 30; xx. 28.) Of the church or community of the redeemed, the Lord Jesus Christ is "the Head;" and the church is called "His body." (Eph. i. 22; Col. i. 18, 24.) The various figures employed by the sacred writers, to denote the nature of His relations to the church, and its re-

lations to Him, are of the most significant character. In His Godhead, Jesus is the "rock"—foundation; and in His humanity He is the "foundation stone" or "chief corner stone," on whom the whole structure is dependent. (Matt. xvi. 18; 1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 6.) The church is called "God's building," "His temple," and "the kingdom of God," which "shall stand for ever." (1 Cor. iii. 9; Eph. ii. 21; 1 Pet. ii. 5; Dan. ii. 44.) The church of Christ is called the "stone cut out of the mountain" of the ancient Hebrew church. And as every stone is composed of a countless number of small particles, held together by attraction; so the church of Christ, composed of all true believers, united in holy fellowship, is spoken of as "the stone cut out of the mountain without hands," overpowering every system of error, and eventually "filling the whole earth." (Dan. ii. 34, 35, 44, 45; Heb. viii. 11.)

CHURN.—See **BUTTER**.

CHUSHAN-RISHATHAIM = *governor of two regions or presidencies*. A king of Mesopotamia, who oppressed the Hebrews eight years. He is styled by Eutychius, the *king* of Tyre and Sidon. (Judg. iii. 8—10.)

CHUZA = *earthy, or a seer*. The steward of Herod Antipas. (Luke viii. 3.)

CILICIA = *stony region*? A province of Asia Minor, bounded north from Cappadocia by the Taurus range; south by the Mediterranean; east by Amanus from Syria; and west by Pamphylia. Tarsus, one of its chief cities, was the birthplace of Paul; and near to it is the tomb of Julian the Apostate. The synagogue of "them of Cilicia" (Acts vi. 9,) was a place in Jerusalem, appropriated to the use of the Jews who might be at Jerusalem from the province of Cilicia. (Acts vi. 10; xv. 23, 41; xxi. 39; xxii. 3; xxiii. 34; xxvii. 5; Gal. i. 21.)

CIMAH.—See **PLEIADES**.

CINNAMON = *cane-like*. The Hebrew term *kinnamon*, denotes the inner bark of the *Laurus Cinnamomum*,

or the *Cinnamomum Zeylanicum*, a tree which grows chiefly in Ceylon; and being peeled off, and cut into stripes, it is rolled up into the cane-like form in which it is usually seen. The tree is said to be about twenty feet in height, and spreads into numerous branches; the bark is of a dark red colour, of a poignant taste, aromatic, and very agreeable. Cinnamon was one of the ingredients in the holy anointing oil with which the tabernacle and its vessels were anointed. (Ex. xxx. 23; Prov. vii. 17; Sol. Song iv. 14; Rev. xviii. 13.) The Hebrews received this Indian production through the Arabians, who, at an early period had commercial intercourse with Ceylon and continental India, as they were the first navigators of the Indian Ocean. (Gen. xxxvii. 25.)

CINNEROTH.—See **CHINNERETH**.
CIRCUMCISION The national ordinance of the Hebrews, in which the prepuce or foreskin was cut away, as a symbol of *purity* and *consecration*. The rite was established as the token of Jehovah's covenant with Abraham, who immediately subjected himself and all the males of his family to its observance. (Gen. xvii. 9—14.) The instrument used for this purpose, was a knife, a razor, or even a sharp stone. (Ex. iv. 25; Josh. v. 3.) We learn from Herodotus, Diodorus Siculus, Strabo, and the prophet Jeremiah, (ix. 25, 26,) that in Egypt the priests, and many of the laity, were circumcised; and this fact is confirmed from some of the Egyptian mummies examined by the French Commission. They probably borrowed the rite from the descendants of Abraham. The Hebrews esteemed circumcision a rite of such a high and indispensable nature, that it could not be withheld from a single individual without discredit and disgrace. (Gen. xxxiv. 15; Josh. v. 9; Jer. ix. 24, 25.) They did not neglect it when in Egypt, though it was omitted in their journey through the wilderness, for obvious reasons. (Ex. xii. 44; Lev. xii. 3; John vii. 22, 23.) The son on the eighth day after his birth was

circumcised. By the fulfilment of this rite he was consecrated to the service of the true God, and became a partaker of the advantages of the Hebrew nationality. (Gen. xvii. 10; Rom. iv. 11; John vii. 23.) This distinguishing ordinance did not constitute individuals members of the church of God; but like baptism under the Christian dispensation, by which the ancient rite was superseded, it placed them in the midst of peculiar privileges, whence they could derive instruction in the holy oracles, and in the fear of the Lord; and an obligation rested upon the parents to point their children to that purification of heart symbolized by the external rite. (Gen. xviii. 19; Ex. xii. 26, 27; xiii. 8, 14; Rom. ii. 25; iii. 1, 2.) Hence the terms "uncircumcised" and "circumcision" are also frequently used to denote *impurity* or *wickedness* generally, and to "circumcise the heart" was to become docile and obedient. (Ex. vi. 12, 30; Lev. xxvi. 41, 42; Deut. x. 16; xxx. 6; Jer. iv. 4; vi. 10; ix. 26; Ezek. xlii. 7; Acts vii. 51; Rom. ii. 25—29; Col. ii. 11.) Circumcision may also have had reference to certain physical and sanitary advantages. The pains, resulting from circumcision, according to the Mohammedans, who still practise the rite, are the severest on the third day. The Jews who renounced Judaism under the Roman government, sometimes endeavoured to erase the mark of circumcision; and probably the term "concision" is an allusion to this operation. (1 Cor. vii. 8; Phil. iii. 2, 3.) This ancient rite became equally indifferent and unnecessary when the Mosaic economy had "waxed old and vanished away."

CIS.—See **KISH**.

CISTERN. As streams and fountains are few in the neighbourhood of Jerusalem, and as the rain falls periodically, at spring and autumn only, the inhabitants are obliged to collect water during the rainy season in tanks and cisterns. There are many ancient cisterns of very large dimensions, at this day, in different parts of Palestine.

They are found in cities and in private houses; and were generally, if not universally, private property. (Num. xxi, 22.) Some were formed by merely excavating the earth; others were covered reservoirs, into which the water was conducted, and others still were lined with wood, or cement, or hewn out of the rock, with great labour, and ornamented with much skill. (2 Kings xviii. 31; 2 Chron. xxvi. 10; Prov. v. 15; Isa. xxxvi. 16.) The main dependence of Jerusalem for water has been upon its cisterns. There are immense ancient cisterns under Mount Moriah, supplied partly from rain water and partly from the imperfectly repaired low level aqueduct from Solomon's Pools. The aqueduct, when it does run, conveys the water to the great cistern under the Mount, to the Pasha's palace, and the Judgment Hall. The richer Moslems who live near the Mount can obtain water from its tanks when their own is exhausted, and a further supply at any time, by repairing the aqueduct, of which they have a monopoly. Sometimes, when old cisterns were empty, there was mire at the bottom, and they were used as the places of extreme punishments. (Gen. xxxvii. 24; Ps. xl. 2; Jer. xxxviii. 6.) Worldly enjoyments are called "broken cisterns that can hold no water." (Jer. ii. 13.)

CITIES. Many of the cities mentioned in the Bible are of extreme antiquity. Hebron and Zoar were ancient cities; and Damascus is supposed to be the oldest city in the world. From the existing remains of Thebes, Nineveh, and Babylon, we learn that they were not only very large cities, but were adorned with splendid palaces and temples; and some of them had open squares and large gardens. As early as the time of Abraham numerous towns and cities existed in Palestine; and when the Hebrews took possession of the country, some of them were fortified and populous. (Josh. viii. 16—26; x. 2.) Numerous cities in Bashan, built and occupied some forty centuries ago, still exist; and hundreds

of the long-deserted houses are still in good preservation. (Deut. iii. 4, 5, 14.) The streets of ancient cities were generally narrow, so that, in some of them, loaded camels could not pass each other; and sometimes mats were stretched over them from house to house for shade, as in Cairo and Alexandria in the present day. Cities were sometimes "walled" or "fenced," and fortified with watch-towers; (Num. xiii. 28; Deut. iii. 5;) and the gates were covered with plates of iron or copper. (Ps. cvii. 16; Isa. xlv. 2; Acts xii. 10.) Around the gates of cities was the principal concourse of people. (Neh. viii. 1; Job. xxix. 7.) The "cities with suburbs" were the forty-eight cities given to the Levites. (Num. xxxv. 1—8; Josh. xxi. 41, 42.) Jerusalem is called "the city of God;" (Ps. xlv. 4; Deut. xii. 5;) "the Holy City;" (Dan. ix. 24; Neh. xi. 1;) and "the city of David." (1 Chron. xi. 5.) Bethlehem is also called "the city of David." (Luke ii. 11.) A city and its inhabitants are frequently described under the similitude of a mother and her children; hence "the children of Zion." (Joel ii. 23.) Cities are also characterized as "virgins," "widows," and "harlots," according to their different conditions. Thus Jerusalem is called "a virgin;" (Isa. xxxvii. 22;) and "a widow;" (Lam. i. 1;) and "an harlot." (Isa. i. 21.) The term "harlot" is used of Tyre, (Isa. xxiii. 16,) of Nineveh, (Nah. iii. 4,) and of Samaria. (Ezek. xxiii. 5.) For "the cities of refuge," see AVENGER OF BLOOD, and REFUGE.

CITIZEN.—See FREEDOM.

CLAUDA=*broken*. A small island off the south-west coast of Crete; about seven miles long and three broad. It is now called *Gozzo*. (Acts xxvii. 16.)

CLAUDIA=*halting*, or *wavering*. A Roman lady converted to the Christian faith by Paul. (2 Tim. iv. 21.)

CLAUDIUS=*halting*, or *wavering*. The fifth Roman emperor, and successor of Caligula, more fully called *Tiberius Claudius Nero Drusus Germanicus*. He reigned from A.D. 41—54. (Acts xviii. 2.) In the fourth year of

his reign, occurred the famine foretold by Agabus. (Acts xi. 28.) In his ninth year he banished all the Jews from Rome; and it is not unlikely that the Christians were, at that time, confounded with the Jews, and were banished likewise.

CLAUDIUS LYSIAS. A Roman tribune, commanding in Jerusalem. His conduct on two occasions, in reference to Paul, is creditable to his efficiency and humanity. (Acts xxi. 31—40; xxii. 1—30; xxiii. 1—35.)

CLAY. This fine-grained, plastic material consists of the waste or refuse of other rocks, ground down to the last degree of fineness; so that the particles, instead of being visible as they are in sand, are too small to be perceptible to the naked eye. This minute division of particles, however, is not of itself sufficient to make the material clay, because if they were purely siliceous they would remain fine sand. It is necessary also that there should be a considerable quantity of aluminous matter mingled with the siliceous for the resulting substance to be argillaceous. This alumina, which is the chief constituent of clay, is the oxide of Aluminium, from which is produced in the laboratory, that beautiful and lightest of all metals. Seals were stamped upon clay; (Job xxxviii. 14;) and among the Chaldeans stamped tablets, a sort of clay bank-notes, seem to have been used as a circulating medium.—See BRICKS, and POTTER.

CLEAN AND UNCLEAN. The division of animals, into "clean" and "unclean," existed before the Flood, and was probably founded upon the practice of animal sacrifice. (Gen. vii. 2.) Those animals only, which divide the hoof and chew the cud, were regarded as clean. (Lev. xi. 3, 4; Ex. xxii. 31; xxxiv. 15, 26; Deut. xiv. 21.) Judging from those enumerated, it will be found that birds of prey, generally are accounted unclean; while those which eat vegetables are admitted as clean; so that the same principle is observed in a certain degree, as in distinguishing quadrupeds. What was

the design of these distinctions, and how they were abolished, may be learned with sufficient accuracy from a comparison of various passages of Scripture. (Lev. xx. 24—26; Acts x. 9—16; xi. 1—28; Heb. ix. 9—14.) How the various kinds of personal uncleanness were contracted, what time it continued, and what was the process of purification in order to engage acceptably in Divine worship, we have particularly described in Leviticus, chapters xi.—xv.; Num. xix. 1—22.

CLEMENT=*gentle, tranquil*. The name of a Christian at Philippi. (Phil. iv. 3.)

CLEOPAS.=*renowned of all*. One of Christ's disciples. (Luke xxiv. 18.)

CLEOPHAS.—See ALPHÆUS.

CLERK. The Greek word *grammateus*, rendered "town-clerk," properly signifies a *writer* or *secretary*; and was used of the keeper of the archives or records of Ephesus. (Acts xix. 35.)

CLOAK.—See GARMENTS.

CLOPAS.—See ALPHÆUS.

CLOTHES.—See GARMENTS.

CLOUD. A collection of vapours suspended in the atmosphere. When the Hebrews left Egypt in their march through the wilderness, a cloud—the symbol of Jehovah's presence—resembling a pillar, passed before the camp. In the day time, it was thick, dark, heavy; and in the night bright and shining, like fire. It also served as a signal for rest or motion. (Ex. xiii. 21; xiv. 19; xvi. 10; Num. xi. 25; xvi. 5.) There are frequent allusions to this symbol of the Divine presence. (Ex. xix. 9; xxxiv. 5; xl. 34, 35; 2 Chron. v. 13; 1 Kings viii. 10; Isa. iv. 5.) A "cloud" is also the symbol of multitudes and armies. (Isa. lx. 8; Jer. iv. 13; Heb. xii. 1.)

CNIDUS. A town in Caria, situated at the extreme south-west of the peninsula of Asia Minor, on a promontory now called *Cape Crio*, which projects between the islands of Cos and Rhodes. It is now a heap of ruins. (Acts xxvii. 7.)

COAL. The Hebrew words *gehhal* or *gahheleth* are properly rendered

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the Divine law, spiritual life was forfeited, they were "condemned already"—*dead* in the eye of that law which "is holy, just, and good." (Gen. ii. 17; iii. 3, 22; Ezek. xviii. 20; John iii. 18, 19; Rom. vii. 12; 1 John iii. 20, 21.) The same condemnation is passed upon all men, inasmuch as all by nature are destitute of spiritual life—and all have sinned. (Rom. v. 12—19; vi. 23; Eph. v. 14.) If this condemnation can be cancelled, it must be by a process which no finite mind could anticipate or conceive. This process the gospel makes known, by showing us, that Christ died for our sins, and satisfied the majesty of law; so that on the condition of faith in Him, the condemnation is removed, and the believer is placed in a state of justification before God. The term "damned" is a form of the word *doomed*, and properly signifies condemned. (Mark xvi. 16; John v. 24; Rom. v. 1; viii. 1, 33, 34.)—See JUSTIFICATION.

CONDUIT.—See POOL.

CONEY. An old name for the rabbit. But the Hebrew word *shaphan*, rendered "coney," is descriptive of an animal chewing the cud; (Lev. xi. 5; Deut. xiv. 7;) inhabiting mountains and rocks; (Ps. civ. 18;) and gregarious and sagacious. (Prov. xxx. 26.) This description points to the *Hyrax Syriacus*, called by the Arabs *wubar*; an animal common in Palestine, of a dusky colour, and of a stronger build than a rabbit; having bristles at its mouth, over its head, and down its back; and is entirely destitute of a tail.

CONFESSION. The open and penitential acknowledgment which a person makes of his sins. The Hebrew high-priest, on the annual ceremony of expiation, made confession of sins to Jehovah in the name of the whole people. When a Hebrew offered a sacrifice for sin, he put his hand on the head of the victim and confessed his faults. (Lev. iv. 1—35.) Also to acknowledge our sins and offences to God, either by private or public confession; or to our neighbour whom we have wronged. (Ps. xxxii. 5; Matt.

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iii. 6; James v. 16; 1 John i. 9; Josh. vii. 19.) Confession also signifies, a public acknowledgment of any thing as our own,—to own and profess the truth concerning Christ; (Matt. x. 32;) so also Christ will confess the faithful in the day of judgment. (Luke xii. 8.)

CONGREGATION.—See HEBREW.

CONIAH.—See JEHOLACHIN.

CONONIAH = whom *Jehovah defends*. A Levite in the time of Hezekiah; also written "Conaniah." (3 Chron. xxxi. 12, 18; xxxv. 9.)

CONSCIENCE. This term expresses *self-knowledge* relatively to responsibility. It is used to designate that state or condition of mind which irresistibly feels the difference between right and wrong. It yields pleasurable emotions in view of that which is right; and a feeling of violence and disorder in view of that which is wrong. When aroused to action, and when our judgment is not deceived as to the true state of the case, its decision is always in accordance with "the law written in the heart." Moreover, "its existence within us is an evidence for the righteousness of God, which keeps its ground amid all the disorders and aberrations to which human nature is liable. For as the existence of a regulator in a disordered watch shows the design of its maker, that its movement should harmonize with time; so conscience shows the design of our Creator that all our movements should harmonize with truth and righteousness." This immediate tribunal is established in the breast of every man, even in the heathen. (Rom. ii. 14, 15.) It may be weakened, perverted, stupified, defiled, and hardened, in various ways; and its decisions are more or less clear, just, and imperative, according to the degree of improvement in the understanding and heart, and especially according to the degree in which its purity and sensitiveness have been preserved and cultivated. (John viii. 9; Acts xxiii. 1; xxiv. 16; Rom. ix. 1; 1 Tim. i. 5; Heb. xiii. 18.) While it is true, that in matters of faith, God alone is Lord of the conscience; so are we

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20.) with God the Holy Ghost; (2 Cor. xiii. 14; Phil. ii. 1;) and with the Father, Son, and Holy Spirit conjointly, as dwelling with them, and making them "an habitation of God through the Spirit." (John xiv. 23; xvii. 20—23; 1 John i. 8; 1 Cor. xii. 4, 6 11, 12; Eph. ii. 18—22; 1 John v. 7.) The saints also in some way partake of the care and kindness of the holy angels, who are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Matt. xviii. 10; Luke xv. 10; Heb. i. 14.) The holy angels formed originally with man in his state of innocence, one unity. The fall which severed the link between man and God, broke also that between man and the holy world of spirits. By being reconciled to God through Christ, we are once more brought under one Head with the heavenly spirits, (Eph. i. 10,) and in the state of perfection enter into their society. (Heb. xii. 22, 23.) The communion of saints consists, not only in the external fellowship which they have in the word and ordinances of religion, (1 Cor. x. 16,) with all the members of the church, but they have also, individually, by the communication of the same Holy Spirit, an intimate spiritual union and conjunction with all the saints on earth as the living members of Christ. (Col. ii. 19; John i. 7.) Nor is this union separated by the death of any; but as Christ, in whom they live, is the Lamb slain from the foundation of the world, so have they fellowship with all the saints, (Col. i. 12,) who from the death of Abel, have departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever He goeth: "So then they which be of faith are blessed with faithful Abraham." (Gal. iii. 9.)

Angels, and living saints, and dead,
But one communion make;
All join in Christ, their vital Head,
And of His love partake,

COMPANY. A large "travelling company" is now called "a caravan;" and this mode of journeying has always

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been common throughout the East. (Gen. xxxii. 7, 8.) When persons thus travelled, they provided themselves with every necessary, as there were no inns for the reception of travellers. The wealthy, and the females, generally travelled on camels or asses, which carried not only their merchandise, but also the provisions and a supply of water, and the requisite cooking utensils. Every caravan had a leader, who was acquainted with the route through the desert, and with the situation of the cisterns and fountains. The company composing a caravan sometimes consists of several hundred persons, and as many thousand camels. They generally start early, sometimes before day; and contrive to arrive at the resting place before the close of the day. Most of the internal trade of the East is still conducted by means of caravans. (Gen. xxxvii. 25; Job vi. 19; Isa. xxi. 13.) The Hebrews travelled in caravans, or companies, when they went up to Jerusalem at the three great annual festivals. (Ps. cxxii. 1—4; Luke ii. 42—44.)—See **INN**.

CONANIAH.—See **CONONIAH**.

CONCISION.—See **CIRCUMCISION**.

CONCUBINE. A woman who, without being married to a man, lives with him as his wife. But in the Old Testament the term designates a lawful wife, but one of the second rank, inferior to the mistress of the house. She differed from a proper wife in that she was not married by solemn stipulation. Her issue was reputed legitimate, though the children of the first wife were preferred, in the distribution of the inheritance. Christianity restores the sacred institution of marriage to its original character, and concubinage is ranked with fornication and adultery. (Gen. xxv. 5, 6; Deut. xx. 10, 14; 2 Sam. xvi. 22; Matt. xix. 5; 1 Cor. vii. 2.)

CONDEMNATION. The state of all mankind, as offenders against God's law, who are not only adjudged to be guilty, but have passed upon them the sentence of condemnation. The day in which the first human pair violated

10—13.) The Pharisees permitted even debtors to defraud their creditors, by consecrating their debt to God; as if the property were their own, and not rather the right of their creditors. (Matt. xv. 1—9.)

CORE.—See KORAH.

CORIANDER. The Hebrew word *gad*, designates the coriander, an umbelliferous plant, generally cultivated in the East. The seeds, which are aromatic, about the size of a peppercorn, are freely used by the Orientals as a grateful spice, and as an important ingredient in currie powder. The appearance of the manna which fell in the wilderness is compared to coriander seed. (Ex. xvi. 31; Num. xi. 7.)

CORINTH. A celebrated Grecian city, the capital of Achaia proper, situated on the isthmus which joins Peloponnesus—the Morea—to the continent of Greece. It was one of the most populous and wealthy cities of Greece, and possessed singular advantages for commerce; as it was a mart for the exchange of Asiatic and European goods. It became celebrated for its wealth and magnificence, as well as for the learning and ingenuity of its inhabitants. The city was famous for the worship of Venus; and in its vicinity were celebrated the Isthmian games. Corinth was destroyed by the Romans during the Achaian war, about 146 B.C. It was restored by Julius Cæsar, and became the capital of the Roman province of Achaia and the seat of the proconsul. But while it soon regained its ancient splendour, it also relapsed into all its former dissipation and licentiousness. Here Paul resided for more than eighteen months, and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. (Acts xviii. 1—18; xix. 1; 1 Cor. i. 2; 2 Cor. i. 1, 23; 2 Tim. iv. 20.) In the late war between the Greeks and Turks, Corinth was reduced to a miserable heap of ruined hovels, affording very insufficient shelter to some wretched outcasts of the province of Roumelia. The city has been so often sacked and

plundered, that not a column of the Corinthian order exists in the place. Even the seven fine fluted columns of Minerva Chalinitis, of the more ancient Doric order, which have stood the wear of so many centuries, and were so interesting to the antiquary, were severely injured by the terrible earthquake, which on the 21st of February, 1858, almost destroyed all the houses in Corinth.

CORINTHIANS, EPISTLES TO THE. The Pauline origin of the First Epistle is alluded to by Irenæus, Ignatius, Polycarp, Clement of Alexandria, and others. It was written at Ephesus, about A.D. 57, or about four years after the church at Corinth was organized. During that interval, the church had been divided by several parties, each claiming an Apostle as their chief. And it would also seem that some false teacher had appeared among them, and had succeeded in exciting strong prejudices against Paul. To vindicate his own ministerial character and office from the aspersions and calumnies that were heaped upon him by his opposers, to defend and establish the doctrines which he had preached to them, and to answer some enquiries they had put to him, and to furnish them with rules of conduct adapted to their peculiar circumstances, temptations, and faults, seem to have been the main design of this first Epistle. (1 Cor. i. 10—31; vii. 1.) It contains also the most perfect and triumphant argument for the doctrine of the resurrection. (1 Cor. xv. 3—57.) Dr Davidson calls this Epistle “the Apostle’s master-piece of practical theology, as the Epistle to the Romans is of doctrinal.” The Pauline origin of the Second Epistle to the Corinthians is attested by Irenæus, Athenogoras, Clement of Alexandria, Tertullian, and others. It appears to have been written at Philippi, about A.D. 58. It seems to have been the design of the Apostle to continue the good influence which the former Epistle had exerted, and to furnish grounds of comfort and confidence to the steadfast believers. He refers to his own labours among them;

and exhorts them to contribute for the poor saints in Judea. He also asserts his apostolic power and character in the face of his refractory enemies. Some have supposed, from 1 Cor. v. 9, that the Apostle had written another Epistle to the Corinthians, which is no longer extant. However, we see no grounds whatever for supposing that any book of the New Testament is lost.

CORMORANT. A water-bird, about the size of a goose. The Hebrew word *shalak*, rendered "cormorant," designates a plunging-fowl, perhaps a species of tern, which casts itself from high rocks into the water after fish. Dr Geddes renders it "the sea-gull." (Lev. xi. 17; Deut. xiv. 17.) The Hebrew word *kaath* rendered "cormorant," in Isa. xxxiv. 11; Zeph. ii. 14, seems to denote the *pelican*.

CORN.—See **WHEAT**.

CORNELIUS=a *horn*. A Roman centurion at Cæsarea. He was a Gentile by birth, and though an heathen, he evidently had not received the grace of God in vain. He and his house walked according to the measure of light with which they were favoured, and they were accepted of God. Hence, though regarded by the Jews as an unclean person, the highest character is given of him as "a devout man, and one that feared God." (Acts. x. 35.) His contact with the Jews at Cæsarea may have contributed to his enlightenment in the knowledge of the true God, and his mind may have been thus prepared for fuller revelations of Divine truth. His prayers were heard in heaven; and God was pleased to send Peter to make known to him the plan of salvation through a crucified and risen Redeemer. Thus the door of faith was opened to the Gentiles; Cornelius and his family became converts to the Christian religion. (Acts x. 1—48.)

CORNER-STONE. The large and massive stone on which the angles of a building rest, in order to unite the different sides. Hence Christ, as the Foundation of the Christian church, is also called "the Head," or "Chief

Corner Stone," inasmuch as He unites in one compact and regular building, Jews and Gentiles, constituting them "an holy temple in the Lord." (Jer. li. 26; Eph. ii. 20; Isa. xxviii. 16; Zech. x. 4; Matt. xxi. 42; 1 Pet. ii. 6.) And, as Christ will be the cause of aggravated condemnation to those who reject Him, He is called "a stone of stumbling." (Isa. viii. 14; Matt. xxi. 44; Rom. ix. 32, 33; 1 Cor. i. 23; 1 Pet. ii. 8.)

CORNET. The Hebrew word *shophar*, rendered "cornet," (1 Chron. xv. 28; 2 Chron. xv. 14; Ps. xcvi. 6; Hos. v. 8) designates an instrument of music, either made of horn, or shaped like a horn, and giving a loud shrill sound. The word *menaanim*, rendered "cornet," (2 Sam. vi. 5) denotes the *sistrum*, an instrument something like the triangle with rings. The term *karna*, rendered "cornet," designates the horn, or cornet. (Dan. iii. 5, 7, 10, 15.)—See **TRUMPET**.

CORRUPTION, MOUNT OF.—See **OLIVES, MOUNT OF**.

COSAM=an *oracle, divine sentence*. One of Christ's ancestors. (Luke iii. 28.)

COUCH.—See **BED**.

COUNCIL. The Sanhedrin or supreme council of the Jewish nation, was composed of seventy members besides the high priest, in imitation of the seventy elders appointed by Moses. (Num. xi. 16—25; Jos. Ant. ix. i. 1.) The members were selected from the former high priests and the chief priests or heads of the twenty-four courses, elders, and scribes or lawyers. The high priest for the time being was *ex-officio* president; and a vice-president sat at his right hand. The Sanhedrin had cognisance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple; though on extraordinary occasions they were sometimes convened in the high priest's palace. (Matt. xxvi. 3—57.) It was before this tribunal that Christ was arraigned. (John xix. 6—16; Matt. ii. 4; v. 22; xxvi. 59; Mark xiv. 55; xv.

1; John xi. 47; Acts v. 21, 27, 34, 41; xxii. 30; xxiii. 1, 15, 20, 28; xxiv. 20.) The "Judgment," and other local tribunals were subordinate to the High Council. (Matt. v. 21. 22; Mark. xiii. 9.)

COURT.—See HOUSE.

COVENANT. The Hebrew word *berith*, rendered "covenant," may refer to the *eating together* of the contracting parties; or, as others think, to the *cutting in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass. (Gen. xv. 9—21; Jer. xxxiv. 18.) Hence a covenant is properly an agreement between two parties, contracted deliberately, and with solemnity. But where one of the parties is infinitely superior to the other, as in a covenant between God and man, the term cannot signify a *mutual compact*, but rather an *arrangement* or *promise* on the part of God in respect to men, in consequence of which certain blessings are secured to them by His promise, on condition that they comply with the demands which He makes, by obedience to His precepts. (Gen. x. 12; Ex. xxxiv. 10—12.) So also the Greek term *diatheke*, like the Hebrew *berith*, embraces both *precept* and *promise*; and the words are commonly used to designate the whole Jewish economy or dispensation, with its conditions and promises. (Ex. xix. 5; Deut. iv. 13; ix. 9—11; Num. x. 33; Acts vii. 8; Rom. ix. 4.) The first covenant with the Hebrews was made when the Lord chose Abraham and his posterity for his people, and the seal of it was circumcision; (Gen. xvii. 1—14;) a solemn renewal of this covenant was made at Sinai, comprehending all who faithfully observed the law of Moses. (Ex. xxiv. 7—8; Gal. iii. 17; iv. 24.) Hence this is called "the old testament," (2 Cor. iii. 14.) or "the first covenant." (Heb. viii. 7, 9, 13; ix. 1.) The term "covenant" is also employed in a similar way, in order to designate the new economy or dispensation of Christ, with all its conditions and promised blessings, which

God established for the benefit of all nations, through Jesus Christ, the most exalted of all the descendants of Abraham; and which was the development of that scheme which was begun by God with the promise of a son to Abraham. This is called "the new testament," (2 Cor. iii. 6,) "the second covenant," (Heb. viii. 7, 8,) also "the better covenant," (Heb. viii. 6—13,) inasmuch as it affords much greater privileges. (Jer. xxxi. 31—34.) The "new covenant" of which Christ is the Author and Mediator, is the most solemn and perfect of the covenants of God with men. It comprehends all who believe in Him, and are in His church; and, as an "everlasting covenant," must subsist to the end of time. The Son of God is the guarantee of it; it is confirmed or ratified by His blood; the end and object of it is eternal life to every believer; and its constitution and laws are infinitely more exalted than those of the former covenant. (Mark xiv. 24; 1 Cor. xi. 25; Heb. ix. 14—18; xii. 24.) The old covenant, which had no power to remove the spiritual penalty of guilt, embodied a symbolical representation of the great blessings and truths unfolded in the new and better covenant. And, though the new covenant was not ratified before the death of Christ, yet was it revealed to the saints of the former dispensation, who enjoyed salvation through prospective faith in His sacrificial death. (Heb. ix. 15—20.) A "covenant of salt," perhaps ratified by eating salt, designates a perpetual or an everlasting covenant. (Num. xviii. 19; Lev. ii. 13; 2 Chron. xiii. 5.)

COW.—The Hebrew word *paroth*, rendered "kine," (Gen. xli. 2, 3, 4,) and "heifer," (Num. xix. 2,) properly signifies heifers or young cows in milk; (1 Sam. vi. 7; Job xxi. 10;) also as bearing the yoke. (Hos. iv. 16.) By the Mosaic law, (Lev. xxii. 28,) a cow and her calf were not to be killed on the same day. Similar precepts are found in Ex. xxiii. 19; Deut. xxii. 6, 7. Whether they were designed to elevate the people, and thus

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prevent inhumanity, or referred to some heathen custom, is uncertain.

COZ=*a thorn* A descendant of Judah. (1 Chron. iv. 8.)

COZBI=*lying, false*. The daughter of a Midianite prince, whom Phinehas slew, in the Hebrew camp. (Num. xxv. 15, 18.)

CRACKNELS.—See BREAD.

CRANE. A large bird of passage, belonging to the heron tribe. But the two Hebrew words *sus* and *agur*, rendered "crane" and "swallow," may signify the "swallow twittering," or "chattering." (Isa. xxxviii. 14.) Bochart holds that the term *agur* designates the crane, and that *sus*, denotes a species of "swallow." (Jer. viii. 7.)

CREATION. In the opening of the archaic documents, incorporated by Moses in Genesis, we have the inspired narrative of the creation; which was probably Divinely revealed to the father of the human race. (Gen. i. 1—31; ii. 1—25.) It may have been, that while the first of men was in "a deep sleep" or vision, the Creator caused the scenery of the work of each day—in the process of creation—to float before his Divinely enlightened imagination. Hence, Adam, probably the writer of these primeval records, simply describes what the Spirit of inspiration had caused to pass—as in a succession of pictures—in review before his mind. (Gen. ii. 21—23.) From these most ancient records, and equally from scientific deductions, we learn, that at a point in the flow of infinite duration called "the beginning," God created the heaven and the earth. The creation of the material and intellectual universe is also expressly ascribed to Christ—the Word. (John i. 8; Col. i. 16.) The first act of creation was the origination of the matter of the universe. And it is not improbable that the original state of matter which God created "to make"—brought into existence for the purpose of making into various forms and adaptations—was the *gaseous*, as that is the simplest and most homogeneous of all

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forms of matter. He who is infinite in power, by His word then formed the dependent universe in all its extent, as existing at *that* point which was the first in a series of Divine arrangements.

After the *first* verse of Genesis, which declares the beginning creation of all things, an immense interval, of which no account is preserved, succeeds, before the scenes described in the *second* verse. During this vast interval, of perhaps millions of years, the earth passed through the various changes which geology indicates. From an igneous mass, the crust of the earth had gradually cooled down, and the waters frequently prevailed on its surface. Under its several altered conditions there were successive creations and destructions of plants and animals, the remains of which appear embedded in the rocks; showing how, in slow and solemn majesty as period succeeded period, the several dynasties of fish, reptiles, birds, and mammiferous quadrupeds have, after the lapse of unknown ages, reigned in turn; each in succession ushering in a higher scene of existence. During this interval of undefined periods the volcanic fires had fused and crystallized the granite and other igneous rocks, electrical shocks had interlaced the earth with veins of metal, ferruginous deposits of primeval waters were turned into iron, fragments of rocks were ground into sand and clay, primeval forests and plants were turned into coal, races of animals were changed into masses of chalk and limestone, and the constant action of the water had worn and washed down the surfaces of rocks into valleys and plains of vegetable soil. The internal fires, raging in their prison-house, frequently burst through the crust which confined them, and mountains and continents were upheaved from their ocean beds where they had been formed, and stratified rocks were tilted from their horizontal position, while the older continents were in their turn gradually washed away and deposited in the bottom of

the primeval seas, to be stratified and formed anew. The numerous strata composing the various rocks, and the successive groups of petrified animals, some of which were terrible in size and form, while of others, many thousands are found in a square inch of stone—entombed at the depth of thousands of feet from the surface, show, that during these apparently endless cycles, one series of strata after another was deposited, elevated, and peopled with vegetable and animal life, to be obliterated and give place to another, till the last of the series. Thus was the earth, with its inexhaustible treasures, preparing, by infinite Wisdom and Benevolence, for the habitation of the human race.

From the *second* verse in Genesis and onwards, we have an account of what took place on the portion of the earth destined for the first habitation of man. As in the previous changes through which the earth had passed, during the successive periods of the undefined interval, we have no reason to suppose that any one of them, during the same period, was universal in its extent; so also the narrative of the six days may refer to the whole earth, but others think that it can only refer to that portion in which man was to be first placed. The region of the Adamic creation, Dr. Pye Smith supposes, was a part of Asia, lying between the Caucasian ridge, the Caspian sea, and Tartary, on the north; the Persian and Indian Seas on the south; and the high mountain ridges which run at considerable distances, on the eastern and the western flank. This section of the earth was first, by atmospheric and geological causes of previous operation—perhaps the subsidence of the region by the movement of the igneous mass below—under the will of the Almighty, brought into the condition of *superficial ruin*, or some kind of *general disorder*, designated by the Hebrew words *tohu vabohu*, rendered “without form and void.” This region is described as overflowed with water, and its atmosphere, in consequence of

the subsidence, so turbid that extreme gloominess prevailed. The Divine power acted through the laws of gravity and molecular attraction; and, where requisite, in an immediate, extraordinary, or miraculous manner. The atmosphere became so far cleared as to be, in some manner, pervious to light; the watery vapour collected into clouds; elevations of land took place by igneous force; the waters flowed off into the lower parts; the land was clothed with vegetation instantly created; the atmosphere became pellucid by the brightness of the sun; animals were produced by immediate creation in the vigour of their nature; and last of all, God formed man: “In the image of God created He him.”

Here, in six natural days, took place all that is recorded from the second verse of the inspired narrative. Other centres of pre-Adamite creations were still existing, in different parts of the earth, of animals and vegetables adapted to the several climates; but responsible man, the crowning act of the Creator, the summary of all perfections scattered through the animal kingdom, and a small number of animals peculiarly serviceable to him, are endowed with a capacity of adaptation to nearly all the differences of climate and other circumstances of every region of the earth. With the introduction of the human, heaven-aspiring dynasty, into the scene of existence, the globe and its inhabitants were completed, creation ceased, and God's moral government on earth began. Then came the morning of the Sabbath, or seventh day of rest, of which no evening is mentioned. (Heb. iv. 10.) Since the beginning of this day which was the first day of man's existence,—though, by the operation of laws continually in action, certain geological areas, both of land and water, have been formed, no new species of plants or animals have been created. The forces of nature have steadily pursued their wonted paths, maintaining that admirable equilibrium which we now behold, and which is necessary for our exist-

ence. With the present dynasty, all movement, all progress has passed into the realm of mankind, which is now, under Infinite Providence, accomplishing its task of education, for a fuller development in the dynasty of the future. God's Sabbath of rest may be the present epoch of our globe; and the work of REDEMPTION—the elevatory process of the present dynasty of probation and trial, may be the work of His Sabbath day, as it is the only possible provision for that final act of re-creation to “everlasting life,” which shall usher in the terminal, dynasty.—See EARTH.

CREATOR.—See GOD.

CREDITOR.—See DEBT.

CRESCENS=*growing*. A Christian at Rome. (2 Tim. iv. 10.)

CRETE=*land of the refugees or exiles*. A large island of the Mediterranean Sea, also called “Candy;” (Acts xxvii. 7, 12, 13, 21, margin;) now called *Candia*. It was anciently celebrated for its hundred cities, whence the epithet Hecatompolis. (Hom. Il. ii. 649.) Crete is still remarkable for its delightful climate and fertile soil. Oil, corn, fruit trees, and vines are among its principal productions. The Cretans were excellent sailors, and its vessels visited all coasts. The character of this people was not of the most favourable description, which accounts for the quotation the Apostle has given from Epimenides, a Cretan sage and poet: “The Cretians are always liars.” (Tit. i. 12; Pol. iv. 8, 11; Xen. An. i. 2, 9.) Paul, in his voyage from Corinth to Ephesus, *en-route* for Syria, appears to have visited Crete, whether purposely, or in one of his perils by sea we cannot tell; and to have left Titus behind him. (Acts xviii. 18, 19; Tit. i. 5; 2 Cor. xi. 25, 26.) The population of Crete was estimated, at the time of the insurrection in 1866, at about 300,000 persons, of which only 10,000 are Mussulmans, and the remainder Christians of the Greek race. The island is still under the detestable government of the Turks, instead of being united to the kingdom of Greece.

CRETES, CRETIANs.—See CRETE.

CRIMSON.—See SCARLET.

CRISPING PINS. The Hebrew word *kharithim* rendered “crisping pins,” properly signifies *pouches, pockets, purses*, of a conical form. (Isa. iii. 22.) It is rendered “bag.” (2 Kings v. 23.) They appear to have been richly ornamented purses, which the women wore attached to their girdles.

CRISPUS=*curled*. A ruler of the synagogue at Corinth, baptised by Paul. (Acts xviii. 8; 1 Cor. i. 14.)

CROSS. Crucifixion was regarded by the Romans as the basest and most ignominious death, deserved only by traitors and rebels; among which last Jesus was reckoned, on the ground of His making Himself king or MESSIAH. (Luke xxiii. 1—15.) It was called an accursed or infamous death. (Deut. xxxi. 23; Gal. iii. 13; 1 Cor. i. 23; Phil. ii. 8; Heb. xii. 2.) The person subjected to this punishment was deprived of his clothes, excepting something around his loins; and then beaten with rods or whips. Jesus was crowned with thorns and made the subject of mockery; but insults of this kind were not among the ordinary attendants of crucifixion. (Matt. xxvii. 29; Mark xv. 17; John xix. 2, 5.) After the scourging the individual was compelled to bear his own cross to the place of execution. The cross usually consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The offence for which the person suffered, was sometimes inscribed over the cross. (John xix. 19, 20.) On the perpendicular beam of the cross, which rarely exceeded ten feet in height, there projected a piece of wood which served as a support to the body. The victim was elevated to the projection, his hands and feet were then nailed to the cross. In order to render the sufferer less sensible to pain, the Jews were in the habit of given him a medicated drink of wine and myrrh; (Prov. xxxi. 6;) this the Redeemer rejected. But He partook of the refreshing drink of vinegar and

water offered to him by the Roman soldier. (Matt. xxvii. 34, 48.) The executioners were allowed the apparel of the sufferer, as the perquisite of their office. (Ps. xxii. 18; Matt. xxvii. 35.) The crucified person lingered until life became extinct, not so much by loss of blood from the wounds in the hands and feet, as from the exhaustion consequent on the slow process of nervous irritation, accompanied with intense thirst. It was not uncommon for persons to linger two or more days on the cross; hence the surprise of Pilate at the comparative suddenness of Christ's death. (Mark xv. 44.) In many cases death was mercifully accelerated, by breaking the bones, or piercing the vital organs. According to the Jewish law the body was removed at the approach of sunset, and buried the same day. (Deut. xxi. 22, 23.) The immediate physical cause of the death of Christ can scarcely be ascribed, as some have supposed, to rupture of the heart, produced by extreme mental agony, under the weight of the sins of the world. The night of agony and restless fatigue which He had endured, and the painful posture of the body upon the cross, would cause an abundant flow of blood to the pulmonary, and other veins and arteries about the heart and chest, which there accumulating, would rapidly produce exhaustion. After enduring the sufferings of the cross about six hours, He may have been still faintly alive, though to the Roman soldier who pierced His side He was apparently dead, because otherwise, the blood would not have flowed, and because the loud cry which He uttered is a symptom of syncope from too great a congestion of blood about the heart. The spear-wound, whence flowed the blood and watery liquid—lymph or serum—appears to have been in the cavity of the chest, perhaps the pericardium, and must have been necessarily fatal. Thus was the Lamb slain for us. And by the rending of the veil of His flesh, and the shedding of His blood, every hindrance was not only removed, but

a new and life-giving way of access to the Father of an Infinite Majesty, was consecrated for every believing soul. (Heb. x. 19, 20.)

CROWN. The Hebrew word *naizer*, designates the fillet or diadem, worn on the mitre by the Hebrew high priest as a mark of consecration. It was ornamented with a plate of gold, and had the inscription, "Holiness to Jehovah." (Ex. xxviii. 36, 37; xxix. 6, xxxix. 30, 31.) Also the diadem or crown as worn by kings. (2 Sam. i. 10; 2 Kings xi. 12; 2 Chron. xxiii. 11; Ps. lxxxix. 39; cxxxii. 18; Zech. ix. 16.) The Hebrew word *atarah* denotes the royal diadem or crown, probably of pure gold. (2 Sam. xii. 30; Ps. xxi. 3; Ezek. xxi. 26.) Also the convivial tiara, or other head ornament, with which guests were crowned. (Sol. Song iii. 11; Isa. xxviii. 1; Est. viii. 15.) Figuratively "crown" is said of everything which serves for ornament and dignity. (Job xix. 9; Prov. xii. 4; xiv. 24; xvi. 31; xvii. 6.) Pilate's guards placed a crown of thorns upon the head of Christ, in order to insult Him under the character of king of the Jews. (Matt. xxvii. 29.) The crown of olive, laurel, or parsley, worn by the victor in the Grecian games, soon withered; but for the Christian conqueror there is laid up a crown of life. (2 Tim. iv. 7, 8; 1 Cor. ix. 25; Rev. ii. 10.)

CRUCIFY.—See **CROSS**.

CRUSE.—See **BOTTLE**.

CRYSTAL. A glass-like transparent stone, the most refined kind of quartz, found in rocks, hence called rock-crystal. The Hebrew word *zekukith*, rendered "crystal," signifies *glass*. (Job xxviii. 17.) The word *gabish*, rendered "pearls," denotes *ice*, tropically *crystal*. (Job xxviii. 18.) And the word *kerakh* is rendered "ice;" (Job vi. 16; "frost;" (Gen. xxxi. 40;) and "crystal." (Ezek. i. 22.) So also the Greek name *krustallos*, like the Hebrew terms, denotes anything *congealed*, *pellucid*, hence it was natural to transfer that name to this colourless stone. (Rev. iv. 6; xxii. 1.)

CUBIT. A Hebrew measure of length, equal to the distance from the elbow to the end of the middle finger, and usually reckoned at six hand-breadths or twenty-one inches, which was the same as the Egyptian cubit. A larger cubit of seven hand-breadths, called "the cubit and an hand-breath," or twenty-four and a half inches, is mentioned in Ezek. xl. 5; xliii. 13, compared with 2 Chron. iii. 3; which appears to have been the Babylonian cubit. It is probable that the cubit varied in different countries, and at different times. (Gen. vi. 15; Ex. xxv. 10; Ezek. xii. 8; John xxi. 8; Rev. xxi. 17.) "Which of you by taking thought can add one cubit unto his stature," properly means "one cubit to his age or lifetime." (Matt. vi. 27; Luke xii. 25.)

CUCKOW. The Hebrew word *shah-laph*, rendered "cuckow," may designate the Egyptian sea-swallow, which has a resemblance to a gull; or perhaps some of the larger petrels which abound in the east of the Mediterranean. (Lev. xi. 16; Deut. xiv. 15.)

CUCUMBER. The Hebrew word *kishuim*, well rendered "cucumber," designates a vegetable very plentiful in the East, especially in Egypt. Some of the varieties are very large, of fine flavour, and form a great part of the food of the people, especially during the hot months. (Num. xi. 5.) They are sometimes boiled and eaten with vinegar; or filled with flesh and aromatics, and made into a kind of pudding, which eat very well. On the banks of the Nile they grow very rapidly. They are still cultivated, as they were anciently by the Hebrews, in Palestine in large quantities. (Isa. i. 8.)—See MELON.

CUMMIN. The Hebrew word *cammon*, designates the "cummin," an umbelliferous annual plant, closely allied in its structure and properties to the coriander and caraway, and still cultivated in the East, on account of the aromatic seeds which are principally used as a condiment. With

the Hebrews it was cultivated in ploughed fields, and when ripe, the seeds were threshed out with a rod. The same method is observed in Malta at this day. (Isa. xxviii. 25—27; Matt. xxiii. 28.)

CUP. The Hebrews had cups and goblets of several kinds, made of gold, silver, copper, glass, clay, etc., at a very early period. (Gen. xlv. 2.) Some of them were elegant and highly ornamented, (1 Kings vii. 26,) if we may judge from the specimens which have been found in the tombs of Egypt. The cups and bowls of bronze, found by Mr. Layard, in the ruins of Nimrud, are of exquisite workmanship, embossed in several compartments with figures of men and animals. The practice of divination by cups is of great antiquity in the East. (Gen. xlv. 15.) In a figurative sense, the term "cup" denotes afflictions or punishments. (Ps. lxxv. 8; Isa. li. 17, 22; Jer. xxv. 15; xlix. 12; li. 7; Lam. iv. 21; Hab. ii. 16; Ezek. xxiii. 31—33; Rev. xiv. 10; xvi. 19.) Also extreme suffering. (Matt. xx. 22; xxvi. 89; Luke xxii. 42; John. xviii. 11; Heb. ii. 9.) The word "cup" is frequently used figuratively for a man's *lot* or *portion*. (Ps. xl. 6; xvi. 5; xxiii. 5.) The "cup of devils," was the symbol of idolatry and intemperance. (1 Cor. x. 21; Rev. xvii. 4.) The "cup of blessing" was a cup of ceremony, as used at the Passover, when the father of a family pronounced blessings to God over the cup. (1 Cor. x. 16.) Our Saviour, in the last supper, pronounced blessings over the cup, and said to His disciples, "Take this, and divide it among yourselves." (Luke xxii. 17.) The "cup of salvation," is the expression of thanksgiving to Jehovah. (Ps. cxvi. 13.)

CUP-BEARER. An honourable officer in the royal household. The Hebrew word *maskheh* is rendered "butler;" (Gen. xl. 1—23; xli. 9;) and "cup-bearer." (Neh. i. 11.) It was his duty to fill the cup and bear it to the king. (Gen. xl. 11; Neh. ii. 1.) The cup-bearer to an Oriental king was sometimes a person of influence. The

illustration represents a cup-bearer, from the Assyrian ruins at Nimrud,



presenting the cup, perhaps to Pul, or Tiglath-Pileser, and holding in the other hand a fly flapper

CURSE. The Divine maledictions are not merely imprecations, nor are they impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounce or foretell. (Gen. iii. 14; iv. 11.) Holy men sometimes cursed particular persons, and these imprecations had their fulfilment. (Gen. ix. 25; xlix. 7; Deut. xxvii. 15, 16; Josh. vi. 26.) These curses were not the effects of passion, impatience, or revenge, and were not condemned like those mentioned in the law. (Ex. xxi. 17; xxii. 28; Lev. xix. 14.) Some suppose that the imprecatory passages in the Psalms should have been rendered as simple affirmations, or as merely declaratory of what *will* or *may* take place in regard to the wicked. But this view, as far as the Hebrew language is concerned, is untenable. These imprecations are not the utterances of malicious feelings, but the promptings of the Spirit of inspiration under which the Psalmist wrote. (Ps. lxi. 24, 25; lv. 9.) Even our Saviour uttered awful anathemas against the hypocritical scribes and pharisees. (Matt. xxiii. 1—39; Mark iii. 5.) So also Paul de-

nounced the conduct of Alexander. (2 Tim. iv. 14.) The indignation excited by cruelty and injustice, and the desire that crime should be punished, are not inconsistent with our duty to render blessing for cursing, (Matt. v. 44,) nor with that love of sinners which Christ has enjoined. These imprecations are justified by a primary and innocent feeling of our nature, a sense of justice; and it is only a morbid benevolence, a mistaken philanthropy, combined with very inadequate views both of the principles of the Divine government, and of the deeper necessities of his own moral nature, in him who denounces them as relics of a barbarous age. When outrageous cruelty or wickedness of any kind, meets with retribution, we feel that it is condign, just, deserved; and instead of this feeling being necessarily sinful, it may be like the feeling which prompted the imprecatory passages, the evidence of the tenderest compassion, a finely educated conscience, and of a character conformed to the great standard of perfection. (Ps. lviii. 10; xxxvii. 8, 9.) Even the souls of the martyrs in heaven are represented as calling on God for vengeance. (Rev. vi. 9, 10.)

CURTAIN.—See **VELL**.

1. **CUSH**=*burnt*, or *black*. The eldest son of Ham, and the ancestor of the Cushites or Ethiopians; (Gen. x. 6—8;) hence the name of the region of *Cush*, generally rendered “Ethiopia,” called by the ancient Egyptians *Kesh*, the same as the modern *Gees*. (Gen. x. 7, 8.) This country, also called “Cushan,” (Hab. iii. 7,) was watered by the river Nile; (Isa. xviii. 1; Zeph. iii. 10;) and was inhabited by a people of *black* colour; (Jer. xlii. 23;) was opulent; (Isa. xlii. 8; xlv. 14;) and is very often coupled with Egypt. (Isa. xx. 2—5; xxxvii. 9; 2 Kings xix. 9; 2 Chron. xiv. 9—15; Ps. lxxviii. 31; lxxxvii. 4; Jer. xli. 9; Ezek. xxx. 4—9; Dan. xi. 43; Am. ix. 7; Job xxviii. 19.) From the inscriptions on several ancient Babylonian documents, Sir H. Rawlinson has observed, that the early inhabitants of southern Babylonia were of a cognate race with the primitive

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colonists both of southern Arabia and of the African Ethiopia; and that their vocabulary was undoubtedly Cushite or Ethiopian. Cushites dwelt partly in Arabia. (Num. xii. 1; 2 Chron. xiv. 9; xxi. 16.) The Cush watered by the river Gihon is probably to be connected with the Asiatic *Cossais*, which reached to the Caucasus. (Gen. ii. 10.)—See ETHIOPIA.

2. CUSH. A Benjamite at the court of Saul. (Ps. vii. in the title.)

CUSHI=*an Ethiopian*. 1. Joab's messenger to David, concerning the death of Absalom. (2 Sam. xviii. 21, 22, 23, 31, 32.) 2. The father of Shelemiah. (Jer. xxxvi. 14.) 3. The father of the prophet Zephaniah. (Zeph. i. 1.)

CUSTOM, RECEIPT OF.—See PUN-
LICAN.

CUTH or CUTHAH. One of the provinces whence colonists were brought by the king of Assyria, into the desolated kingdom of Israel. Sir H. Rawlinson says, "Cuthah was most certainly the city whose ruins are now called *Ibrahim*, at the distance of about fifteen miles from Babylon." (2 Kings xvii. 24, 30; Jos. Ant. ix. 14, 3; xi. 8, 6, xii. 5, 5.)

CYMBAL. The Hebrew words *tseltzeim*, *metzilloth*, and *metzilthaim*, rendered "cymbals," but in Zech. xiv. 20, "bells," denote an instrument of music, perhaps cymbals of different kinds. (2 Sam. vi. 5; 1 Chron. xiii. 8; xvi. 5, 42; Neh. xii. 27; Ps. cl. 5.) It has generally been supposed that the cymbals of the Hebrews resembled the modern instrument of that name, which was also known to the Greeks and Romans; but Mr. Osburn says no such instrument is anywhere depicted on the Egyptian tombs. The only one which at all approaches to it is the representation of a boy, having in each hand a metal bar, which he is striking together, in company with a harper, piper, and singers. It would thus seem that the small Egyptian cymbals, consisting of two metal plates, which are in the British Museum, belonged to Greek or Roman times. (1 Cor. xiii. 1.)

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CYPRESS. A large tapering evergreen, of the pine genus, constituting along with the cedar, with which it is often joined, the glory of Lebanon. The Hebrew word *tirzah*, rendered "cypress," denotes the *evergreen oak*. (Isa. xlv. 14.) The Hebrew word *berosh*, is everywhere rendered "fir tree;" but it properly designates the *cupressus*=cypress; a tree which is now far more abundant upon Lebanon, than the cedar. (Isa. xiv. 8; xxxvii. 24; lv. 13; lx. 13; Hos. xiv. 8; Zech. xi. 1, 2.) The stem yields a soft resin, somewhat like turpentine, with a pungent taste, but pleasant smell. Its wood, like that of the cedar, was employed for the floors and ceiling of the temple; (1 Kings v. 8, 10; vi. 15, 34; 2 Chron. ii. 8; iii. 5;) also for the decks and sheathing of ships; (Ezek. xxvii. 5;) for spears; (Nah. ii. 3;) and for musical instruments. (2 Sam. vi. 5.) The timber has been known to suffer no decay by the lapse of eleven hundred years. The Arabs call it the "tree of life." Many of the mummy-cases of Egypt are found at this day of the cypress-wood. The "gopher-wood" = *pitch wood*, is generally supposed to be the same with the cypress. (Gen. vi. 14.)

CYPRUS=*fair*. A large island of the Mediterranean Sea; extremely fertile, and abounding in wine, oil, and mineral productions. It is now called *Kebria*. Cyprus was celebrated for its copper, *as cyprum*, and gave its name to that metal; and its commerce was widely extended. It became a prætorian province of Rome, afterwards a proconsular. The presiding divinity of the island was Venus, who had a celebrated temple at Paphos. Cyprus was one of the first places out of Palestine in which Christianity was promulgated. Of the Cyprian cities, Salamis and Paphos are mentioned. (Acts iv. 36; xi. 19; xiii. 4; xv. 39; xxi. 3; xxvii. 4.)—See CHITTIM.

CYRENE. A city of Lybia Cyrenaica, in northern Africa, situated in a plain about 500 miles west of Alexandria, and only a few miles from the

Mediterranean coast. There was anciently a Phœnician colony, called Cyrenaica, or "Libya about Cyrene," (Acts ii. 10,) though the city of Cyrene seems to have been a Greek colony. Cyrene is now a heap of desolated ruins, and is called *Cairoan*, or *Ghrenna*, in modern Arabic. The Cyrenian Jews had a synagogue at Jerusalem. (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 36; Acts vi. 9; xi. 20; xiii. 1.)

CYRENIUS. A Roman senator of an obscure family, called more fully, *Publius Sulpicius Quirinus*, but raised to the highest honours by Augustus. (Tacit. *Ann.* iii. 48.) He was sent as governor, or president, to Syria, in order to take a census of the whole province. There appear to have been two distinct censuses or enrolments in Syria, for the purpose of raising the annual tax. Recently A. W. Zumpt has shown from historical sources, that Cyrenius was twice governor of Syria: the first time at the closing part of the reign of Herod, before the birth of Christ, about the end of B.C. 4; and the second time in A.D. 6. According to Luke, a census was taken when Cyrenius was governor the first time. In reference to this *first* census, and in order to distinguish it from the second, the Evangelist says, "This was the first census when Cyrenius was governor of Syria." (Luke ii. 1—3.) Theudas or Matthias appears to have headed an insurrection in opposition to this census. (Acts v. 36; Jos. *Ant.* xvii. 6. 2—4.) The *second* census, which was made about nine years after, was connected with the subjugation of Judea to a Roman province, when Cyrenius was the second time governor of Syria. Judas, the Galilean, raised an insurrection in opposition to this census. (Acts v. 37; Jos. *Ant.* xviii. 1. 1.) There could not have been an easier or more effective mode of taking the census, among the Jews, than through the connection of the public genealogical registers. Hence Joseph, in the *first* census, was necessitated to go to Bethlehem, and even

Mary herself may have been obliged to be personally present: at any rate, in the agitation of the period she did not wish to be left alone. In the meanwhile, a higher influence controlled her movements; for it had been foretold that the Messiah should be born in Bethlehem. (Mic. v. 2; Matt. ii. 5, 6.)

CYRIA=*mistress, lady*. A distinguished female unto whom John directed his second Epistle. She is called "the elect lady" in our version. (2 John i. 5.)



ΚΥ α ρ α δΑ
Cyrus

CYRUS=*the sun*. A king of the Medo-Persians, and a conqueror of great renown. He was born about B.C. 590. His father, according to Xenophon, was Cambyzes, probably a viceroy of the Persians; but Herodotus intimates no more than that he was an Achæmenian, the noblest tribe of the

Persians, and the one to which their kings belonged. Both agree that his mother was Mandane, a daughter of Astyages—"Ahasuerus," (Dan. ix. 1,) king of Media. The early history of Cyrus, as related by the Greek and Persian historians, is enveloped with much that is fabulous. In the Scriptures we read of him only as the destroyer of Babylon and the restorer of the Jews to their own country. About the thirtieth year of his age, Cyrus revolted from Astyages, and freed the Persians from the Median yoke. Thus the Median empire passed from the Medes to the Persians, and was denominated from both people, B.C. 559. Cyrus reduced the affairs of the empire into order, united the Median and Persian dress; and married the only daughter of his uncle Darius, the son of Astyages, called "Darius the Median." Cyrus then turned his arms against Croesus, king of the Lydians, and took Sardis his capital, B.C. 546. After this, Cyrus subjected Asia Minor, and all the country west of the Euphrates. Having defeated the Chaldean army not far from Babylon, Cyrus marched immediately, and without opposition, to the walls of that great metropolis, into which the retreating hosts had thrown themselves, and by diverting the course of the river which ran through it, he took the city. B.C. 538. He then made his uncle Darius the Mede, viceroy of the Chaldeans, until he had consolidated his conquests. (Jer. li. 27—31; Dan. v. 31; vi. 28.) Hence the years of Cyrus are not dated from his conquest of Babylon, but from the time when he himself came to reign there in person. Cyrus, in the first year of his reign over the Chaldeans, B.C. 536, caused an edict to be proclaimed throughout the empire, that all the Hebrews, without exception, were free to return to Judea, and rebuild the temple at Jerusalem. (2 Chron. xxxvi. 22, 23.) He accordingly delivered to the returning exiles, 5,400 sacred vessels of gold and silver which Nebuchadnezzar had carried from Jerusalem to

Babylon, prescribed the size of the temple, and directed that the expense of its erection should be defrayed from the royal treasury; all which particulars were verified by a written edict found fifteen years after, in the archives at Ecbatana. (Ezra i. 1—11; vi. 2—5.) Thus Divine Providence directed, that the Hebrew temple, which had been destroyed by a foreign king, should also by a foreign king be rebuilt. It is not unlikely that Daniel had shown to Cyrus the prophecies, in which, above one hundred years before he was born, he was mentioned by name, and recognised as the "shepherd," and the "anointed" of the Lord; (Isa. xlv. 28; xlv. 1, 13; Jer. i. 44, 45;) he is also entitled "the righteous man from the East." (Isa. xli. 2.) Herodotus says that Cyrus was slain in a battle against the Massagete. But Xenophon asserts that he died peaceably in the seventh year of his reign; and was interred at Pasargadae. Among the ruins near that city, in the plain of Murghab, about forty-nine miles from Persepolis, the tomb of Cyrus is still to be seen. Near to it is a square marble pillar, containing a sculpture in bas-relief, of what Mr. Vaux supposes to be a portrait of Cyrus himself; together with a trilingual cuneiform inscription, in Persian, Median, and Babylonian. The inscription which is repeated several times among the ruins, reads; "I am Cyrus, the king; the Achæmenian." The illustration is a copy of this remarkable monument, to which we have added the cuneiform name of Cyrus from the inscription. The Persian name *Khush*, is not unlike the Hebrew *Koresh*=Cyrus.

D

DABAREH.—See DABERATH.

DABBASHETH=*hump*. A place in the tribe of Zebulun. (Josh. xix. 11.)

DABERATH=*the subduer*. A town on the borders of Issachar and Zebulun. (Josh. xix. 12; 1 Chron. vi. 72.) Also

DAG

written "Dabareh." (Josh. xxi. 28.) It is now a small village called *Deburish*, lying at the base of Mount Tabor.



Assyrian Dagon

DAGON=*great fish*. A deity of the Assyrians and Philistines. (1 Sam. v. 2—7; Judg. xvi. 23; 1 Chron. x. 10.) The Assyrian Dagon, according to the sculpture brought from Khorsabad, had the head and body of a fish, combined with the human figure. Among the Philistines this deity had a human head and arms, but the lower part of the body like a fish. Both forms are



copied from the Assyrian monuments. By the Chaldeans Dagon was called Oannes, which some suppose to be the same as the Egyptian On; hence they understand Dag-On to signify Fish-On. Others identify Oan-nes with Noah. What particular deity is designated by Dagon it is difficult to say;

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perhaps some maritime deity like the Neptune of the Greeks and Romans. Beth-Dagon, translated "house of Dagon," designates the temple of Dagon. (1 Sam. v. 2, 5.) The temple of Dagon at Ashdod was destroyed by Jonathan, about the year B.C. 148. (1 Macc. x. 83, 84; xi. 4.)

DALAI AH=whom *Jehovah* hath delivered. A descendant of king David. (1 Chron. iii. 24.)

DALMANUTHA. A city or village near Magdala, on the west side of the Lake of Gennesaret. It may be the neighbouring site with ruins and a fountain, called *Ain-el-Barideh*=the cold fountain. Thomson suggests the ruined site called Dalhamia or Dalmamia at some distance below the Lake. (Mark viii. 10; Matt. xv. 39.)—See **MAGDALA**.

DALMATIA. A province of Europe on the eastern shore of the Adriatic Sea, forming part of ancient Illyricum, and contiguous to Macedonia. (2 Tim. iv. 10.)

DALPHON=*rain, tears*. A son of Haman. (Est. ix. 7.)

DAMARIS. A Christian female at Athens. (Acts xvii. 34.)

DAMASCUS=*activity*, i.e., in commerce. The metropolis of western Syria, usually called by the natives *esh-Sham*, by contraction for *Dimesh-esh-Sham*=Damascus the Noble. It is also written *Darmesek*. (1 Chron. xviii. 5; 2 Chron. xxiv. 23, margin.) It lies out upon the desert, east of the mountains of Lebanon, surrounded by an extensive plain, at an elevation of 2,237 feet above the level of the Sea. This venerable city, perhaps the most ancient in the world, is about seven miles in circumference. It is watered by the streams of the Barada, and seems merged in a sea of richest verdure. Indeed, the Plain of Damascus, which is almost circular, and about thirty miles in diameter, is almost surrounded by the desert, has always been celebrated for its fertility and consequent beauty. (Gen. xv. 2.) In the time of David, Damascus formed an independent state, and sent auxil-

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aries to the king of Zobah. David, however, defeated the armies of both, and placed a garrison in the city. (2 Sam. viii. 5, 6.) Yet, in the latter years of Solomon's reign, Rezon threw off the Jewish yoke, and restored the kingdom of Damascus. (1 Kings xi. 23—25.) Henceforward we find the kings of Israel in perpetual warfare with the kings of Damasco-Syria. (1 Kings xv. 18—22; 2 Kings xiv. 25—28.) Tiglath-pileser, king of Assyria, conquered and took possession of Damasco-Syria. (2 Kings xvi. 5—9; Am. i. 3—5.) Damascus in turn became a province of the Babylonian, Persian, Macedonian, and Syro-Grecian empires. The city afterwards fell under the Roman dominion; but at the death of Tiberius it was held for a time by Aretas, king of Arabia, who had in it a viceroy or governor. (2 Cor. xi. 32, 33; Acts ix. 24, 25.) In A.D. 634, it was captured by the Saracens; and after several times changing hands, it was in 1517 taken from the Mameluke sultans of Egypt, by the Turks, and remained in their possession till 1832, when it was captured by the troops of Muhammed Aly. But in 1840, the powers of Europe restored Syria and Palestine to the nominal sway of the Sultan. The Turks account Damascus one of the holy cities. It still continues to be one of the finest cities of Syria; the population in 1859, was estimated by Dr. Porter at 150,000, of whom about 16,000 are Christians, and about 6000 Jews, who inhabit a separate quarter. The Moslems are a feeble, licentious, and fanatical race. Many of the lower portions of the walls of the city, consisting of very large blocks of stone, are considered to be of great antiquity. Damascus is one of the most regular and least filthy of Oriental cities. But few of the remains of antiquity go back beyond the Roman period. One of the streets, called by travellers "Straight," is a mile in length, broad, wellpaved, and straight as an arrow. It intersects the city from the east to the west gate, and exhibits numerous traces of an-

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cient Corinthian colonnades which divided the street into three avenues. (Acts ix. 10, 11.) The houses are elegantly furnished; and the bazaars well stocked with merchandise. This opulent city is the great emporium for the exchange of the produce of the East and the West; and its commerce, carried on by caravans, is very extensive. The fabric called *damask*, a kind of cloth or stuff, was anciently manufactured at Damascus. The prophet mentions the "damask-curtained couch." (Am. iii. 12.) In July, A.D. 1860, the fanatical Turks, with the connivance of the Government, murdered nearly six thousand of the Christian inhabitants, and burned a whole quarter of the city.—See ARANA.

DAMNATION.—See CONDEMNATION.

DAN=*judge*. 1. The fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, (Rev. vii. 5, 6,) that of Dan is found only in a few manuscripts, probably by the transcribers erroneously writing *Manasseh* for *Dan*; as the tribe of *Joseph* is afterwards mentioned, which included *Manasseh* and *Ephraim*. The tribe of *Dan* had its portion between the possessions of *Judah* and *Ephraim*, on one side, and between *Benjamin* and the sea shore on the other. Their tract was pleasant and fertile, though abounding with winding vales and bluff hills, but it was by far the smallest portion; and hence they captured *Laish* for the planting of a colony. (Josh. xix. 43, 47; Judg. i. 34, 35; xviii. 1; 1 Sam. v. 10; 2 Kings i. 2.) 2. A city built by the Danites, on the site of the Sidonian city "*Laish*"= *couragious*, or "*Leshem*"= *tongue*. It lay on a Tel in the plain of Merom, at the foot of Hermon, close to the western source of the Jordan. It was captured from the Sidonians, and named *Dan* after the founder of their tribe. (Judg. xvii. 7, 26—29; Josh. xix. 47; Jos. Ant. i. x. 1; v. 3. 1; viii. 8, 4.) It was also a chief seat of *Jeroboam's* idolatry, where one of the golden calves was set up. (1 Kings

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xii. 28, 29; xv. 20.) Dan was the northern limit of the Land of Israel; hence the expression, "from Dan to Beersheba," as denoting the whole extent of the Promised Land as actually possessed by the Hebrew tribes. The same place is also called "Dan-jaan," properly Dan-jaar = Dan-forest. (1 Sam. xxiv. 6.) It is now called *Tel-el-Kady* = hill of the judge. Porter found on the site remains of massive foundations and fragments of columns, with vast thickets of thorns, gigantic thistles, and impenetrable jungles of cane. (Judg. xx. 1; 1 Sam. iii. 20; 2 Sam. xvii. 11.)—See **VEDAN**.

DANCING. The dances of the Hebrews were generally expressions of religious joy and gratitude on their national festivals; (Ps. cl. 4;) sometimes they were practised in honour of a conqueror, in triumphal processions; (Ex. xv. 20, 21; Judg. xi. 34; 1 Sam. xviii. 6, 7;) and sometimes on occasions of domestic joy. (Jer. xxxi. 4, 13; Luke xv. 25.) In the religious services, the timbrel was employed to direct the dance, and it was led by some individual, whom the rest followed with measured step and devotional songs. Thus David is supposed to have led such a band. (2 Sam. vi. 16—23.) Individuals often expressed feelings of joy in the same way. (Luke vi. 23; Acts iii. 8.) Though dancing was doubtless known from a very early period as an expression of religious joy, and also as a mere worldly amusement; (Job xxi. 11—15; Mark vi. 22;) yet it is worthy of remark, that the mingling of males and females, which is so common in modern dances, was unknown to the Hebrews; unless, a precedent may be found in the scene of idolatrous confusion and madness, when the children of Israel bowed themselves before the image of a calf. (Ex. xxxii. 19.)

DANIEL = *judge of God*. 1. A celebrated Hebrew wise man and prophet, attached to the court of Babylon. He was of noble, if not of royal extraction: and was carried by Nebuchadnezzar to Babylon, when a youth, together with the children of the king and nobles,

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as hostages, in the fourth year of Jehoiakim, B.C. 606. (Dan. i. 1—6; 2 Kings xxiv. 1; 2 Chron. xxxvi. 6.) After three years instruction, in the language and sciences of the Chaldeans, he was employed in the service of the king. (Dan. i. 1—4.) At Babylon he was distinguished by the Chaldean name of Belteshazzar = *Bel's prince*, i. e., whom *Bel favours*; and with his three friends, Hananiah, Michael, and Azariah, observed the Mosaic law as far as was practicable in their situation, and lived in the most pious manner, so that in the thirteenth year of the captivity, he is mentioned by Ezekiel, (xiv. 14, 18, 20,) in connexion with Noah and Job. He is celebrated by the same prophet as the wisest of his contemporaries. (Ezek. xxviii. 3.) In time, most probably after all the expeditions of Nebuchadnezzar, he was raised to the highest dignity in the kingdom; but he seems to have been neglected by the successors of that monarch. After the conquest of Babylon by Cyrus, and the elevation of Darius the Mede to the viceroyalty of Chaldea, he was again advanced to be one of the three prime ministers of the kingdom; but through the machinations of the courtiers he was thrown into the den of lions, whence however, he was taken out unhurt, and lived at least until the third year of Cyrus, that is, 534 B.C. (Dan. x. 1.) He must then have arrived at the age of eighty-five or ninety years, so that his life could not have been protracted much beyond this period. Though Daniel lived throughout the captivity, it does not appear that he ever returned to his own country. He probably died at Shushan, where he had resided. The title of *solver of knotty questions or difficult problems*, given to Daniel by the queen of Babylon, (Dan. v. 12, 16,) is still used in the East as a title of honour for a remarkably clever man. (Ezra viii. 2; Neh. x. 7.) 3.—See **CHILZAB**.

DANIEL, BOOK OF. The character of this book is such as it would have been if written by a man who lived at

Babylon in the time of the Chaldean monarchy; and was perfectly acquainted with the names of the various offices belonging to the kingdom and the court. The predictions were uttered during the captivity of the Jews, and both before and after the time of Ezekiel. A portion of it is written in the Chaldee dialect, from the fourth verse of the second chapter to the end of the seventh chapter; these chapters relate chiefly to the affairs of Babylon, and it is probable that some passages were taken from the public documents. This shows remarkable accuracy. The Greek names of two or three musical instruments mentioned in Dan. iii. 5, are accounted for by the fact that the names travelled with the instruments to Chaldea. Indeed, for the genuineness and authenticity of this book, we have the strongest evidence. In phraseology, the prophecy of Daniel, and the Revelation of John, are remarkably illustrative of each other. The historical portion of this book, contained in chapters I—vi., relates principally to the events of Daniel's life, with occasional predictions. The prophetic portion relates to those kingdoms with which the Jews had to do; especially to the four successive monarchies which were represented by the composite image, (Dan. ii. 31—35,) and the four beasts. (Dan. vii. 2—7.) In the vision of the four beasts, the "lion" represented the Chaldee-Babylonian dynasty; the "bear," the Medo-Persian; the "leopard," the Grecian; and the "fourth beast" seems to designate the four kingdoms of Alexander's successors. (Dan. vii. 19—23.) The Medo-Persian empire is also symbolized by "a ram with two horns," which is overthrown by the Greeks under Alexander, who is described as a "he goat with a great horn," and as having extensive empire. (Dan. viii. 3—7, 20, 21.) The "four horns" which came up after the great horn was broken, symbolized the four kings—Ptolemy, Cassander, Lysimachus, and Seleucus, who divided Alexander's empire—"toward the four winds"—between them. (Dan. viii. 8, 22; xi. 3, 4.)

The ten horns which succeeded are the symbols of the ten kings of Syria—Seleucus Nicator, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Seleucus Cerannus, Antiochus the Great, and Seleucus Philopator. Heliodorus, Ptolemy Philometor, and Demetrius, who were pretenders to the throne, were rooted out. (Dan. vii. 7, 20, 24.) Then follows the "little horn," the symbol of Antiochus Epiphanes, a wicked and cruel king, under whom the preceding "three fell." He ascended the throne of Syria B.C. 176; and his undertakings are pretty fully described by the Hebrew prophet. (Dan. vii. 8, 20, 21, 24; viii. 9, 23; xi. 21—25.) Even the designations of time, as given by the prophet, perfectly tally with the facts of history concerning this most bitter and bloody persecutor of the Jewish nation. In the month of August, B.C. 171, Antiochus put to death the Jewish deputies who waited upon him at Tyre. He then took Jerusalem, and slew 40,000 persons, and forced himself into the temple and plundered it, and polluted the Most Holy place. This was "casting down some of the host and of the stars to the ground, and stamping upon them." (Dan. viii. 10.) In May, B.C. 168, Antiochus, on his way from Egypt, detached Apollonius with an army, to subdue and plunder Jerusalem. This was effected with terrible slaughter. Soon after this, the Jews were compelled to eat swine's flesh, and to sacrifice to idols. In December of the same year, the temple was profaned by introducing the statue of Jupiter Olympius, and sacrifices were offered to this idol on the altar of Jehovah. This profanation of the Holy Place was to continue "for a time and times and the dividing of time," that is, for 1260 days, or forty-two months—Three years and a half, counting thirty days to a month, and twelve months to a year. (Dan. vii. 25; xii. 7.) The same period, with some varying circumstances, is evidently intended by the 1290 days, during which Antiochus had complete possession and control of everything in and

around Jerusalem and the temple. (Dan. xii. 11.) In December, B.C. 165, Judas Maccabæus, having defeated the Syrian armies in Palestine, expurgated the temple and restored the worship of Jehovah. This took place exactly three years and a half after Apollonius had taken and plundered the holy city, and three years after the profanation of the temple. (Jos. *Pref. Wars*, 7; i. 1, 1; *Ant.* xii. 7. 6.)

So again; a period of 2300 days=six years, four months, and twenty days, is mentioned, as the limit to which the desolations of Judea, by Antiochus, shall come. (Dan. viii. 13, 14.) Now, from August, B.C. 171, when Antiochus "cast down some of the host," and plundered the temple and polluted it, to the cleansing of the sanctuary by Judas, in December, B.C. 165, was exactly 2300 days, or six years, four months, and twenty days.

Once more; in Dan. xii. 12, he is pronounced blessed, "who waiteth and cometh to the 1335 days." Early in the year, after the cleansing of the temple, Antiochus being beyond the Euphrates, heard of the great victory obtained by Judas, and the restoration of the temple worship. Uttering the most horrid blasphemies and imprecations, he set out immediately on his return to Syria, that he might prepare to annihilate the Jewish nation. On his way he fell sick and died, probably of cholera, at Tabas, on the frontiers of Persia and Babylonia. Now if we add 75 days to the preceding 1260, we have 1335 days from May, B.C. 168, when Apollonius plundered Jerusalem, or 75 days from the cleansing of the sanctuary to the middle of February or March, B.C. 164, when the tyrant died. The last two chapters contain a prophetic outline of Persian, Grecian, Egyptian and Syrian history, to the restoration of Divine worship in the temple and the death of Antiochus. And history shows that so literally have the predictions of this book been fulfilled, that Porphyry, a learned adversary of the Christian faith, in the third century, maintained that it was

written by some person in Judea, who lived in the time of Antiochus Epiphanes, and that it does not foretell what events should occur, but relates what had already happened. So explicit are the predictions concerning the Messiah, the Prince, (Dan. ix. 24-27,) and His kingdom, (Dan. ii. 44, 45,) that they may well be said to be the most extraordinary and comprehensive that are to be found in the prophetic writings. For the prediction concerning the seventy weeks," (Dan. ix. 24-27,)—see MESSIAH.

DANITES.—See DAN.

DAN-JAAN.—See DAN.

DANNAH=*low ground*. A city in the mountains of Judah. (Josh. xv. 49.) Now called *Domeh*, north of Debir.

DARA.—See DARDA

DARDA=*pearl of wisdom*. A descendant of Judah, famous for his wisdom, and contemporary with Solomon or a little before him. (1 Kings iv. 31.) In 1 Chron. ii. 6, this name is contracted to "Dara."



D a r y u h w s h .

DARIUS = *coercer*, or *ruler*. The name, or royal title of a Chaldean viceroy, and of two Persian kings, mentioned in the Old Testament. On the cuneiform inscriptions at Persepolis and Behistan it is written *Daryuhwsh*, which is not unlike the Hebrew form *Darejavesch*.

1. "DARIUS THE MEDE," usually considered, but without evidence, a king of Media, and the same as *Cyaxares* the Second. He was the son of *Astyages*=*"Abasuerus,"* a king of the Medes, whose empire was seized by

Cyrus, about B.C. 559: and was probably the uncle as well as father-in-law of Cyrus. On the conquest of Babylon by Cyrus, he appointed Darius viceroy at Babylon, with the full powers of a king, while he himself was engaged in completing and consolidating his new conquests. Hence it is said that "Darius the Median took the kingdom," and "was made king over the realm of the Chaldeans." (Dan. v. 31; vi. 1; ix. 1; xi. 1.) He governed in Babylon two years B.C. 538—536, until Cyrus came to reign there in person. —See CYRUS.

2. **DARIUS HYSTASPES**, king of Persia, who reigned B.C. 521-486. His name, in hieroglyphics, as still existing on the monuments of Egypt, is written



N t r e i o u s h .

He was the son of Hystaspes, a Persian noble. He strengthened his alliance with the family of Cyrus by marrying a daughter of the genuine Smerdis, and two daughters of Cyrus. Smerdis = Artaxerxes the usurper, had prohibited the building of the Jewish temple; but afterwards Darius ordered the work to be expedited with renewed vigour. (Ezra iv. 5, 6, 24; v. 3—17; vi. 1—22.) The remainder of the reign of Darius was spent in unceasing wars, which the prophet represents by the four winds—spirits—of the heavens riding in chariots of war. (Zech. i. 1; vi. 1—8; vii. 7; Hagg. i. 1.) The most remarkable monument of Darius, at Behistan, on the frontiers of Persia, which he executed about B.C. 516, of which we give a copy of a portion in the illustration, is on an almost perpendicular rock, rising abruptly from the plain to the height of 1,700 feet. The sculptured portion of the scarped rock represents a line of nine captives, united by a cord tied round their necks, and having their hands bound behind their backs, who are approaching the king as he treads on a prostrate rebel. From the cuneiform inscription, Sir H. Rawlinson has

shewn that the king is Darius himself, and the captives are nine rebel chiefs whom he had successively overthrown and put to death. On the inscriptions are given the names of the rebels and the provinces of the empire where they had excited insurrection. Darius recites the ancestral glories of his race, and the extent of his dominions. He says, "I am Darius the king, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsamēs, the Achæmenian."

3. **DARIUS NOTHUS**, king of Persia, who reigned B.C. 423—404. Nehemiah appears to have returned to Judea, the second time, during the latter part of his reign. This important historical fact, Josephus has placed in the reign of Darius Codomannus—the king who lost his empire to Alexander the Great, B.C. 336; but it seems rather to belong to the last years of Darius Nothus. From him Sanballat obtained permission to build a temple for the Samaritans on Mount Gerizim. (Neh. xii. 22; xiii. 23—28.)

DARMESEK.—See DAMASCUS.

DARKNESS. It is said of the terrible darkness which constituted one of the plagues of Egypt, that it was so thick as to be, as it were, palpable; so horrible that no one durst stir out of his place; and so lasting, that it endured three days: and evil angels accompanied the horrid darkness. (Ex. x. 21—23; Ps. lxxxviii. 49; cv. 28.) This darkness, which was evidently miraculous in its intensity, appears to have been a violent *chamsin*, which generally lasts about three days annually in Egypt. Travellers tell us, when the *chamsin* blows the sun is pale yellow, its light is obscured, and the darkness is in some years so great, that one seems to be in the blackest night even in the middle of the day; high winds, clouds of dust, and lightning gleams frequently accompany this kind of tempest. The darkness that shrouded Judea when our Saviour hung upon the cross was manifestly miraculous; inasmuch as no natural eclipse of the sun

in winter. The word "day" often denotes an indefinite time. (Gen. ii. 4; Isa. xxii. 5; Heb. iii. 8.) "That day," frequently refers to the gospel dispensation; (Heb. xiii. 1; xiv. 6;) but the "day of the Lord," denotes, generally, a time of calamity and distress; (Isa. ii. 12; Joel ii. 11;) also the day of judgment. (Acts ii. 20; xvii. 31; Jude 6, 17.) In Ezek. iv. 4—6, each day in the four hundred and thirty days was designed to represent a year's punishment to be inflicted on Israel and Judah. Erroneously supposing this statement to be a precedent, many interpreters of the prophecies have taken it for granted that one "day" stands for a year, in the prophetic writings of Daniel and John. The "days" in Daniel and John are to be understood in their usual and literal sense. Indeed, the church of God, from the days of Daniel to those of Wycliffe, has always considered the "days" in the prophetic writings as literal days.

DAYS MAN.—See JUDGE.

DEACON=*a servant*. The Greek word, *diakonos*, sometimes rendered "minister," that is, *servant*. (Matt. xx. 26,) as a title of office probably given to "seven men of honest report, full of the Holy Ghost and wisdom," who were chosen by the congregation, and appointed to make enquiry into the situation and wants of the poor, to take care of the sick, and to administer all necessary and proper relief. (Acts vi. 1—6; Phil. i. 1; 1 Tim. iii. 8—12; iv. 6.) *Deaconesses* also were the "servants" of the church in those offices in which the deacons could not with propriety engage; such as keeping the doors of that part of the place of worship where the women were privately instructing their own sex, and visiting them in sickness, or when imprisoned for the faith. (1 Tim. v. 5—10; iii. 11; Tit. ii. 3, 4; Rom. xvi. 1, 2, 12.)

DEAF. The Moasic statute not only absolutely prohibited the reviling of the deaf, but would seem to imply that kindness and instruction ought to be shewn to them. (Lev. xix. 14; Isa. xxix. 18, 85; Matt. xi. 5; Mark vii. 32.)

DEATH. That death was in the world previous to the fall of Adam is evident, not only from the petrified remains of vast multitudes of animals, large and small, chiefly of species now extinct, which have for unknown ages been deeply entombed in the strata of various rocks, but also from the constitution of animated nature; which compel us to admit, that under the various conditions of the earth, the production and growth in all organized beings have their correlates in decay and dissolution. Even the first human pair, in pristine innocence, could scarcely have been ignorant of the existence of death. Indeed, the threatening of death, upon a violation of the test of obedience, seems clearly to imply, that the subjects of this law had a knowledge of *what* death was, otherwise, they could not have known what the threatening meant. The Apostle states, that "by one man, sin entered into the world, and death by sin;" and that thus "by man came death." (Rom. v. 12; 1 Cor. xv. 21.) But while these passages declare unmistakably, that in consequence of sin death acquired dominion over the human race, they neither affirm nor imply that the inferior animals were not subject to death before man's transgression. That Adam, while in Eden, was capable of dying, or in other words, that his body was not physically immortal, is demonstrable, from the distinct elementary principles of which it was composed. He was "of the earth, earthy;" made of the dust, or general soil—the mingled sand, clay and lime. The human body, as that of all other animals, is composed of the same substances as those which constitute large and essential parts of the mineral kingdom: nitrogen, oxygen, carbon, and hydrogen; potash, soda, phosphorus, sulphur, lime, and iron. These principles of the body of Adam consisted of particles which had a tendency to dissolve, and seek their pristine abodes; but notwithstanding that tendency, God promised him a perpetuity of life, while he continued obedient to the law. To counteract the tendency the human body had to decay,

God was pleased to employ a natural agent—the tree of life, the fruit of which was the pledge of immortality. Still, even with this remarkable apparatus of undying life, Adam could not have lived for ever, so as never to have had a change in his tabernacle; the structure of his physical conformation was not adapted for it. But that he might have enjoyed a life, had he been faithful during the term of his probation, which should not have been terminated by *death*, but by an ennobling transition into another state of existence, is perfectly credible. But when transgression took the place of obedience, Justice was roused from its watchful repose, and proceeded to execute the threatening of the law. But in the execution of the penalty threatened, no new agent was introduced into the world; no vindictive stroke was inflicted on the transgressors; a removal from the tree of life alone was necessary; then the operation of natural causes, now no longer counteracted, led onward to mortality, the inevitable consequence. The body of Adam, as the legal result of transgression, must return to the dust whence it was taken; though the time and manner of its return were left to the decision of his injured Sovereign. By transgression, the first human pair not only forfeited the continued enjoyment of natural life, but became liable to *death* in its most comprehensive sense,—to evil of every kind, which stands opposed to *life* and holy happiness. Hence spiritual life, the life which consisted in union with the Holy Spirit, and comported with the image of God, and was a separate quality from the necessary endowments of human nature, was forfeited; and the inferior animal principles became the rulers of the heart. (Gen. ii. 16, 17; iii. 6—24; Eph. ii. 1; Col. ii. 13; Heb. ix. 27.) Though death temporal and spiritual hath fallen on the posterity of Adam; yet our Divine Redeemer may be regarded as having, in each of these senses, virtually destroyed death, and delivered them who were all their lifetime sub-

ject to bondage. (Rom. v. 12—21; John v. 24; Heb. ii. 14, 15.) To avail ourselves, however, of His perfect triumph, we must believe, love, and obey Him. (John vi. 33—63; viii. 51.) Death is called a “departure;” (2 Tim. iv. 6;) a “dissolving of the earthly house of this tabernacle;” (2 Cor. v. 1;) a “going the way of all the earth;” (Josh. xxiii. 14;) a “returning to the dust;” (Eccl. xii. 7;) a “sleep;” (John xi. 11;) also the “king of terrors.” (Job xviii. 14.) “The gates of death” signify the grave. (Job xxxviii. 17; Ps. ix. 13; cvii. 18.) The “shadow of death” denotes the dominion of death, imminent peril of life. (Ps. xxiii. 4; Jer. ii. 6.) The “second death” designates the everlasting perdition of the wicked. (James v. 20; Rev. xx. 6, 14; xxi. 8.)

DEBIR=*oracle*. 1. A town east of the Jordan, on the northern border of Gad, and not far from Mahanaim. (Josh. xiii. 26.) Some suppose it to be the same with Lodebar. 2. A place on the northern border of Judah, behind Jericho. Some connect it with the *eady Dabor*, which falls into the north-west corner of the Dead Sea. (Josh. xv. 7.) 3. One of the five kings hanged by Joshua. (Josh. x. 3, 23, 26.)—4. See KIRJATH SEPPHER.

DEBORAH=*a bee*. 1. A prophetess, the wife of Lapidoth. She was the judge or regent of the Hebrews, and the only woman who ever filled that high office. Jabin, king of the northern Caananites, who dwelt at Hazor, on lake Merom, had greatly oppressed the northern Hebrew tribes for the space of twenty years. In the mean time, Deborah the prophetess, who “judged Israel,” with difficulty roused the Hebrews from their despondency, and induced them to burst the fetters of their bondage. At length she summoned Barak, and made known to him the will of God, that he should undertake an enterprise for the deliverance of his country. But he assented *only* on condition that she would accompany him. Deborah and Barak repaired to Kedesh, and, having collected ten thousand men, they marched southward,

eastern side of the Red Sea to the confines of the Land of Canaan. (Isa. xxxv. 1; Jer. ii. 6.) Parts of this sterile region are designated "plains," as "the plains of Moab," etc.; (Num. xxii. 1; Josh. iv. 13; 2 Sam. xvii. 16;) while the southern section is still called the Arabah. The cause of the sterility and uncultivated state of the great Arabian desert, is principally to be attributed to the want of water. This want of water itself is occasioned by the nature of the country, which being flat and destitute of mountains, the clouds glide over its heated surface, and never rest there but in winter, when the coldness of the atmosphere hinders them from rising and dissolves them into rain. The entire nakedness of this country is also another cause of drought, since the air is for that reason more easily heated and compels the clouds to rise.—See ARABAH, PARAN, and JESHIMON.

DEUEL=*invocation of God*. The father of Eliasaph. (Num. i. 14; vii. 42.) In Num. ii. 14, he is called "Reuel."

DEUTERONOMY=*the second law*. This book, which contains a *second* statement or repetition of the Hebrew law, together with the history of what passed in the desert from the first day of the eleventh month, to the seventh day of the twelfth month—about six weeks—in the fortieth year after the exodus, was evidently written by Moses near the close of the wanderings of the Hebrews. (Deut. i. 14; ii. 14; Num. xx. 7—13.) The writer is evidently an old man chronicling the outpourings of a heart ready to burst with interest and solicitude for the Hebrew nation—such outpourings as could come from none but Moses. His manner of address is such as might have been expected from one who had, with the intervention of many and great miracles, led the people out of Egypt;—had, at the foot of Sinai, established a theocracy among them;—had furnished them with laws;—had governed them forty years, during their journey through Arabia to the Jordan;—had procured for them many extraordinary

benefits;—and had, when necessary, chastised them with signal punishments. The writer everywhere enters so thoroughly into the circumstances and feelings which must have been peculiar to Moses, and what he utters corresponds so exactly to the peculiar circumstances of the people addressed, that no one but the original writer could ever have had so perfect regard to these circumstances, or could ever have preserved it so completely as nowhere to betray himself. In the book of Deuteronomy, not only the *subjects* of Numbers, Leviticus, and Exodus, but also the *existence* of those books are taken for granted; for the person who speaks in Deuteronomy, and who, as we have seen, must have written the book, must necessarily have written these three other books, since he frequently refers to their contents;—urges obedience to the laws which are contained in them; and draws from the events which they narrate reasons for obeying those laws;—since, in a word, without them Deuteronomy would have been unintelligible to its readers.—In like manner those four books refer to Genesis as a previously written composition. The words of Moses evidently conclude with the thirty-third chapter, and the thirty-fourth was added to complete the history; the first eight verses, probably, immediately after the death of Moses by his successor Joshua; the last four by some later writer, probably Samuel or Ezra.

DEVIL = *a calumniator, slanderer, accuser*. The Greek word *diabolus*, in the plural form, is sometimes applied to wicked men or women, and is rendered "slanderers;" (1 Tim. iii. 11;) and "false accusers." (2 Tim. iii. 3; Tit. ii. 3.) But usually the term denotes the *one* most subtle and malignant of the evil spirits, the great enemy of God and man. In the archaic records he is called "The serpent," and is introduced, without any reference to his antecedents, as the ruinous invader of our earth. (Gen. iii. 1.) But who knows what vast

districts of the universe he, and his legions may have traversed before this, and have left thereon, also, the imprints of moral ruin? (Rev. xii. 9.) However, it appears from Jude 6; 2 Peter ii. 4, that the evil spirits or angels were once good angels; but "they kept not their first estate," which must have been probationary, either on this ancient earth or in some other district of the universe; and when "they sinned, God cast them down to *Tartarus*=hell." (Matt. xxv. 41.) "Satan"=*adversary*, is the appellation given by the Hebrews to the arch foe. (Job i. 6—12; ii. 1—7; 1 Chron. xxi. 1; Zech. iii. 1, 2; Matt. xii. 26; Mark iv. 15; Luke xxii. 3; Acts v. 3; Rom. xvi. 20; Rev. xx. 2.) The appellation "the devil" occurs still more frequently. He is also called "the tempter;" (Matt. iv. 1—11; xiii. 19; Luke xxii. 3, 53; Acts v. 3; 1 Cor. vii. 5;) "Abaddon;" (Rev. ix. 11;) "Beelzebub" or "Beelzebub;" (Matt. x. 25; xxvii. 12, 24;) and "Beliar" or Belial." (2 Cor. vi. 15.) These appellations are not, however, proper names, but are significant either of satan's malignity, or of the contempt which men entertain for him. The Scriptures speak of but one devil or satan, and also of many evil or unclean spirits, or angels of satan. Satan is not omnipresent, neither is he omniscient; so that he cannot superintend such an infinite variety of mischief at one and the same moment. His angels are of a similar character and nature, while he as the chief, is represented as merely the *first among equals*. (Matt. ix. 34; xii. 26; Acts x. 38; Eph. ii. 2; Rev. xii. 7, 9.) The apostacy of the first human pair was attributed by Christ and His apostles to the influence of satan. (2 Cor. xi. 3; 1 Tim. ii. 13, 14; John viii. 44; 1 John iii. 8.) In reference to this transaction, and the covert way in which he accomplished it, he is named "the dragon," and "the old serpent." (Rev. xii. 9; xx. 2.) The manner in which satan assailed the Saviour, his entrance into Judas, his influence over Ananias, (Acts v. 3,) and

innumerable other cases of the like kind, show what evil and pernicious influence, and what power also, satan has over the hearts of men. The great efforts made by the persecuting heathen against the church, as presented in Rev. xiii. xix., seem to originate from, and to be led on by satan. When the Apostle calls satan the "god of this world," and the Saviour calls him the "prince of this world," it is the world of the wicked which is meant. But let it be remembered, that all the success of satan is due rather to the weakness and wickedness of man, than to his absolute control over him. The sacred writers ascribe the sins of men mainly to their own evil passions and forbidden lusts, which show that the causative agency of satan is not necessarily dominant nor compulsory. (Rom. i. 21—32; Gal. v. 19—21; James i. 14.) To represent satan as not only an implacable and malignant, but also an irresistible, yea, quasi-omnipotent adversary, as is often done, is not only unscriptural but *anti-scriptural*. Satan derives all his success from our *voluntary* subjection and yielding to him. Be the power of satan what it may; be it exercised in one way or another on our minds, either by direct influence or indirect, it matters not; he has no power to take captive willing or not willing: "Give no place to the devil." What ever his power and influence may be, it cannot be such that we are inadequate to meet and repel it: "Resist the devil and he will flee from you." In maintaining that the moral influence of satan is resistable, the justice of God in punishing man for yielding to him, becomes manifest, and can be as clearly vindicated as when a civil government punishes a culprit for having been persuaded by some of his fellowmen to commit a criminal act. The Scriptures also represent satan in some cases, as the author of *physical* as well as moral evil. (Job i. 12; Matt. xii. 26; Luke xiii. 16; 1 Cor. v. 5; 1 Tim. i. 20.) Peter speaks of Jesus as having "healed all that were oppressed by the devil." (Acts x. 38.) In the infliction of physical evil he may be

one of the agents which Divine justice permits occasionally to be employed. Nevertheless, by the power of the Redeemer, satan is reduced to a state of impotence in respect to that deadly power which he exercises. (Heb. ii. 14.) "The Son of God was manifested that He might destroy the works of the devil;" and Christians are everywhere spoken of as being delivered from his dominant power. (John xii. 31; 1 John iii. 8; v. 18, 19; Eph. vi. 12.)

DEVILS. The Greek term *demon*, in the New Testament, always signifies an evil being, an *unclean* or *evil spirit*; and is generally rendered "devil." The appellation *demon* probably bears the classic or heathen sense, *god* or *idol*, in Acts xvii. 18; 1 Cor. x. 20, 21; 1 Tim. iv. 1; Rev. ix. 2, 3. In other cases it is nearly always employed in connection with *demoniacal* possessions; (Matt. viii. 16—28, 31; ix. 32—34; xii. 22, 24; Mark iii. 22; Luke xi. 18; James ii. 19; Rev. xvi. 14; xviii. 2;) and is equivalent to "unclean spirits;" (Matt. x. 1; xii. 43, 45; Luke xi. 24; Acts viii. 7;) "evil spirits;" (Luke vii. 21; Acts xix. 12, 13, 16;) and "wicked spirits." (Eph. vi. 12, margin.) Demons are also called the devil's angels, the *messengers* or *servants* of the devil; also "principalities" and "powers." (Matt. xxv. 41; Rev. ix. 14; xii. 7—9; Eph. vi. 12.) As the servants or subordinate agents of satan, they are malignant and mischievous beings. They are numerous; (Mark v. 9—13; Luke viii. 30;) and are represented in their movements as subtle as the "air;" (Eph. ii. 2; vi. 12;) and as dwelling in the desert; (Matt. xii. 43; Rev. xviii. 2;) and in the "abyss." (Matt. xxv. 41; Luke viii. 31; Jude, 6; 2 Peter ii. 4; Rev. ix. 11.) As satan's coadjutors they roam over the earth, enticing men to moral evil, and smiting them with physical maladies. In the production of *physical* evil they are represented as principally concerned, as is manifest from the fact, that the subjects of demoniacal possession, are nowhere addressed or treated as being

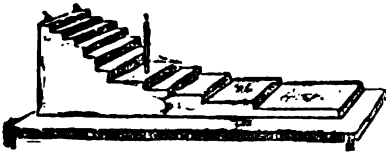
morally to blame, because they are possessed by evil spirits. There is a clear distinction between demoniacal suffering and demoniacal acting. We do not mean that no blame attaches to them for having brought this evil upon themselves; for there are cases of this kind in which a return of the evil is threatened, provided they relapse into sin. But the simple fact that they are possessed by demons, is always looked upon and treated as a calamity, and not as a crime. And in fact, it is regarded and treated as one of the chief miraculous powers of Christ, that He cast out demons "with a word." He gave the disciples the same power; and even one unknown to the disciples cast out devils in the name of Jesus. (Mark ix. 38, 39.) Nor are any demoniacs ever addressed as having any power to resist, or even to modify the influence of their tormentors. This consideration puts all the cases of demoniacs on a ground entirely different from that of those who yield themselves to the moral influence of satan, and who are always regarded and treated as criminal, and as able to deliver themselves from the power of their seducer. We do not know that demoniacal influence in the infliction of physical evils was peculiar to the time the Saviour made His appearance. The nature of demons is not changed; and they may still have an efficiency like to that of ancient times, although materially modified by the power of the Holy Spirit under the gospel dispensation.

DEW. The condensed vapour, which falls on the earth during the night. In Judea, during the months of April, May, August, and September, before and after the height of summer, and after the early, and before the latter rains, the earth is refreshed with dews, so copious, as in a great measure to supply the place of showers. During the season of drought the grass withers, the flowers fade, every green herb is dried up; and were it not for the copious dews, the parched appearance of the country would be of much longer endurance. (Ps. xxxii. 4; lxxxiii. 14;

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Isa. ix. 18; x. 17, 18; Jer. xxi. 14.) Maundrell tells us that their tents when pitched on Tabor and Hermon, "were as wet with dew as if it had rained on them all night;" and other travellers speak of their cloaks, in which they wrapped themselves while they slept, as being completely wet, as if they had been immersed in the Sea. (2 Sam. xvii. 12; Judg. vi. 37—40; Sol. Song, v. 3.) The refreshing nature of the dew is a beautiful symbol of spiritual blessings, as well as of temporal prosperity; (Gen. xxvii. 28; xlix. 25; Dent. xxxii. 2; xxxiii. 13; Job xxix. 19; Mic. v. 7; Hos. vi. 4; xiv. 5—7; Ps. cxxxiii. 3;) and also of freshness or vigour. (Ps. cx. 3.)

DIADEM.—SEE CROWN.



Dial of Ahaz

DIAL. The Hebrew word *maaloth*, variously translated "dial," "sun-dial," and "degrees," properly signifies *steps* or *stairs*; (2 Kings xx. 9—11; Isa. xxxviii. 7, 8;) and is so rendered in the Septuagint and Syriac versions, and by Josephus. (*Ant.* x. 2. 1.) It would thus seem that the sun-dial of Ahaz was a kind of staircase, so disposed, that the sun showed the hours upon it by the shadow cast upon the steps. M. Von Gumpach has shown that the sun-dial of Ahaz was an accurate and scientific apparatus, forming a series of steps, which indicated the half hours, by the coincidence of the shadow of the upright pole or gnomon with the edge of the several "degrees" or steps. In the figure, of which we give a copy, Von Gumpach, for the sake of clearness, gives only full hours instead of half-hours. Mr. Layard suggests that the original form of the Babylonian edifice, of which the Birs Nimrud is the remains, was a series of steps or terraces,

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not unlike this figure of the ancient sun-dial. The retrogration of the shadow ten degrees upon the dial of Ahaz, was probably miraculously effected by some sort of atmospherical phenomena, causing the *shadow* to *recede* from the perpendicular height of the staircase; and, of course, to re-ascend the graduated marks or steps by which it had before noon gone down. (2 Chron. xxiv. 31.) Mr. Bosanquet, in a paper read at a meeting of the Asiatic Society, in 1852, has given another explanation of this miracle. By an ingenious astronomical argument he has shewn, that upon such steps as appear to have been anciently used for exhibiting the sun's meridional altitude, any very large partial eclipse, almost but not quite total, on the northern limb of the sun, occurring about ten, or a few more days from the winter solstice, near the hour of noon, would produce the phenomenon above described. He then showed that such a solar eclipse did take place on the 11th of January, B.C. 689, fourteen days after the winter solstice of 690 B.C. The time of the central eclipse at Jerusalem was calculated at about half-past eleven o'clock in the forenoon. In his chronological argument, Mr. Bosanquet makes the year 689 B.C., when the solar eclipse occurred, the same as the 13th year of the reign of Hezekiah. But, according to the received chronology, the miracle took place about B.C. 713, and Hezekiah died B.C. 696. Though in the ordinarily received chronology of this period, matters of exactitude are not always to be looked for, yet we must not forget that the phenomenon was miraculous.

DIAMOND. The Hebrew word *yahalom*, rendered "diamond," is now generally supposed to denote the *onyx*. (Ex. xxviii. 10; xxxix. 11; Ezek. xxviii. 13.) The word *shamir*, rendered in Jer. xvii. 1, "diamond," and in Ezek. iii. 9; Zech. vii. 12, by the older form of the word "adamant," signifies a sharp point; and probably also designates the "diamond." The term is used as a symbol of impenetrable hardness or

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enduring firmness. The diamond is the hardest and most valuable of gems, and for many ages was considered indestructible by fire, or any other means. Modern chemistry, however, has proved that at a heat rather below that required to melt silver it is gradually dissipated or burnt. When the product of this composition was examined, it was found to be precisely similar to that produced by the destruction of a piece of charcoal of equal size, by the same means. The diamond, then, is pure carbon, and differs from charcoal only in its greater purity, by being acted upon in different ways in the great laboratory of nature. The value of diamonds is almost incredible. The Koh-i-noor=*mountain of light*, which is the property of Her Majesty, is one of the largest in the world, and is valued at about £2,000,000 sterling.



Coin of Ephesus.

DIANA. A celebrated goddess of the heathen nations of antiquity. The great Diana of the Romans only coincides with the *Artemis* of the Greeks, in so far as she represented the moon. The Diana of the Ephesians, like the *Ashtoreth* of the Syrians, and the *Isis* of the Egyptians, was but the personification of nature, the principle of fertility and fecundity. She is usually represented as a female figure, with many breasts, and encircled with numerous bands from the head to the feet. Her worship was attended with peculiar splendour and magnificence at Ephesus; and her temple in that city was so vast and beautiful, as to be ranked among the seven wonders of the world; but its great glory was the image, called *Diopetes*=*Jove-descend-*

DIK

ed, which fell down from heaven. (Acts xix. 24—35.) We give a coin of Ephesus, containing a figure of Diana; and the inscription shows that the Ephesians were "worshippers," properly *temple-sweepers*, *sacristians*, to the great goddess Diana."—See **EPHESUS**.

DIBLAIM=*cakes of dried figs*. The father of Hosea's wife. (Hos. i. 3.)

DIBLATH=*cakes of dried figs*. A district on the eastern border of Moab. (Ezek. vi. 14.)

DIBLATHAIM=*twin cakes*. A city of Moab; (Num. xxxiii. 46;) also called "Beth-Diblathaim"=*house of twin-cakes*. (Jer. xlviii. 22.)

DIBON a *pinning, wasting*. 1. A city of Moab, northward of Aroer, on the northern side of the Arnon. (Num. xxxiii. 45, 46.) The city was rebuilt by the Gadites, (Num. xxxii. 34,) and called "Dibon Gad;" it was afterwards assigned to Reuben; (Josh. xiii. 9, 17;) and at last again occupied by the Moabites. (Isa. xv. 2; Jer. xlviii. 18, 22.) Once by an interchange of the letters *m* and *b* this name is written "Dimon"=*place of streams*. (Isa. xv. 9.) The ruins are of considerable extent and still retain the name of *Dhiban*. 2. A city in the tribe of Judah; (Neh. xi. 25;) also written "Dimonah"=*place of streams*. (Josh. xv. 22.)

DIBRI=*eloquent, or one from the fields*. A man of the tribe of Dan. (Lev xxiv. 11.)

DIDRACHMA=*a double drachma*. A Greek silver coin equal to the Jewish half shekel. This makes it equivalent to about fifteen pence English, or perhaps a little more. This sum constituted the yearly tribute paid by every Jew to the temple. Hence it is rendered "tribute." (Matt. xvii. 24, margin; Ex. xxx. 13, 15.) It was different to the "tribute" paid by the Jews to the Roman emperor.—See **DRACHMA**.

DIDYMUS.—See **THOMAS**.

DIKE=*justice*. The heathen goddess of justice, the same as *Nemesis* or *Vengeance*. In Acts xxviii. 4, this word is rendered "vengeance," appellatively.

DIKLAH=*palm tree region*. A

DIP

descendant of Shem, who gave name to a district of Joktanite Arabia, which probably abounded in palm trees. Perhaps the district of the *Minaci*, in Yemen, which was rich in palm trees. (Gen. x. 27; 1 Chron. i. 21.)

DILEAN=*gourd field*. A city in the tribe of Judah. (Josh. xv. 38.)

DILL. The Greek word *anethon*, rendered "anise" properly designates the *dill*, as given in the margin. (Matt. xxiii. 23.) The seeds of the *anethum graveolens* or *dill*, were like the cummin and the coriander, used for spicing many kinds of meat in order to give them an agreeable flavour.

DIMNAH=*dunghill*. A Levitical city in the tribe of Zebulun; perhaps the modern village *Damon*, south east from Acccho. (Josh. xxi. 85.)

DIMON.—See **DIBON**.

DIMONAH.—See **DIBON**.

DINAH=*judged*, that is *acquitted, vindicated*. The only daughter of Jacob and Leah. (Gen. xxx. 21.) When her father dwelt not far from the country occupied by the Hivites, prompted by curiosity, "she went out to see the daughters of the land," probably to a festival, when she was defiled by Shechem, a prince of the Hivites. This outrage was avenged by her brothers, who exterminated the Shechemites. (Gen. xxxiv. 1—31.) It appears from Gen. xli. 15, that Dinah was still living in the patriarch's family, and accompanied him into Egypt.

DINAITES. An Assyrian people transferred to Samaria. (Ezra iv. 9.)

DINHABAH=*robber's den*. An Edomitish royal city. (Gen. xxxvi. 32; 1 Chron. i. 43.)

DINNER.—See **MEALS**.

DIONYSIUS=*Jove-touched*. A member of the tribunal of the Areopagus at Athens, who was converted under the preaching of Paul. (Acts xvii. 34.)

DIOTREPHES=*Jove-nourished*. An officer in the church at Corinth, who seems to have exercised a most officious and unwarrantable power. (3 John 9, 10.)

DIPHATH.—See **RIPHATH**.

DIS

DISCERNING OF SPIRITS. One of the miraculous gifts of the Holy Ghost, by which some of the faithful were enabled to test the spirits of those who professed to be divinely inspired, whether they were of God. It was a most desirable gift in the early period of the Christian church, when false prophets and wicked spirits abounded on every side. (1 Cor. xii. 10; 1 John iv. 1.)

DISCIPLE. One who receives instruction from another. We read of "the disciples of Moses," (John ix. 28,) "the disciples of John," (Matt. xi. 2,) and "the disciples of Christ." In the New Testament, "disciple" denotes a follower of Jesus Christ; but not always a true follower. (Matt. xxvi. 20, 21; John vi. 66; Luke xiv. 25, 26; xxvii. 33.) "Disciple" is often used instead of apostle in the gospels; (Luke ix. 1;) but subsequently, apostles were distinguished from disciples. (Luke x. 1, 23.)

DISEASES. In the primitive ages of the world, diseases, in consequence of the great simplicity in the mode of living, were but few in number. The diseases prevalent in Palestine, and other countries of a similar climate, were ophthalmia, leprosy, and other cutaneous diseases, malignant fevers, dysentery, dropsy, paralysis, epilepsy, melancholy, and insanity. In many cases diseases are ascribed to the immediate interference of the Deity. (Deut. xxviii. 60; 2 Kings xix. 35; 1 Chron. xxi. 12—15; Ps. xxxix. 9—11; Acts xii. 23.) From an early period we find the agency of evil spirits employed to afflict and trouble men. (1 Sam. xvi. 14; Job ii. 7; Matt. xvii. 15; Mark v. 11—15; Luke ix. 38—40.) Among the multitudes which resorted to our Saviour to be healed of all manner of diseases, there would be found a fearful list of painful, and, to mere human agency, incurable complaints, which He removed with a word.—See **PHYSICIAN**.

DISH.—See **BOWLS**, and **CUP**.

DISHAN=*gazelle, or antelope*. A chief of the Edomites. (Gen. xxxvi. 21, 80; 1 Chron. i. 38, 42.)

DISHON=*gazelle*, or *antelope*. 1. A chief of the Edomites; also a region bearing his name. (Gen. xxxvi. 21, 30; 1 Chron. i. 38.) 2. A grandson of Seir. (Gen. xxxvi. 25; 1 Chron. i. 41.)

DISPENSATION. This word, in its scriptural use generally denotes a plan or scheme, prescribed and revealed by God, for His own glory and for the advantage and happiness of His creatures. The several dispensations of religion revealed to mankind at different periods, as that of the Patriarchs, that of Moses, and that of Christ, the perfection and ultimate object of every other, were adapted to the conditions of the human race at these several periods; and all in regular succession, were mutually connected and rendered preparatory one to the other; and all were subservient to the design of saving the world, and promoting the perfection and happiness of its rational and moral inhabitants. (Eph. i. 10; iii. 2; Col. i. 25.)

DISPERSION. This term is applied to those Jews and their posterity, who, after the captivities of Assyria and Chaldea, did not return to their own country, but continued in the countries of their exile, and also to those who were subsequently "scattered abroad" by the Greek and Syrian conquests. (Isa. xi. 12; Jer. xxv. 34; Ezek. xii. 14, 15; xxii. 15, John vii. 35.) The dispersion, as a distinct element, had a marked influence on the character of the Jews, both in Palestine and in the regions where they were scattered; and its effects were no less marked on the Gentile populations among whom they dwelt. The dispersion was evidently a providential preparation for the spread of Christianity; and its influence in the rapid promulgation of the new religion can scarcely be overrated. The mixed assembly of Jews from which the first converts were gathered on the day of Pentecost, represented the several divisions of the wide spread dispersion among the nations; and these converts carried back with them the gospel

which they had received, and prepared the way for other labourers in the mission field of the world. (Acts ii. 5—12.) Peter and James wrote to the tribes who were scattered abroad, who were called "the dispersion." (1 Pet. i. 1; James i. 1.)

DISTAFF.—See **WEAVING**.

DIVINATION. The practice of illusory arts in foretelling future events. In the early ages numerous divinations and juggling tricks were practised; and the imposters who practised them were held in distinguished honour. (Gen. xli. 8; Ex. vii. 11—18; 2 Tim. iii. 8.) The imposters who bore the name of *necromancers* and *enchanters*, pretended that they were able, by their incantations, to summon back departed spirits from their abodes. (Deut. xviii. 10, 11.) Some of them were ventriloquists, who themselves uttered the communications which they pretended to receive from the dead, as the witch of Endor; (1 Sam. xxviii. 12;) and those "that peep and mutter;" (Isa. viii. 19; xix. 3; xxix. 4;) also called "soothsayers." (Acts xvi. 16.) Other diviners drew their predictions from the clouds; (Lev. xix. 26; Deut. xviii. 10, 14; Isa. ii. 6;) from the stars; (Dan. ii. 2;) from the condition of the internal parts of animals; (Ezek. xxi. 21;) from serpents; (Lev. xix. 26; Deut. xviii. 10; Acts xvi. 16;) and by means of arrows of different colours. (Ezek. xxi. 21, 22; Hos. iv. 12.) Oracles were consulted previously to any transaction of great moment; but they always returned ambiguous answers. In Gen. xli. 5, it is said of Joseph's cup that he "divined" by it; but the term may simply mean that he tested or made trial of his brethren by it. Divination was a prevailing sin among the Hebrews, and in all its forms is reprobated with marked severity by the law of Moses; inasmuch as they who practised such arts pretended to a knowledge of future events, which belongs to God alone, and virtually disclaimed His allegiance. (Lev. xx. 6, 27; Deut. xviii. 9—14; Jer. xiv. 14; Ezek. xiii. 8, 9; 2 Pet. i. 19.) The Hebrews were not without

lawful means of inquiring into the future; they had the prophets or seers, and the Urim and Thummim; and God having thus made provision even for the infirmities of His people, all other modes of obtaining a knowledge of future events were forbidden under the severest penalties. To be stoned to death was the punishment denounced against diviners and those who consulted them; and it is to be observed, that none were likely to do so save those who, on account of the unlawfulness of their designs, could not consult the lawful oracles, or those to whom on account of their offences, those oracles were sealed.

DIVORCE. The dissolution of the marriage relation. As the Hebrews paid a stipulated price for the privilege of marrying, they presumed that they were at liberty to renounce or divorce their wives whenever they pleased. (Mic. ii. 9; Mal. ii. 11—14.) This state of things was not equitable as regarded the women, and very often injurious to both parties. Moses, on account of the hardness of the people's hearts, did not see fit to prohibit divorce directly, but chose rather to evade and counteract the ancient custom, by laying a restriction upon the husband, in refusing him permission to repudiate the wife without giving her a bill of divorce, in which was set forth the date, place, and cause of her repudiation. He further enacted, that the repudiated wife was at liberty to marry whom she pleased. And, in case she had not, meanwhile been married to another person, the husband was at liberty to receive her back; but if she had been thus married, she could never afterwards become the wife of her first husband,—a law which the faith due to the second husband clearly required. (Deut. xxiv. 1—4; Jer. iii. 1; Matt. i. 19; xix. 8.) Christ limited the permission of divorce to the single case of adultery; nor was this limitation unnecessary; for at that time it was common for the Jews to dissolve the union upon very slight and trivial pretences. (Matt. v. 31, 32; xix. 1—9;

Mark x. 2—12; Luke xvi. 18.) At that period some of the more powerful of the Jewish matrons appear to have imbibed the spirit of the ladies of Rome, and to have exercised in their own behalf the same power, that was granted by the Mosaic law only to their husbands. (Mark vi. 17—29; x. 12; Jos. Ant. xv. 11; xviii. 7.)

DIZAHAB=*of gold*, place rich in gold. A place in the Arabian desert; probably now called *Dahab*, a cape on the western shore of the Eranitic gulf, abounding in palms. (Deut. iv. 1.)

DOCTOR OF THE LAW. The Greek word *didaskalos*, rendered "doctor," (Luke ii. 46; v. 17,) and "master," (Matt. x. 24, 25; Luke vi. 40; John iii. 13,) properly designates a *teacher* of the Jewish law. The same title was applied to Christ; (Matt. viii. 19; xii. 38; xvii. 24;) to John the Baptist; (Luke iii. 12;) to Paul; (1 Tim. ii. 7;) and to other Christian teachers. (1 Cor. xii. 28, 29.) The Jewish *doctors* or *teachers* seem to be distinguished from the *scribes* and *lawyers*, as rather teaching orally, than giving written opinions. They were mostly of the sect of the Pharisees; and taught or disputed in the temple, in synagogues, or wherever they could find an audience. The subjects on which they lectured were commonly intricate, and of no great utility; and any disciple, who chose, might propose questions, upon which it was their duty to remark and give their opinions. They were self-constituted teachers, and had no fixed salary; hence they generally acquired a subsistence by the exercise of some art or handicraft. Occasionally they received a present from their disciples, which was called a "double honour," properly a *liberal honorary*. (1 Tim. v. 17.) Instruction, knowledge, or learning, is frequently called *doctrine*. (Deut. xxxii. 2; Matt. xv. 9; Tit. i. 9; Heb. xiii. 9.)

DODAI=*friendly*. One of David's captains; (1 Chron. xxvii. 4;) also called "Dodo." (2 Sam. xxiii. 9; 1 Chron. xi. 12.)

DODANIM. A Grecian people.

DOG

(Gen. x. 4.) Some suppose the inhabitants of *Dodona*, a city of *Epirus* to be intended. Others think the word should read *Dardanum*, referring to the *Dardani* or *Trojans*. Probably the correct reading is *Rodanim* = the *Rhodians*, which is expressed by the *Samaritan* and *Septuagint*, and by the Hebrew text itself in 1 Chron. i. 7, and in the margin of our version.

DODANAH = *friend of Jehovah*. The father of *Eliezer*. (2 Chron. xx. 37.)

DODO = *friend*. 1. A man of *Issachar*. (Judg. x. 1.) 2. The father of *Elhanan*. (2 Sam. xxiii. 24; 1 Chron. xi. 26.) 3.—See **DODAI**.

DOEG = *fearful*. An *Edomite*, and the chief of *Saul's* herdsmen; who, in obedience to the order of *Saul*, slew the priests, without scruple or reluctance. (1 Sam. xxi. 7; xxii. 9—19; Ps. lii. in the title.)

DOG. By the Mosaic law, this animal was declared unclean, and regarded by the Hebrews with peculiar contempt. (Ex. xi. 7; xxii. 31; Deut. xxiii. 18.) But among the ancient Egyptians, dogs as well as cats, were regarded with veneration. The state of dogs among the Hebrews was the same as it now is in the East, where, having no owners, they prowled about the streets in troops, and get their living generally as they can, from the offals which are cast into the gutters, and are often on the point of starvation; and in the night even attack living men. (Ps. lix. 6, 14, 15.) They sometimes preyed upon human flesh, and licked the blood of the slain. (1 Kings xiv. 11; xxi. 19; xxii. 38; 2 Kings ix. 10, 36.) The only useful purpose to which dogs appear to have been put was to guard the flocks. (Ex. xi. 6, 7; Job xxx. 1; Isa. lvi. 10, 11.) Among the Hebrews to compare a person to "a dog" was the most degrading expression possible. (1 Sam. xxiv. 14; 2 Sam. iii. 8; ix. 8; Isa. lxvii. 3.) The Jews called themselves the "children," and the Gentiles "dogs." (Matt. xv. 26.) Violent and impure men are compared to dogs. (Ps. xxii. 16; lix. 6—15; Deut. xxiii. 18;

DOR

2 Pet. ii. 22; Phil. iii. 2.) And those who are shut out of the kingdom of heaven are called "dogs, sorcerers," etc. (Rev. xxii. 15.)

DOMINIONS.—See **ANGELS**.

DOOR. Among the ancient Egyptians, and Hebrews the doors, whether made of stone or wood, were suspended or moved by means of pivots, which projected from the ends of the two folds, both above and below. The upper pivots, which were the longest, were inserted in sockets sufficiently large to receive them in the lintel: the lower ones were secured in a corresponding manner in the threshold. (Prov. xxvi. 14.) Such doors are now not uncommon in the East; and are usually fastened by a lock, or by a bar. (Judg. iii. 25; xvi. 3; Sol. Song v. 5; Job xxxviii. 10.) A "door opened" denotes the free exercise and propagation of the gospel. (1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3.) Christ applies the term to Himself, "I am the door." (John x. 9.) The expression in Ps. lxxxiv. 10, "I had rather be a door-keeper in the house of my God," is correctly read in the margin, "I would choose rather to sit at the threshold;" such a position being preferable to the splendid dwellings of the wicked, where the worship of God is unknown.

DOPHKAH = *knocking, or propelling*. A place in the wilderness of *Sin*. (Num. xxxiii. 12) *Seetzen* compares a place called *el-Tobbacha* with *Dophkah*.

DOR = *a dwelling, habitation*. A maritime city, about eight miles north of *Cæsarea*, situated on a kind of peninsula in the Mediterranean, at the pass where *Mount Carmel* commences. It was the capital of a kingdom at the time the Hebrews entered *Canaan*. It was assigned to the half-tribe of *Manasseh*. The region was called *Napheth-Dor* = *height of Dor*, translated "border," "coast," and "region of Dor." (Josh. xi. 2; xii. 23; xvii. 11; Judg. i. 27; 1 Kings iv. 11.) The ruins of *Dor* are near *Tantura*, a miserable village of some thirty houses, the inhabitants are all *Muhammedans*.

DOV

In 1866, the Palestine Exploration Party saw men quarrying stone at Tantara for the Joppa market; they had opened a great portion of the mound of the ancient city, but no remains of a temple or other public buildings were visible.

DORCAS. = *gazelle*. This Greek name is the same as the Syriac **ܕܘܪܩܝܬܐ**. It was the name of a charitable and pious Christian widow of Joppa, whom Peter raised from the dead. (Acts ix. 36—41.)

DOTHAN = *two wells*. A place in the north of Samaria, where Joseph's brethren sold him; and also where the Syrian troops attempted to seize Elishah. (Gen. xxxvii. 17, 28; 2 Kings vi. 13.) Dr. Robinson describes its site, as a fine green hill covered with ruins, with a fountain at its southern base, about twelve miles north by west from Samaria, in a broad and very fertile plain. It is now called *Dotan*.

DOVE. This beautiful genus of birds, comprising the pigeons, doves, and turtles, in their wild state build principally in holes in the rocks; but were frequently domesticated. (Gen. viii. 8—12; Sol. Song ii. 14; Jer. xlvi. 28; Isa. lx. 8.) Doves were accounted clean by the Mosaic law, and were used among the Jewish sacrifices. (Lev. xii. 6—8; Gen. xv. 9; Matt. xxi. 12; Mark xi. 15; Luke ii. 24; John ii. 14.) When a child was born, the mother was required, within a certain time, to bring a lamb and a young pigeon, or turtle-dove, for offerings; but if she was too poor to afford a lamb, she might bring two turtles, or two young pigeons. (Lev. xii. 6—8; Num. vi. 10.) Thus we may judge of the poverty of Mary, the mother of Jesus, when, upon His presentation, she brought to the temple at Jerusalem, the two birds instead of a lamb. This she could not have done, had she at the time been enriched with the gold and costly gifts of the Magi. (Luke ii. 24.) To supply mothers, who came from a distance, with the means of making the customary offerings, the priest permitted the sale of doves in the courts of the temple.

DOW

Our Lord drove out those who traded in pigeons, because the house of prayer was not a fit place for merchandise. (Matt. xxi. 12; Mark xi. 15; John ii. 14—16.) The dove is mentioned as an emblem of purity and innocence; (Ps. lxiv. 19; Sol. Song i. 15; iv. 1; v. 2, 12; vi. 9;) and the symbol of mourning in solitude. (Isa. xxxviii. 14; Ezek. vii. 16; Nah. ii. 7; Matt. x. 16.) The Holy Spirit descended, as a dove descends, upon our Saviour at His baptism. (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32.)

DOVES' DUNG. In the famine in Samaria, it is said that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver." (2 Kings vi. 25.) Some understand the passage literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals. In the account of the famine and pestilence in Egypt, A.D. 1200, 1201, written in Arabic by the physician *Aba-allatif*, we have a remarkable illustration of 2 Kings vi. 24—30. He says, "vast multitudes also sought refuge in the cities of Misr and Cairo; and the poor already pressed by the *famine* which increased continually, were driven to devour dogs, and the carcasses of animals and men, yea, even the *excrements* of both." In the famine in England, during the reign of Edward II., A.D. 1316, it is said that pigeon's dung was eaten by the poor. The general opinion, however, is that what is called "doves' dung," was a coarse, cheap kind of vegetable food, a kind of chick-pea, lentil, bean or tare, of which great quantities, parched and dried, are sold in Cairo and Damascus, and much used in journees, and particularly by the great pilgrim-caravan to Mecca. Thomson says, "the Arabs give the most quaint, obscure, and ridiculous names to their extraordinary edible mixtures."

DOWRY. In the East, the bridegroom pays to the father of his bride, a sum of money, or value to his satisfac-

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tion, before he can expect to receive his daughter in marriage. The sum which he is required to pay, as a nuptial present or dowry, is in accordance with the rank and station of her family. When Jacob had nothing which he could immediately give for a wife, he purchased her by his services to her father Laban. (Gen. xxix. 18; xxx. 20; xxxiv. 12; 1 Sam. xviii. 25; Ex. xxii. 16, 17; Josh. xv. 18; Hos. iii. 2.) —See MARRIAGE.

DRACHMA. A Greek silver coin, equal to sevenpence half-penny, or, according to Boeckh, to tenpence in our money; but current among the Romans as equal to the *denarius*. This term is rendered "piece of silver," but the margin has the Greek term *drachma*; (Luke xv. 8, 9;) probably identical with the *denarius*. (Acts xix. 19.)

DRAGON. The Hebrew word *tannin* rendered "dragon," probably signifies a *great fish, sea monster*; (Isa. xxvii. 1;) a *crocodile*; (Isa. li. 9; Ps. lxxiv. 13; Ezek. xxix. 3; xxxii. 2, margin;) a "dragon," probably a *boa constrictor*; (Jer. li. 34;) a "serpent;" (Ps. xci. 13; Ex. xxvii. 9—12; Deut. xxxii. 33;) also a "whale." (Gen. i. 21; Job. vii. 12; Ezek. xxxii. 2; Ps. lxxiv. 13, margin.) The Hebrew word *tan*, rendered "dragon," designates the *jackal*; an animal dwelling in deserts, amidst solitude and desolation. (Isa. xliii. 20; xxxiv. 13; Ps. xlv. 19; Jer. ix. 11; x. 22; xlix. 33,) suckling its young, (Lam. iv. 3,) and uttering a wailing cry. (Job xxx. 29; Mic. i. 8.) In Lam. iv. 3, this term is rendered "sea monster," in the margin "sea calvee." The term "dragon" is used, in the New Testament, symbolically for "that old serpent, called the devil." (Rev. xii. 9—17; xiii. 2, 4, 11; xvi. 13; xx. 2.)

DRAGON-WELL.—See **GHOR.**

DRAM. The Hebrew word *darekmon*, rendered "dram," (Ezra ii. 69; Neh. vii. 70—72,) and the word *adarkon*, also rendered "dram," (1 Chron. xxix. 7; Ezra viii. 27,) signify the *bow* or *figure of Darius*, hence, perhaps, *royal*, and are the names of a Persian coin of pure gold, common also among the Jews while

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under the Persian dominion. The gold and silver darics of Darius Hystaspes were merely flattened lumps of metal, thick, irregular, and rudely stamped. The gold darics weighed on an average nearly 124 grains, in value about twenty-two shillings. The silver darics, one of which is in the



British Museum, of which we give a copy, which weighs about 238 grains, about the value of two shillings and ninepence in our money. Those coins usually bear the image of an archer with a tiara. This ancient coin is probably the earliest coined money which was known to the Jews, and used as a circulating medium by them.

DREAM. A dream is perhaps not so much our mental state and involuntary operations during sleep, as, at the moment or turning point, when we drop into sleep or awake from it. Such then at that point, is the extreme rapidity with which the mental operations are performed, or rather with which the material changes on which the ideas depend, are excited in the hemispherical ganglia, that the relations of time and of space are alike annihilated. So that, it would seem, that what we call a lengthy dream, in which the mind had passed over so much ground, and gazed upon such a variety of scenery, passed ideally through the mind at one instant, and could not have continued over two or three seconds. The Lord frequently made use of dreams to reveal His purposes or requirements to individuals, and enabled persons to explain them. The power of interpreting dreams was of course a supernatural gift, so far as the dreams had reference to future events; for these are necessarily un-

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known, except to the Supreme Disposer of them. (Gen. xx. 3—6; xxviii. 12—14; xl. 1—23; 1 Sam. xxviii. 6, 7; Judg. vii. 13—15; Joel ii. 28.) Jehovah expressly forbade His people from observing dreams, and from consulting pretended observers of them, under the penalty of death. (Deut. xiii. 1—4.) Since the fuller revelation of God's will has been made to us in the gospel, generally, confidence in dreams, as indicative of future events, is presumptuous and delusive. Still, for ought we know, some dreams may have a collateral bearing on the development of God's purposes even now.—See VISION.

DRESS.—See WINE.

DRESS.—See GARMENTS.

DRINK-OFFERING.—See OFFERINGS.

DRINK, STRONG.—See WINE.

DROMEDARY.—See CAMEL.

DROPSY. A well-known disease, mentioned only in Luke xiv. 2. Our Saviour performed, on the Sabbath-day, the miracle of healing the man who was labouring under it.

DROUGHT. From the middle of May to the middle of August, the land of Judea was dry. It was the "drought of summer." (Gen. xxxi. 40; Ps. xxxii. 4.) The grass was sometimes completely withered, and the parched earth broken into chasms. (Ps. cii. 4.) The heavens seemed like brass, and the earth like iron, and all the land and the creatures upon it suffered; (Deut. xxviii. 23;) and nothing but the very slight dews of the night preserved the life of any living thing. (Hag. i. 11; Deut. viii. 15; Isa. xxxv. 7.)

DROWNING. A mode of capital punishment in use among the Syrians. The emperor Augustus punished certain persons, who had been guilty of rapacity in the province of Syria or of Lycia, by causing them to be thrown into a river, with a heavy weight about their necks. Christ alludes to this mode of punishment. (Matt. xviii. 6.)

DRUNKENNESS. The first instance of intoxication on record, is that of Noah, (Gen. ix. 21), who was probably ignorant of the effects of the ex-

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pressed juice of the grape. The sin of drunkenness was not uncommon among the Jews; (Ps. cvii. 27; Isa. v. 11; xxiv. 20; Prov. xxi. 1; Hab. ii. 15, 16;) and is most expressly condemned in the Scriptures. (Rom. xiii. 13; 1 Cor. vi. 9, 10; Eph. v. 18; 1 Thess. v. 6, 7.) Men are sometimes represented as drunk with sorrow, with afflictions, and with the wine of God's wrath. (Isa. lxiii. 6; Jer. li. 57; Ezek. xxiii. 33.) Persons under the influence of idolatry, are said to be drunk, because they make no use of their natural reason. (Isa. xxviii. 7; Rev. xvii. 2.) Drunkenness sometimes denotes abundance, satiety. (Deut. xxix. 19; xxxii. 42; Isa. xlix. 26.)

DRUSILLA = *sprinkled with dew*. The youngest daughter of Herod Agrippa, I., sister of the younger Agrippa, celebrated for her beauty, and equally infamous with her sister Bernice, for her licentiousness. (Acts xxiv. 24.) She was first betrothed to Epiphanes prince of Commagena; but was afterwards married to Azizus, king of Emesa. When Felix came as governor to Judea she abandoned Azizus to become his wife. Paul bore testimony before them, to the truth of the Christian religion at Cæsarea.

DUKE. This word is derived from the Latin *dux*, and merely signifies a *leader* or *chief*. In Gen. xxxvi. 15—43, we find a long list of "dukes of Edom;" but the word *chief*, or "prince" ought rather to have been preferred.

DULCIMER. The Chaldee word *sumponjah*, rendered "dulcimer," is the Greek *sumphonia*, that is, *symphony*, adopted into the Chaldee tongue. The Rabbins describe this musical instrument as a sort of bagpipe, composed of two pipes connected with a leather strap, and of a harsh, screaming sound. At the present day the same instrument, which is the common pipe, or shalm, is in Italy called *zampogna*, and in Asia Minor, *sambonja*. (Dan. iii. 5, 10, 15.)

DUMAH = *silence, land of silence* 1. A tribe and district of the Ishmaelites in Arabia, so called from one of Ishmael's sons. The place is probably the same which is still called by the

Arabs *Stony Duma*, and *Syrian Duma*, situated on the confines of the Syrian desert and Arabia Petraea. (Gen. xxv. 14; Isa. xxi. 11.) 2. A city of the tribe of Judah; (Josh. xv. 52;) perhaps *Duweimeh*, not far from Hebron.

DUMB. One unable to speak by reason of natural infirmity. (Ex. iv. 11.) Christ restored those who were dumb from demoniacal influence. (Matt. ix. 32, 33; xii. 22; Luke xi. 14.) The man who was deaf and had an impediment in his speech, (Mark vii. 32—35,) whom Christ restored, was not *dumb*, nor probably *deaf* by nature; but was one who had a natural impediment to enunciation.

DURA = a circle, or round enclosure. A plain in Babylonia, where Nebuchadnezzar caused the golden image to be erected and worshipped. (Dan. iii. 1.) A plain on the eastern bank of the Tigris still bears the name of *Dura*, and is described by Mr. Layard as "a wilderness, with here and there a shapeless mound, the remains of some ancient habitation." Oppert places "the plain" on the south-east of Babylon, in the vicinity of the mound called *Duair*.

DUST. The fine sands of the desert, when agitated by violent winds, make most terrific and devastating storms. Mr. Buckingham describes a samoon, or sand storm in the desert of Egypt. He says: "But certain it is, that fifty gales of wind at sea appeared to me more easy to be encountered than one amongst those sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky: the plain at ten paces distance was absolutely imperceptible: our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment, to behold this chaos of mid-day-darkness, and wait impatiently for its abatement. Its fury spent itself, like the storms of ocean, in sudden lulls and squalls: but it was not until the third or fourth interval that our fears were sufficiently conquered to address each other. Alexander's jour-

ney to the temple of Jupiter Ammon, and the destruction of the Persian armies of Cambyses, in the Libyan desert, rose to my recollection with new impressions, made by the horror of the scene before me." The fine and penetrating dust of Egypt was converted into the plague of "gnats." (Ex. viii. 16, 17.) And Jehovah threatened the Hebrews, in the event of their disobedience, that He would "make the rain of their land powder and dust." (Deut. xxviii. 24.) The term "dust" is sometimes used to designate a numerous people: (Num. xxiii. 10;) also a low or mean condition. (1 Sam. ii. 8; Nah. iii. 18.) To cast "dust" or "ashes" upon the head, was a sign of mourning; (Josh. vii. 6;) and sitting in the dust, a sign of extreme affliction. (Isa. xlvii. 1; Lam. iii. 29.) To shake or wipe of the dust of a place from one's feet, marks the renouncing of all intercourse with it in future. (Matt. x. 14; Acts xiii. 51.) To "lick the dust," signifies the most abject submission. (Ps. lxxii. 9.) In almost every part of Asia, those who demand justice against a criminal "throw dust" upon him. (2 Sam. xvi. 13; Acts xxii. 23.) The term "dust" also designates death; (Gen. iii. 19; Ps. xxii. 15;) and the grave. (Job vii. 21. — See **WIND**.)

DYEING. The ancient Egyptians excelled in the brilliancy of their dyed stuffs; and from them the Hebrews, while dwelling among them, learnt the art of dyeing. This is evident from the curtains of the tabernacle and the sacerdotal robes which were manufactured in the desert. (Ex. xxvi. 1; xxviii. 5—8.) The chemical skill of the Egyptian linen manufacturers in employing the metallic oxides and acids or mordants, is placed beyond dispute by ocular proof. The various processes of dyeing and printing, or imparting the pattern, by blocks,—the origin of calico printing—are exhibited on the monuments in all their minute details. Even the printing blocks, engraved with phonetic letters, and with the dye upon them, may be now seen in the British Museum. Experimental in-

vestigation and chemical analysis show, that in the dyes which they employed to produce certain results, of which the relics are extant, they must have employed acetates of alum and of iron, and vegetable and mineral dyes, both substantive and adjective, as they are termed by the modern dyers. It appears that the linen printers and dyers used the *carthamus tinctorius* which grows in Egypt, for red; woad for blue; and the *reseda luteola*, also a native of Egypt for yellow. The system of bleaching now practised in this country,—has been used from time immemorial in the East, and doubtless therefore, in ancient Egypt,—by immersion in oxygenated muriate of lime, after subjection to the action or steam of boiling water. Some of the colours, blue, red, and yellow, are adjective colours, i. e., fugitive, without the use of mordants. The substantive colours could not be fixed, as we find them, without their proper mordants, namely, oxides of tin, arsenic, and iron. Occasionally the muslin, beautifully dyed and patterned, was interwoven with silver and gold thread, some specimens of which can be traced up to the early period of Thothmos I., and even of Osirtesen. Indeed, the richly painted walls, and palaces, as well as the unmatched gilding, as fresh as when first laid on, show a perfect familiarity among the ancient Egyptians, not with mineral and vegetable colours only, but the perfect use of the metallic oxides in their composition. None of these operations could have been effected without a practical chemical knowledge.

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EAGLE. By the Hebrews the eagle was called *neshar*—the lacerator, and it is probable that this name not only includes the subgenera of *aquila*, eagles properly so called, and *haliaetus*, sea-eagles, but also the larger vultures, which are also common in Palestine. Like all birds of prey the eagle was

unclean to the Hebrews. (Lev. xi. 13; Deut. xiv. 12.) The peculiar habits of the eagle are often alluded to. (Num. xxiv. 21; Job ix. 26; xxxix. 27—30; Prov. xxiii. 5; xxx. 17, 19; Jer. xlix. 16; Ezek. xvii. 3; Obad. 4.) Its tenderness towards its young; (Ex. xix. 4; Deut. xxxii. 11;) the rapidity of its flight; (Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 13; xlviii. 40; Lam. iv. 19;) and its destructive power are accurately described. (Isa. xlii. 11; Hos. viii. 1.) The eagle, like other birds of prey, sheds his feathers in the beginning of spring; he then appears with renewed plumage and vigour. (Ps. ciii. 5; Isa. xl. 31.) The Hebrew word *rahham*, rendered "gier-eagle," is probably the Egyptian vulture called *rahhamah*, which devours the dead bodies of asses and camels, before they putrify, and fill the air with noxious exhalations. (Lev. xi. 18; Deut. xiv. 17.) Cyrus, who is alluded to under the figure of an "eagle," (Isa. xlii. 11,) had, according to Xenophon, a golden eagle with extended wings, for the standard of the Persian army. So also, in the references to the keen sight and scent of the eagle, (Matt. xxiv. 28; Luke xvii. 37,) the Jewish nation is compared to a decaying body, exposed in the open field, and inviting the Roman army, whose standard was an eagle, to come together and devour it. Many of the Roman eagles may be seen in the Museums; they are generally made of bronze, and are a little larger than a good sized pigeon.

EAR. Among the Hebrews, the servant, who renounced the privilege of being made free in the sabbatical year, submitted to have his ear bored through with an awl; which was done in the presence of some judge, or magistrate, that it might appear a voluntary act. This ceremony took place at his master's door, and was the mark of perpetual servitude. (Ex. xxi. 2—6; Deut. xv. 17.) So the Messiah says, "Sacrifice and offering thou didst not desire; mine ears hast thou bored." This designates His voluntary submission to the Divine will, His obedience unto

death for the world's redemption. (Ps. xl. 6; Heb. x. 5.)

EARING. An old English agricultural term for *ploughing*, derived from the Anglo-Saxon *erian*—"to plough." This word occurs in Gen. xlv. 6; Ex. xxxiv. 21; Deut. xxi. 4; 1 Sam. viii. 12; Isa. xxx. 24; and is radically the same with *harrow*. What we call arable land is sometimes written *earable* land. The same Hebrew word which in these passages is rendered "earring," is in Ps. cxxix. 3, translated "ploughed."

EARNEST. Something going before, or given in advance as an assurance of more in reserve: thus *earnest*, or *earnest-money*, is a sum paid in advance as a security of full payment at a future time. In the New Testament it denotes the comfort of the Holy Spirit; and this grace is the earnest of future glory in the heavenly inheritance. (2 Cor. i. 22; v. 5; Eph. i. 13, 14.)

EAR-RINGS. Among the Hebrews, ear-rings were chiefly confined to the women, but among the Assyrians and many other tribes they were also worn by the men. (Judg. viii. 24.) Some of these ornaments, which have been found in the Egyptian and Assyrian ruins, are made of gold and silver, adorned with gems, and of elegant form and workmanship. There are two Hebrew words denoting rings: 1, *agil*, a ring, specially an "ear-ring;" (Num. xxxi. 50; Ezek. xvi. 12;) 2, *nezem*, a ring, specially a *nose-ring*; (Gen. xxiv. 47; Prov. xi. 22; Isa. iii. 21;) but this term seems to designate "ear-rings," in Judg. viii. 24, 25; Job xlii. 11. The word rendered "ear-rings," (Isa. iii. 20,) signifies amulets, as in the margin. Ear-rings of certain kinds were probably used as talismans and amulets. (Gen. xxxv. 4.)

EARTH. The planet we inhabit is an oblate sphere, more than 7925 miles in equatorial, and over 7899 miles in polar diameter. Its mean distance from the sun being 93,000,000 miles. The length of the path or orbit travelled over by the earth in a year, may be estimated at 584,000,000 miles, hence the earth must move at the rate

of *eighteen miles in a second of time*. Its surface contains about 200,000,000 square miles, of which scarcely a third part is dry land; and the remaining two-thirds are water. The time was when the whole matter of the earth was in a gaseous state, and afterwards in a state of fusion. Hence the cause of the earth's spheroidity is evident, if we consider it as having been originally a yielding mass, capable of assuming any form; then by the force of gravity, and other attractive influences, the particles tending towards the common centre, and the surface gradually cooling from its state of incandescence, the globular form is the necessary consequence. The thickness of the crust or solid envelope of the globe is estimated at less than forty miles; while in some parts it is supposed to be considerably more. It is not improbable that oceans of melted matter exist beneath the crust; and perhaps all the deep-seated interior is in a state of constant fusion, whose undulations, with other modifying causes, produce elevations, earthquakes, and volcanoes. In the primeval world, when the heat was radiated from the crust of the earth, climatic relations would be wholly at variance with the present. This will account for the wonderful distribution of gigantic animals and exuberant plants, of tropical climates, found embedded in the strata of the earth's crust.

The Hebrew term *adamah*, rendered "earth," merely designates a portion of the earth's surface; (Gen. iv. 11; vi. 1; vii. 4;) a "land" or country. (Gen. xxviii. 15; Isa. xiv. 2; Ps. xlix. 11.) So also the term *eretz*, translated "earth," generally denotes a land, country, region, a portion of the habitable earth; (Gen. xxi. 32; xxvi. 3, 4; Ex. iii. 8; xiii. 5;) as opposed to the Sea. (Gen. i. 28.) It is also used for the inhabitants of the earth. (Gen. ix. 19; xi. 1; xix. 31.) When conjoined with the "heavens," it denotes the whole universe. (Gen. i. 1; ii. 1, 4.) The idea which the ancient Hebrews had of the figure of the earth, can only be conjectured from incidental hints

occasionally given in the Scriptures. (Isa. xl. 22; Prov. viii. 27; Job xxvi. 10; Ps. xxiv. 2; cxxxvi. 6.) From these passages,—which if not up to the mark of modern science, are certainly not opposed to it,—we obtain the notion of the earth's disk as circular, rising out of the water, and surrounded by the ocean, the firmament being spread over it as a canopy. Though floating free in the immensity of space, yet through the Creator's might, it remains secure. (1 Chron. xvi. 30; Ps. xciii. 1; civ. 5; cxix. 90.) Poetically it is spoken of as a splendid palace, resting upon many pillars. (2 Sam. xxii. 8; Ps. lxxv. 3; civ. 5; Prov. viii. 25—29.) In the narrative of the creation, in Gen. i. 2—31; ii. 5, 6, the term "earth" is probably not used to express the whole earth, but only that part of its surface which God was adapting for the dwelling of man and the animals peculiarly serviceable to him. Long ere the commencement of the six days work, there had been several separate creations and destructions, in different parts of the earth, at respectively distant epochs. And now the final acts of creation take place on that portion of the earth's surface which had been reduced to a desolate, dreary, hideous waste, "without form and void"—without order or beauty, inhabitant or furniture. As to the several conditions of our globe during the vast periods antecedent to the six days work, the Scriptures are silent; because they belong not to the moral history of our race, and come neither within the letter nor the spirit of revelation. But that silence destroys not the meaning of the physical monuments of His power that God has placed before our eyes, giving us at the same time faculties whereby we may interpret them, and comprehend their meaning. On the mountains and rocks, and the mighty mausoleums of the brutes that perish, eclipsing in their grandeur the gorgeous temple, the monumental bronze, the regal pyramid, God has engraven in characters unmistakable, the history of our planet during those apparently endless cycles, when crea-

tions and destructions, with ages of comparative quiet, succeeded each other; and He has registered there the fact, that man and other creatures of his own date have been placed but a few years upon the earth. The incontrovertible evidences of physical phenomena everywhere proclaim the Infinite Wisdom, Power, and Goodness of God; and shew, that His various operations were but parts of His one great and glorious plan. Well has Calvin observed: "Forasmuch as all the creatures, from the firmament to the centre of the earth, might be witnesses and messengers of His glory unto all men, to draw them to seek Him, and after having found Him, to welcome Him and do Him homage, according to the dignity of a Lord so good, so powerful, so wise, and eternal; and also did help each one in its place to this quiet." (*Epistle* prefixed to the French New Testament.)

What awaits the condition of our earth, when the human dynasty has run its race, is probably above the power of reason to determine. If it be the purpose of God that the earth shall be subjected to a total conflagration, preparatory to a glorious future, we perfectly well know that the instruments of such an event lie close at hand, and wait only the Divine volition to burst out in a moment. The inspired declaration, that "the heavens and the earth shall flee away, and no more place be found for them," is undoubtedly figurative, and denotes the most momentous changes in the scenes of the Divine moral government. (Rev. xx. 11; xxi. 1.) Many expositors understand the passages in 2 Pet. iii. 7, 10, of a literal conflagration of the earth and heavens, to take place immediately after the resurrection and the final judgment; but others consider it as altogether significant of moral changes—a figurative announcement of the overthrow of Judaism, and the establishment of Christianity. On this passage Dr. John Owen remarks: "The Apostle treats upon three worlds, or states of the world; the ancient one,

which had perished by water; the one *then* present, which was to be consumed by fire; and a third, the 'new heavens and earth, the abode of righteousness.' He is not referring to the visible heavens or earth, considered with respect to their substance. For the destruction of the ancient world by water did not take away the material frame of the heavens and the terrene globe. The term 'world,' is used to signify the *human inhabitants* of the world. They were extirpated by the Flood; and another world of men was to be established, for maintaining true religion and the right worship of God. Of this *world* He laid the foundations in the family of Noah; and its fabric was completed by the erection of the church of Israel. That was the 'world' whose *immediately* impending dissolution by fire Peter here predicts; but we must observe that he uses the *prophetic style* of emblematical imagery, corresponding with Isa. li., 15, 16; lxxv. 15, 17, 18; lxxvi. 14—16. When Peter wrote, this "world,"—the Jewish church, had become apostate, and was hastening to the destruction of *fire*; just as the ancient world plunged itself into the destruction of the *Deluge*. By the burning of the temple and city of Jerusalem, the frame of that 'world' was dissolved. The Apostle directs believers to another world, as a matter of expectation, *to be looked for*, because the 'end of the world,' or completion of the period, was not yet accomplished; (Matt. xxviii. 20;) and which would be 'new heavens and a new earth,' according to the promise of God. In that promise the prophet draws as it were a picture of the coming of the Messiah. (Isa. lxxv. 17; lxxvi. 22.) Thus the first or ancient world, was that which perished by the Deluge; the second was the actually present, which the Apostle declares was about to perish by fire; and the third, the 'world to come,' is declared to be that which shall endure to the end of time." Whatever may be thought of the subsequent purification of the earth by the action of fire, let us look to the Lamb of God—the Divine sacrifice, which *alone* can take away

the sin of the world. (John i. 29.)

It must be observed, that "the earth," probably denotes "the land" of Judea. (Matt. xxiii. 35; xxvii. 45; Mark xv. 43; Luke iv. 25; xxi. 23; Rom. ix. 28; James v. 17.) In Ezra i. 2, "the earth" is used for the Chaldean, Assyrian, and Persian empires.—See CREATION.

EARTHEN VESSELS.—See POTTERY.

EARTHQUAKE. All our observations go to prove, that volcanic eruptions, earthquakes, and the heaving of the ground within, are the effects of the confined gases and vapours, produced by the heat, from the central fiery lakes, upon the earth's crust. As the regions of Babylonia, Syria, and Palestine, abound in volcanic appearances, we might expect allusions to them in Scripture. (Gen. xi. 2, 8; xiv. 10; xix. 24, 25; Ps. cxliv. 5; Ex. xix. 18; Judg. v. 5; Isa. lxiv. 1—3.) An earthquake is recorded to have happened in the days of Elijah. (1 Kings xix. 11, 12.) Another occurred in the days of Uzziah, king of Judah. (Jos. Ant. ix. 10. 4; Am. i. 1; Zech. xiv. 5.) And a third at the crucifixion of Christ. (Matt. xxvii. 50, 51; Luke xxiii. 44, 45; Mark xv. 33.) These are the only three literal earthquakes mentioned in Scripture; except we include with some, the giving of the law on Sinai, (Ex. xix. 18,) and the case of Korah, Dathan, and Abiram. (Num. xvi. 32.) Syria and Palestine are still occasionally subject to earthquakes. In 1759 there happened one which caused the greatest ravages, destroying upwards of 20,000 persons in the valley of Baalbec. For three months the shocks of it terrified the inhabitants of Lebanon so much, that they abandoned their houses and dwelt under tents. In the autumn of 1822, this region was desolated by another earthquake, or rather by a succession of earthquakes. In 1834, an earthquake shook Jerusalem. And again on January 1st, 1837, this city and its vicinity were visited by severe shocks of earthquake, yet the Holy City seems to have suffered little if at all from these subterranean causes. In this earthquake

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Tiberias was laid in ruins, and there probably perished, in this place, about 700 persons, out of a population of 2,500. The loss of life from this earthquake, in different parts of Palestine and Syria, is estimated at nearly 7,000 persons. The term "earthquake" is sometimes used symbolically of God's power, wrath, and vengeance; and of great political commotions and revolutions in states and empires. (Ps. xviii. 7; xlv. 2; cxiv. 4; Isa. v. 25; xxiv. 19; Joel ii. 30; iii. 16; Hab. iii. 6; Nah. i. 5; Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12; xi. 13.)

EAST. The four cardinal points, *east, west, south, and north*, were called by the Hebrews the "four corners of the earth;" (Rev. vii. 1; xx. 8;) the "four ends of the earth;" (Isa. xi. 12;) the "four quarters or ends of heaven;" (Jer. xlix. 36;) the "four winds of heaven;" (1 Chron. ix. 24; Zech. ii. 6; vi. 5; Matt. xxiv. 31; Mark xiii. 27;) and Job (xxiii. 8, 9,) describes them by the words "before" and "behind," "right" and "left." The origin of such phraseology is, that while in the projection of our maps, the spectator is supposed to be looking towards the *north*, among the Hebrews and other Orientals, the foundation of all geographical bearings is the idea of having the face directed towards the *rising sun*, when we place the east *before* us, the west *behind* us, the south on our *right hand*, and the north on our *left*. (Ex. xxvi. 9; 1 Kings vi. 3; Ezek. xlvii. 1.) Sometimes the four quarters of the heavens are designated by the two which lie opposite; thus the "east" and the "west;" (Isa. lxxv. 6; Ps. l. 1; lxxv. 7; cxliii. 3; Mal. i. 11; Matt. viii. 11;) the "north" and the "south." (Isa. liv. 3; Ps. lxxxix. 13; Zech. viii. 7; xii. 6.) The true easterly direction of a place, is sometimes called "in" or "before the face" of a place. (Gen. xvi. 7; Ex. xv. 22; 1 Sam. xv. 7; Num. xxi. 11; Deut. xxxii. 49.) In 1 Kings xi. 7, a hill is mentioned as being "before" Jerusalem, which from Zech. xiv. 4, is found to be the Mount of Olives. The "Fore Sea," or East Sea, is the Dead

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Sea, which lay to the *east* of Jerusalem. (Ezek. xlvii. 8; Joel ii. 20; Zech. xiv. 8.) The term "East" was also used to denote Syria, the regions beyond the Tigris and Euphrates, the shores of the Indian Ocean and the Arabian Gulf. And the miscellaneous population of these regions were called the "men," "children," or "sons of the East." (Gen. xxix. 1; Judg. vi. 3; vii. 12; 1 Kings iv. 30; Job i. 3; Isa. ii. 6; xix. 11; ix. 11; Jer. xxv. 19—35; Ezek. xxv. 4.) The "wise men" beheld the star, while *they were* in the East; and came from that quarter to Jerusalem, and thence to Nazareth, some time after the birth of the Saviour, to worship Him. (Matt. ii. 1, 2, 9.)

EASTER. The word occurs in Acts xii. 4, and is improperly put for "Passover." In every other passage of our version, the original word is properly rendered "passover," and of course denotes the same season or festival.

EAST SEA.—See SEA.

EAST WIND.—See WIND.

EATING.—See MEALS.

1. **EBAL**—*stripped of foliage.* A mountain in the northern part of Mount Ephraim, opposite to Mount Gerizim, from which it is separated by a valley of not more than from 300 to 1,600 feet in width, in which stood the old city Shechem, now *Nabulus*. Mounts Gerizim, and Ebal are the culminating points of a chain, and rise in steep rocky precipices immediately from the valley on each side. Mount Ebal rises at its highest point 3,029 feet above the sea, or 1,200 feet above the level of the valley. The rugged sides of both these mountains are mainly desolate, except that a few olive trees are scattered upon them. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres. It was on Mount Ebal that God commanded to be reared up an altar, and a pillar inscribed with the law; and the tribes were to be assembled, half on Ebal and half on Gerizim, to hear the fearful maledictions pronounced by the Levites upon all who should violate this sacred code. The tribes which responded with

simultaneous "Amen" to the "curses," were stationed on Mount Ebal, and those who answered to the "blessings," on Mount Gerizim. (Deut. xxvii. 12; Josh. viii. 33; xxiv. 26.)—See GERIZIM.

2. EBAL. A grandson of Seir. (Gen. xxxvi. 23) 3.—See OBAL.

EBED=*servant*. 1. The father of Gaal. (Judg. ix. 26.) 2. One who returned from the exile with Ezra. (Ezr. viii. 6.)

EBED-MELECH=*servant of the king*. An Ethiopian eunuch at the court of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from death by famine. (Jer. xxxviii. 7—13; xxxix. 15—18)

EBEN-BOHAN.—See BOHAN.

EBEN-EZEL=*stone of departure*. An ancient monumental stone, or perhaps a geographical boundry. (1 Sam. xx. 19.)

EBEN-EZER=*stone of help*. The name given to a monumental stone which Samuel erected between Mizpeh and Shen, in commemoration of the Divine assistance obtained against the Philistines. (1 Sam. vii. 12.) This name occurs also in 1 Sam. iv. 1; v. 1, as the name of the place near which the Hebrews received the sore defeat from the Philistines twenty years before Samuel set up the pillar and called it "Ebenezer." Probably this name was inserted in these passages by a later scribe, or even by Samuel himself, to testify that where the Hebrews had been once defeated, they were finally victorious; hence they said, "Hitherto hath the Lord helped us."

EBER=*one of the other side, or from the region beyond*. 1. The name of the great grandson of Shem, and the ancestor of Abraham. (Gen. x. 24, 25; xi. 14—17; 1 Chron. i. 18, 19.) He is also called "Heber." (Luke iii. 35.) The terms "children of Eber," (Gen. x. 21,) and "Eber," (Num. xxiv. 24,) properly signify the "Hebrews." 2. One of the priests. (Neh. xii. 20.) 3. One of the posterity of Benjamin. (1 Chron. viii. 12.) 4.—See HEBER.

EBIASAPH=*father of gathering*. 1. The father of Assir, one of the Levites.

(1 Chron. vi. 23.) 2.—See ABIASAPH.

EBONY. The Hebrew word *hab-nim* signifies *stony*, whence *ebon-wood* or *ebony*, that is, *stone-wood*, so called from its hardness. Ebony is the heart-wood of a tree,—the *Diospyros ebenum* which grows in Ethiopia and India. This substance was in high esteem among the ancients, for the hardness and firmness of the wood, and its glossy black colour. (Ezek. xxvii. 15.)

EBRONAH=*passage*. A place near Ezion-gaber on the Elanitic gulf of the Red Sea. (Num. xxxiii. 34, 35.)

ECBATANA.—See ACHMETHA.

ECCLESIASTES. The Hebrew word *Coheleth*, by which this book of the Old Testament is designated, does not signify Ecclesiastes in the sense of one addressing an assembly, *i. e.*, Preacher, but properly, the *Assembler* or *Gatherer* of the people. As the term is evidently used to designate the author, the book has been ascribed to the pen of Solomon: "The words of *Coheleth*, the son of David, king of Jerusalem;" "I *Coheleth* was king over Israel in Jerusalem." (Ecc. i. 1, 12.) As the term *Coheleth* has a feminine termination, it is used as a symbolic appellation of Solomon, because the writer represents him as *wisdom* personified. Moreover, as Solomon had *gathered* the people to hold communion with the Most High in the place which he had erected for this purpose; (1 Kings viii. 1—5;) he is again represented in this book as the *Gatherer* of the same people, who, through inexplicable difficulties and perplexities in reference to God's government of the world, seem to have wavered in their faith, and were in danger of becoming totally detached from the ancient covenant of the Hebrew community. Hence, though the book does not bear the name of Solomon, there is nothing improbable in the opinion of Prof. M. Stuart, that the like language might be employed by a later writer, whose plan was to repeat the sayings and detail the experience of Solomon; inasmuch as he is introduced as only occasionally, not constantly, speaking

in the book. The apocryphal author of the *Wisdom of Solomon* imitated Ecclesiastes, and in this way he even introduces Solomon as speaking. On account of the general condition of things indicating a period very unlike that of Solomon, and the style and diction being so different from his Proverbs, the book appears to have been written long after the exile. It may have been written, as Stuart thinks, between 435 and 455 B.C., or even later, as Dr. Ginsburg supposes, between 350 and 340 B.C., near the end of the Persian government. As the book is of a practical, moral, and religious character, evidently written from the position of an Israelite, it would seem to have been the work of a practical religious Hebrew, who had resided abroad, where he had formed some acquaintance with the philosophic discussions of other nations. At this period many of the Hebrews had been long scattered through the East; and their country was reduced and degraded to the rank of a mere province by the Persians. They were groaning under the extortions and tyranny of foreign satraps, and their seats of justice were filled with the most unprincipled and wicked men. Under these circumstances, the old cherished faith of the Hebrews in temporal retribution was utterly subverted by the melancholy experience of the reversion of destinies; and they were distracted and led astray in consequence of the inexplicable difficulties in the moral government of God. Hence the design of the book, as Dr. Ginsburg, in his very valuable Commentary has shown, is, by lessons of the highest wisdom, to gather together the desponding people into the community of the Lord, by shewing them the utter vanity of all human efforts to obtain real happiness; and that true wisdom consists in the calm enjoyment of life, in resignation to the dealings of Providence, in the service of God, and in the belief of a future state of retribution, when all the perplexities in the present course of

the world shall be solved. In respect to these subjects, the book is peculiarly interesting when derived from the experience and reflections of such a king, who was at the very summit of human greatness. The writer, who had passed through all the stages of doubt in respect to the end of human life, and the doctrine of an overruling Providence, and of retributive justice, tells us in the most frank and impressive manner, the tenor and drift of his cogitations on these various subjects. In laying open the struggles of his own mind, he lets himself down to the condition of his readers, and fully sympathises with them in their difficulties. Even we ourselves, in the midst of our difficulties and perplexities, may have "charged God foolishly;" forgetting that in His government "all things work together, for good to them that love Him," and that the whole *duty* of man—all in which he has any deep and lasting interest—is to fear God and keep His commandments, inasmuch as every action, good or evil, will assuredly be brought into judgment. Here then, Cobelet solves the grand problem of the varied events of this life, by his earnest reference to a futuro bar of judgment, when all the apparent irregularities in the moral government of God shall be rectified by the Judge of the quick and the dead.

ECLIPSE. An eclipse of the sun is caused by the interposition of the new moon between the earth and the sun, thus intercepting the sun's light from the earth either totally or partially. An eclipse of the moon is caused by the interposition of the earth between the sun and the *full* moon, thus intercepting the sun's light from the moon, either totally or partially. A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth, and her shadow thickest. Hence it appears, that the darkness which "overspread the whole

land of Judea," at the time of our Lord's crucifixion, was preternatural, "from the sixth until the ninth hour," or from noon till three in the afternoon, in its duration; and also in its time about *full moon*, when the moon could not possibly eclipse the sun. (Matt. xxvii. 51—54.) Though we have no historical notice of an eclipse in the Scriptures, yet there may be occasional allusions to this phenomenon. It has been supposed that Am. viii. 9, refers to a total eclipse, which commenced before noon, June 15, B.C. 763, and was visible all over Western Asia. The passing notice in Jer. xv. 9, may be a reference to the eclipse predicted by Thales, which occurred Sept. 30, B.C. 610, or perhaps May 28, B.C. 585, of which Herodotus gives an account, i. 74, 103. Though the dates of these phenomena coincide nearly with the time of the composition of the respective books, in which they are supposed to be mentioned; yet, as the language is highly figurative, the prophets may simply refer to great political and religious changes under the symbols of the "darkening" of the sun or the moon. (Ezek. xxxii. 7; Joel ii. 10, 31; iii. 15; Zech. xiv. 6; Mic. iii. 6.)

ED=*a witness*. This word occurs as the name of the altar erected by the Reubenites and Gadites; (Josh. xxii. 10—34; apparently on the summit of the mountain *Kurn Surtabek*, on the western side of the Jordan, where there are ancient ruins.

EDAR=*flock*. A village near Bethlehem, (Gen. xxxv. 21,) hence put for the city Bethlehem itself, and tropically for the royal line of David. (Mic. iv. 8.) The full name of this place was "Migdal-Edar"=*tower of the flock*, and so it is rendered in Mic. iv. 8.

1. EDEN=*pleasure, or delight*. The most ancient and venerable name in geography. According to the primeval documents, incorporated by Moses, in Gen. ii. 8—17; iii. 23, 24, the residence of the first human pair was a "garden," in the eastern part of a region of superior beauty and pleasantness, called "Eden." In the "garden

in Eden," which the Septuagint translates, "a paradise in Eden," the "Creator caused to flourish every tree agreeable to the sight, and good for eating; and the tree of life in the midst of the garden, and the tree of knowledge of good and evil." (Isa. li. 3; Ezek. xxviii. 13; xxxi. 9, 16, 18; xxxvi. 35; Joel. ii. 3.) The true site of the "garden," in the antediluvian Eden, the primitive abode of man, is still involved in great obscurity; and after the most careful inquiries, an approximation to the truth is perhaps all that is to be expected. In reference to the Divinely inspired document, containing the narrative, it is undoubtedly *ante-diluvian*; and when incorporated by Moses in Genesis, the names of the rivers; countries, and other localities, mentioned in connection with the primeval Eden, were given by him in accordance with the actually existing topography of his own times. The narrative implies, that even in the time of Moses, there existed marks whereby the region of Eden might be identified. "And a river issued from Eden to water the garden; and from thence it divided itself, and became four heads. The name of the first is Pishon—which compasseth the whole land of Havilah, where *there* is gold, and the gold of that land *is* good; there *is* bdellium and the onyx-stone. And the name of the second river *is* Gihon—which compasseth the whole land of Cush. And the name of the third river *is* Hiddekel—which floweth in front of Assyria. And the name of the fourth river *is* Phrat." (Gen. ii. 10—14.) That the names of the rivers and adjacent regions are post-diluvian, would appear from the fact that geographical distinctions naturally and necessarily arise from the settlement of the earth by its inhabitants, but cannot well be conceived as existing prior to such periods. Assuming Eden, then, as the antediluvian name of the region; and the names of the rivers and other places mentioned as post-diluvian, and these well known in the time of Moses, the situation of Eden is to be determined

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by determining, as far as possible, the respective positions of the adjacent streams and regions. The "garden," which was situated "eastward in Eden," may have been in Armenia, or even in Mesopotamia; as the special names *Hiddekel*=Tigris, *Phrat*=Euphrates, and *Asshur*=Assyria, seem to determine explicitly this region, if we accept the

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ordinary translation of the Hebrew names. As it regards the other special names, *Pishon*, *Gihon*, *Havilah*, and *Cush*, interpreters vary concerning their modern representations. This will be seen from the annexed Synoptical view of the six principal opinions regarding the site of Eden, and the subjoined remarks.

NAMES.	I.	II.	III.	IV.	V.	VI.
EDEM.	Country between the Ganges and the Nile.	Armenia.	Armenia, or Mesopotamia.	Country near the Caspian Sea.	Bactria.	Syria.
PISHON.	The Ganges.	The Cyrus.	The Phasis.	The Araxes.	The Sihon, or the Jaxartes.	The Abana, or Chrysorhoas.
GIHON.	The Nile.	The Araxes.	The Araxes.	The Oxus, or Jihoon.	The Oxus.	The Orontes.
HIDDEKEL.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.
PHRAT.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.
HAVILAH.	India.	Colchis.	Colchis.	Chwala, on the west of the Caspian.	Chowrasmia.	Havilah in Arabia.
CUSH.	Nubia and Abyssinia.	Land of the Cossæi.	Chusistan, or Susiana.	Chowrasmia, on the east of the Caspian.	Hindoo-cush.	Cassiotia.
ASSHUR.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.

I. This opinion, which represents the ancient Eden as a very widely extended territory, we have placed first, as it is perhaps the most ancient opinion of any, being found in Josephus, *Ant.* 1. 1. 3, and in several of the Fathers. It was also embraced by the celebrated Hebrew scholar Gesenius, with the exception that he maintained the Pishon to be the *Indus*.

II. The opinion which places Eden in Armenia seems to have gained the most general support. M. Stuart and Keil take the Pishon for the Kur or Cyrus, which rises in Armenia, and being joined by the Araxes falls into the Caspian Sea. Stuart took Cush for Cushi-Capeoch; but Keil identifies the more ancient Cush with the Asiatic *Cossæi*, which reached to the Caucasus.

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III. This view was held by Dr. Robinson, in his edition of Calmet. It was also held by Reland, with the exception that he understood by Cush the Land of the Cossæi.

IV. The celebrated Gottingen professor J. D. Michaelis originated this hypothesis, though he was doubtful as to some of the points.

V. This theory was propounded by the eminent Orientalist Von Hammer. The Sihon, he says, rises near the town of *Cha*, and compasses the land of *Ilah*, famous for the gold and precious stones of Turkistan.

VI. That Paradise was in Syria, was the opinion of the voluminous Le Clerc, in his valuable commentary. Havilah is the tract mentioned in 1 Sam. xv. 7; and Cush he identifies with Cassiotis or Mount Cassius near Seleucia in Syria.

These, indeed, are but a few of the opinions that have been propounded in reference to the site of Eden; yet it is to be observed, that most of them have much in common, and differ only in some of the details. Many more might be added, but they are only remarkable for their extravagance; as, when some of the Orientals find Eden in the island of Ceylon; Hartmann and Herder, in the vale of Cashmere; Hasse, in Prussia, on the shores of the Baltic; Rudbeck the Swede, places it in Scandinavia; the Siberians told the Czar Peter that it was in Siberia; while the extreme Neologists regarded the whole narrative as a *myth*, similar to the Greek tradition of the Hesperides, the islands of the blest, etc.

That Eden was a region of considerable extent, is to be inferred from the face of the narrative; while the "garden" was a smaller tract, situated in the easterly part, but embraced within its limits. We may suppose Eden to have been situated in the fairest part of Asia; not unlikely in some part of the region lying between the Caucasian ridge, the Caspian Sea, and Tartary, on the north; the Persian and Indian Seas on the south; and the high mountain ridges which run at considerable distances, on the eastern and western flank. The primeval river, which took its rise in the higher regions of Eden, and, after traversing the primitive abode of man, became divided into four heads or *principal* rivers. But where shall we find four rivers flowing from one source? Even the four rivers enumerated, according to any opinion we have given, do not spring from one source; but on the contrary, their sources are separated by mountain ranges. Did this division of the primeval river take place before the Flood, by some volcanic revolution; or did it occur at the period of the Flood, or even later, in the days of Peleg, when the earth was divided? However, with the disappearance of the garden "eastward in Eden," that part

of the earth may have undergone such changes that even the precise locality can no longer be determined with certainty. It may be that the primeval seat of the first human pair was swept away by the Deluge,—perhaps by the "breaking up of the fountains of the great deep," either by an elevation of the bed of the Persian and Indian Seas, or a subsidence of a part of the extensive region; and thus the features of the country may have been materially altered. There is abundant evidence that the southern parts of Arabia, on the Red Sea and the Indian Ocean, have been the theatre of stupendous volcanic revolutions. And Humboldt has remarked, that part of Egypt was in ancient times overflowed by the Sea. If volcanic agency was employed in the Flood, or in some later disturbance like the catastrophe in which the Dead Sea originated, may we not conjecture that at that period, the configuration of the neighbouring regions and seas may have been somewhat disturbed; so that henceforward at least two of the principal rivers, the Pison and the Gihon, which were broken from the river of Eden, either flowed from other sources and in other directions, or had ceased to flow altogether. It may be that the obliteration of the site of the garden in Eden, like that of Calvary, was designed as a providential safeguard against its elevation to a sanctity which belonged to the history and the religion of holiness, and not to any particular place.

2. EDEN. A region apparently to the north-west of Mesopotamia; perhaps the *Maadan* of later times. (2 Kings xix. 12; Isa. xxxvii. 12; Ezek. xxvii. 23.) 3. A Levite in the time of Hezekiah. (2 Chron. xxix. 12; xxxi. 15.) 4.—See BETH-EDEN.

EDER=*flock*. 1. A town in the south of Judah. (Josh. xv. 21.) 2. One of the Levites. (1 Chron. xxiii. 28; xxiv. 80.)

EDOM=*red, ruddy*. The name of a region, so denominated from Esau, or Edom, the son of Isaac. (Gen. xxxvi. 1.) The country of the Edomites,

called *Idumea* by the Greeks and the Romans, was the mountainous tract between the Dead Sea and the Elanitic Gulf of the Red Sea. This mountainous region, called also "Seir," and "Mount Seir," consists of low hills of limestone or argillaceous rock, and lofty masses of porphyry; some of them rising nearly 3,000 feet above the Arabah. Some of them are broken up into irregular ridges and grotesque groups of cliffs, are wholly desert and sterile, while others appear to enjoy a sufficiency of rain, and are covered with tufts of herbs and occasionally trees. Some of the wadys are full of trees and shrubs and flowers; while the eastern and higher parts are extensively cultivated and yield good crops. (Gen. xxvii. 27, 28, 89.) To this region Esau retired from the face of his brother Jacob; and his descendants succeeded the Horites in Mount Seir, "when they had destroyed them, and dwelt in their stead." (Gen. xxxvi. 6—8; Dent. ii. 12, 22.) Edom was the first to enjoy the advantages of a settled government; (Gen. xxxvi. 31;) and appears to have made considerable progress in civilization before the kindred race was delivered from the bondage of Egypt. (Num. xx. 17.) Saul made war upon the Edomites; and David subdued the whole country. After various struggles, the Edomites succeeded in making themselves again independent of Judah; (2 Kings viii. 20—22; 2 Chron. xxi. 8—10;) for, although Amaziah and Uzziah gained temporary conquests, the Edomites regained permanent possession of the country. (2 Chron. xxviii. 17; 2 Kings xvi. 6.) At this time their metropolis appears to have been Bozrah, but Sela appears to have been their principal strong hold. (Isa. xxxiv. 6; lxiii. 1; Jer. xlix. 18, 22; Am. i. 12.) The Edomites, true to their ancient spirit of rivalry, aided the Chaldeans in the overthrow of the Jewish state. (Ps. cxxxvii. 7; Obad. 1; Jer. xlix. 7; Ezek. xxv. 12—14; xxxii. 29; xxxv. 3—15.) During the Jewish exile, the Edomites took possession of the south

of Palestine; but were subdued by the Maccabees. Idumea, which name now included also the southern part of Judea, was henceforth governed by a succession of Jewish prefects. Herod the Great, became king over the Jews, including part of Idumea. The Nabatheans, an Arabian tribe, the descendants of Nabaioth the eldest son of Ishmael, (Gen. xxv. 18; Isa. lx. 7,) finally, supplanted the Edomites in their ancient possessions. The Nabatheans grew up into the kingdom of Arabia Petraea, occupying very nearly the same territory which was comprised within the limits of ancient Edom. Their later sovereigns appear to have been in a measure dependant on the Roman emperors, though not directly subject to the Roman power. Various tribes of Bedawin now hold in possession the ancient territory of Edom. This region, so long forgotten, has been frequently visited of late years by intelligent travellers. Such is the desolation of this region, that all who have visited it unite in the declaration, that its present state could not be more graphically described than in the words of the ancient prophets. (Isa. xxxiv. 5—17; Jer. xlix. 18—18; Ezek. xxxv. 7; Obad. i.; Mal. i. 3, 4.) The declaration, that "None shall pass through it for ever and ever; I will cut off from Mount Seir him that passeth out, and him that returneth," refers to the utter annihilation of the immense Indian trade which centred at Petra, and the breaking up of the great lines of communication which united that celebrated mart with Jerusalem, Tyre, Gaza, Ailah, and Egypt and through these places, with the whole civilized world.—See SELA.

EDREI=strength. 1. The name of the former metropolis of Bashan, situated in the territory of Manasseh. (Num. xxi. 33; Dent. i. 4; iii. 1; Josh. xii. 4; xiii. 31.) Dr. Porter identifies it with *Edhra*, the ruins of which are some three miles in circuit, consisting of huge masses of shattered masonry, scarcely to be distinguished from the rocks that encircle them. There are

several square towers, and remains of temples, churches, and mosks; the private houses are low, massive, gloomy, and manifestly of high antiquity. Mr. Waddington has proved from the inscriptions that the modern *Derat*, a town on the *Jarmuk*, which commands the entrance of the mountains of the Ajlun, and of the Jaulan, was the ancient Edrei. 2. A city of Naphtali. The ruin on a hill about three miles south of Kedesh, called *Khuraibeh*, may mark the site of this city. (Josh. xix. 37.)

EGG. The egg, when served up with fish and honey, was a desirable article of food in the East. (Job xxxix. 14; Isa. x. 14; lix. 5.) The passage in Deut. xxii. 6, humanely prohibits the taking away of a brooding bird from a nest, with the eggs or young. The allusion in Luke xi. 12, is to a species of scorpion in Judea, about the size of an egg.

EGLAH=*a calf*. The sixth wife of David. (2 Sam. iii. 5; 1 Chron. iii. 3.)

EGLAIM=*two ponds*. A village in the territory of Moab; (Isa. xv. 8;) supposed by some to be the same as En-Eglaim. (Ezek. xlvii. 10.)

EGLON=*pertaining to a calf*. 1. A king of the Moabites, who defeated the Hebrews in battle, and held them in servitude eighteen years. He was assassinated by Ehud at Jericho. (Judg. iii. 12—15.) 2. A city in the plain of Judah, formerly a royal city of the Canaanites. Its ruined site, some thirteen miles from Gaza, is now called *Ajlun*. Porter describes it as a shapeless mass of ruins and rubbish strewn over a rounded hillock, with two or three marble shafts standing up among them, like tombstones in an old cemetery. (Josh. x. 34—36; xii. 12—15; xv. 35—39.)

EGYPT=*Land of the Gyp* or *Kopt*. An ancient and celebrated kingdom in the north of Africa. It was called by the Hebrews "Mizraim," from Mizraim the second son of Ham; and is now called by the Arabs *Misr*. (Gen. x. 6.) It was also called "the land of Ham," from Ham the second son of Noah, from whom was derived the ancient

native name *Kem*, and also *Chemi*. (Ps. lxxviii. 51; cv. 23.) And occasionally it was called "Rahab." (Ps. lxxxvii. 4; Isa. xxx. 7; li. 9.) Egypt is bounded on the south by Ethiopia or Abyssinia; on the north by the Mediterranean Sea; on the east by Palestine, Idumea, Arabia Petrea, and the Arabian Gulf; but on the west the moving sands of the wide Libyan desert obliterate the traces of all political or physical limits. The proper land of Egypt is, for the most part, a great valley, generally about nine miles broad, only exceptionally about twenty-four miles, through which the river Nile pours its waters. The valley extends in a line from north to south, its two sides being skirted on the east and west by the declivities of the rocky plateau of the desert, through which the river has drawn its deep furrow. At the distance of several days' journey, the level of the desert is broken by a ridge, which rises at times into peaks above 600 feet high, and follows the course of the Red Sea. Towards the north, where this valley terminates, about fifty or sixty miles from the sea coast, the Nile divides, and encloses in its branches a triangular piece of country, called the Delta. This part of the country was called *Lower Egypt*; the southern part, from Syene to Chemmi was called *Upper Egypt*, and the wider valley between, was known as *Middle Egypt*. The portion of the territory of Egypt ever watered or fertilized by the Nile may be estimated at about 10,000 square miles, but little more than half of these are under cultivation. The soil consists of the mud of the river, resting upon desert sands; hence this country owes its existence, fertility, and beauty to the Nile, whose annual overflow is indispensable for the purposes of agriculture. The country around Syene and the cataracts is highly picturesque; the other parts of Egypt, and especially the Delta, are exceedingly uniform and monotonous. From the middle of the spring season, when the harvest is over, one sees nothing but a grey dusty soil, so full of

cracks and chasms, that he can hardly pass along. At the time of the autumnal equinox, the whole country presents nothing but an immeasurable surface of water, out of which rise date trees, villages, and narrow dams which serve as a means of communication. After the waters have retreated, which usually remain only a short time at this height, you see, till the end of autumn, only a black and slimy mud. But in winter, nature puts on all her splendour, and Egypt is, from one end of the country to the other, a beautiful garden, a verdant meadow, a field sown with flowers, or a waving ocean of grain in the ear. The sky is not less uniform and monotonous than the earth; it is constantly a pure, unclouded arch, of a colour and light more white than azure. The atmosphere has a splendour which the eye can scarcely bear; and a burning sun, whose glow is tempered by no shade, scorching through the whole day these vast and unprotected plains. It is almost a peculiar trait in the Egyptian landscape, that although not without trees, it is almost without shade. The acacia, sycamore, palm-tree, and fig-tree, adorn the land; but there is a general want of timber. Egypt, accordingly, has a very hot climate; the thermometer, in summer, standing usually at 80 or 90 degrees of Fahrenheit; and in Upper Egypt still higher. The burning wind of the desert is also experienced, usually about the time of the early equinox. The country is also not unfrequently visited by swarms of locusts. The chief agricultural productions of Egypt are wheat, *durrah* or small maize, Indian corn or maize, rice, barley, beans, cucumbers, water-melons, leeks, or rather *fenu-grec*, garlic, and onions; also flax and cotton.

The early history of Egypt is involved in great obscurity. Already, in Abraham's time, we find the seat, not of a, but of the flourishing Egyptian kingdom in Lower Egypt. The whole of the land belonged to the kings, priests, and the military caste. It is generally supposed, that a part, if not the whole of Egypt, was for a long time under

the dominion of a race of pastoral nomades, commonly known as the *Hyksos* or Shepherd kings. And that the revolution by which they were expelled, occurred shortly before the time of Joseph, when "every shepherd was an abomination to the Egyptians." It is uncertain who the Hyksos were. Some have thought they were either the Cushites, Arabs, or the Phenicians; others, that they were a horde of Scythians, driven forward by the advancing tribes, and the press of population, and so subjugated the Land of Egypt. But Josephus considers the whole account of the Hyksos, as given by Manetho, as merely a fabulous transformation of the historical facts which have reference to the entrance of the Hebrews into Egypt, and of their exodus from that country, so as to favour the national vanity of the Egyptians. From the Egyptian monuments the Hyksos story has not received the least confirmation. No intercourse subsisted between the Hebrews and the Egyptians, from the departure of the former out of Egypt, until the reign of Solomon, who, having married a daughter of a Pharaoh, and established a considerable trade between Egypt and Palestine, the two kingdoms became intimately connected. (1 Kings iii. 1; vii. 8.) Afterwards, in the reign of Rehoboam, this intimacy was broken off, Shishak king of Egypt invaded the kingdom of Judah, and despoiled the temple of its treasures. (1 Kings xiv. 25—26; 2 Chron. xii. 2—9.) Toward the end of the kingdoms of Israel and Judah, the sovereigns of those countries, finding themselves too weak to resist the Assyrian and Babylonian monarchs who pressed them closely, had frequent recourse to the kings of Egypt for succour. But these applications were always fatal to them. The Egyptian dynasty was overthrown by Nebuchadnezzar, as announced by the prophets. Egypt was afterwards conquered by Cambyse, and became a province of the Persian empire about 525 B.C. Thus it continued, excepting a short

interval, until conquered by Alexander, 332 B.C., after whose death it formed the kingdom of the Ptolemies. After the battle of Actium, 30 B.C., it became a Roman province. Since that time it has ceased to be an independent state, and its history is incorporated with that of its different conquerors and possessors. In A.D. 640, it was conquered by the Arabs; and since 1517, has been governed as a province of the Turkish empire. Great and rapid changes have taken place in this interesting country within the present century. The campaign of the French army in 1800, undertaken with a view to subdue Egypt, and so secure to the French an important share of the East India trade, though it resulted unsuccessfully, was attended with important consequences to the interests of science and learning. A new era in the history of this country commenced then. Muhammed Aly, the late viceroy of Egypt, though a perfect despot, did much to elevate his dominions to a rank with civilized nations, in arts, commerce, and industry. The various works of internal improvement which he undertook, the extensive manufactories he established, and the encouragement he gave to literary institutions, have done much to change the political if not the moral aspect of Egypt. And his successors have carried out his enlightened views, by establishing rail-roads, and opening out the great canal from the Mediterranean to the Red Sea at Suez, which, while they increase the commerce of the country, greatly facilitate our communication with India, by what is called the overland route—by the Mediterranean, Egypt, and the Red Sea, to Bombay.

The religion of the ancient Egyptians consisted in the worship of the heavenly bodies and the powers of nature. They even adopted living animals as the symbols of the real objects of worship. And their priests cultivated at the same time astronomy, astrology, and magic. (Ex. vii. 11, 22.) The Egyptians at an early period

excelled in literature, and in the cultivation of the several arts. (Acts vii. 22.) But the most extraordinary monuments of Egyptian power and grandeur were the colossal statues, obelisks, splendid temple-palaces, and the pyramids, brought into existence long before our British ancestors left their primeval Asiatic plains, and which still subsist, to excite the wonder and admiration of the world. These stupendous and imperishable edifices of granite and limestone, with their innumerable hieroglyphic inscriptions, and the countless tombs and sarcophagi, with their mouldered human remains, and their unfading paintings, which make the sepulchre into a picture gallery, have perpetuated the whole circle of the daily as well as sacred life, of the ancient dwellers in the valley of the Nile. Many of the ancient monuments and inscriptions which have been copied and translated, have yielded beautiful confirmations in different points of Sacred History. The friends of the Bible have no cause to be alarmed at the results of recent chronological investigations, by Bunsen, Lepsius, and others; because the ancient monuments of Pharaonism merely signalize events by the *reigns* of the kings, and not by dates from an *epoch*: they exhibit no era like that of the Olympiads. Moreover, several of the dynasties—at least of the first seventeen—were not successive but contemporaneous; while one dynasty was ruling at Memphis, another would be flourishing at Thebes. Thus the Genius of the Nile has at length risen from his long sealed tomb, to acknowledge the truth of the Inspired Records in the midst of an unbelieving age.

The ancient inhabitants of Egypt were divided into several castes. The present inhabitants of the country may be considered as including three divisions. 1. The Copts, who are the descendants of the ancient Egyptians. They are the most important class of Christians; and are generally employed as accountants and bookkeepers in the various departments of the public

EGY

administration. 2. The Fellahs are the cultivators of the soil; a quiet, contented, submissive race, and are noted for their love to the land of their nativity. 3. The Arabs, or conquerors of the country; including the Turks, who enjoy most offices of the government. The present population of Egypt is estimated at over 8,200,000. The ancient prophecies concerning Egypt, are remarkable for their precision and fulness; and their exact fulfilment in every essential point is attested by incontrovertible evidence. (Isa. xix. 1—25; xx. 1—6; Jer. xliii. 8—13; xlv. 30; xlv. 1—26; Ezek. xxix.—xxxii.) In Rev. xi. 8. "Egypt" is put as a symbolical name of Jerusalem.

EGYPT, RIVER OF. The "river or stream of Egypt," properly the "brook or torrent of Egypt," is generally understood to be the mountain brook or valley, usually dry, known as the *Wady el Arish*, on the confines of Egypt and Palestine. It is the "border of Egypt." (1 Kings iv. 21; 2 Chron. ix. 26; Num xxxiv. 5; Josh. xv. 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7; Isa. xxvii. 12; Ezek. xlvii. 19; xlviii. 28.) In Gen. xv. 18, the "river of Egypt" designates the Sihor or Nile.—See **SIHOR**.

EHI=brother.—See **ANIRAM**.

EHUD=union. 1. The second judge or regent of the Hebrews, who assassinated Eglon, and delivered them from the oppression which they had suffered for eighteen years under the Moabites. (Judg. iii. 12—30; iv. 1.) 2. A descendant of Benjamin. (1 Chron. vii. 10; viii. 6.)

EKER=root. A descendant of Judah. (1 Chron. ii. 27.)

EKRON=eradication, or wasteness. One of the five chief cities of the Philistines, situated in the northern part of their territory. The modern village of *Akir*, occupies the ancient site. Of the city of the Ekronites, Porter says, "it is a wretched village, containing some forty or fifty mud hovels; its narrow lanes encumbered with heaps of rubbish and filth, and not a solitary vestige of royalty." (Josh.

ELA

xiii. 3. xv. 11—47; xix. 48; Judg. i. 18; 1 Sam. v. 10; vi. 1—18; Jer. xxxv. 20; Am. i. 8; Zeph. ii. 4.)

ELADAH=whom God puts on, i.e., adorns. The son of Tabath, of the posterity of Ephraim. (1 Chron. vii. 20.)

ELAH=terebinth. 1. The fourth king of Israel; he was the son and successor of Baasha. After a reign of two years, from B.C. 929—928, as he was revelling at a friend's house, he was assassinated by Zimri, one of the officers of his army, who succeeded him as king. Thus was fulfilled the prediction of Jehu the prophet. (1 Kings xvi. 6—14.) 2. One of the dukes of Edom. (Gen. xxxvi. 41.) 3. The father of Shimei. (1 Kings iv. 18.) 4. A son of Caleb. (1 Chron. iv. 15.) 5. A son of Uzzi. (1 Chron. ix. 8.) 6. The father of Hoshea, king of Israel. (2 Kings xv. 30; xvii. 1.) 7. A valley in Judah, in which the Hebrews were encamped when David fought with Goliath. It is now called *Wady es-Sunt*. (1 Sam. xvii. 1—19.)

ELAM=pure, clear. 1. The eldest son of Shem, whose descendants gave name to a region lying near the extremity of the Persian Gulf, between Media and Babylonia; and, which at one period, seems to have formed part of the district of Susiana—the modern Khuzistan, of which Susa or Shushan was the capital. It partly corresponds to the *Elymais* of Greek and Roman writers. (Gen. x. 22; 1 Chron. i. 17; Dan. viii. 2; Ezr. iv. 9.) It is not improbable, that, at a later period, the Elamites were identified with the Persians, if they were not the same people. The Elamites, according to the Assyrian monuments, were a warlike people, and distinguished for their skill as bowmen, and were regarded as a formidable enemy. (Gen. xiv. 1; Isa. xxii. 6; Jer. xlix. 35—39; Ezek. xxxii. 24.) Some of the descendants of the Jewish exiles, who had settled in this region, were present in Jerusalem on the day of Pentecost. (Acts ii. 9; Isa. xxi. 2; Jer. xxv. 25.) 2. A descendant of Benjamin. (1 Chron. viii. 24.) 3. The name of two men whose posterity

returned from the exile. (Ezr. ii. 7, 81.) 4. One of the Levites. (1 Chron. xxvi. 8.) 5. One of the priests. (Neh. xii. 42.)

ELASAH=whom *God made or created*. 1. A son of Pashur. (Ezr. x. 18, 22.) 2. The son of Shaphan. (Jer. xxix. 8.)

ELATH=*trees, a grove, perhaps terebinth-grove*. A city of Idumea, on the extremity of the eastern Gulf of the Red Sea, which is called from it *Sinus Elaniticus*=Elanitic Gulf, or the Gulf of Akabah. (Deut. ii. 8; 2 Kings xiv. 22; xvi. 6.) The Edomites being subdued, (2 Sam. viii. 14,) David took possession of Elath or Eloth; and after him Solomon, whose fleet sailed from the neighbouring town Ezion-geber to Ophir. (1 Kings ix. 26; 2 Chron. viii. 17, 18.) It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah; but Rezin king of Syria, took it at length from the Jews, who seem never again to have recovered it. The site of Elath, the Ailah and Aelana of the Greeks and Romans, now consists of nothing but extensive mounds of rubbish, near the castle and village of Akabah.—See **EZION-GEBER**.

EL-BETHEL=*God of Bethel*. The name given by Jacob to an altar which he built at Bethel, where he formerly had the vision of the ladder. (Gen. xxxi. 18; xxxv. 7; xxviii. 10—22.)

ELDAAH=whom *God calls or knows*. One of the sons of Midian. (Gen. xxv. 4; 1 Chron. i. 83.)

ELDAD=whom *God loveth, Theophilus*. One of the seventy elders appointed by Moses to assist him in the government of the people. He received with Medad the gift of prophesying, while in the camp, at the same time that the rest of the elders received the gift at the door of the tabernacle. (Num. xi. 24—29.)

ELDERS. The "elders of Egypt" were, probably, the various state-officers. (Gen. i. 7.) The "elders" or "nobles" of Israel, before the settlement of the Hebrew commonwealth, were probably either the heads of tribes, or the oldest and most judicious of the

people. And though their authority was in its nature paternal, they were regarded as the representatives of the Hebrew nation; and through them Moses issued his communications and commands to the people. (Ex. iii. 16; xvii. 5; xix. 7; xxiv. 1—11; Deut. xxxii. 9.) The "seventy elders" appointed as assistants to Moses, seem to have been taken from the general class of elders. (Num. xi. 16, 17, 24, 25.) The Hebrews had "elders," or "elders of the gate," in every city, who appear to have been the administrators of the laws. (Deut. xix. 12; xxi. 3, 6, 10; xxii. 15; Josh. xx. 24; Judg. ii. 7; viii. 14; xi. 5, 6, Ruth iv. 2, 4, 9; 1 Sam. xvi. 4; xxx. 26; 1 Chron. xxi. 16; Ezr. vi. 14; x. 14.) At a subsequent period we find a tribunal of seventy elders known as the *Sanhedrim*, which was probably established in the time of the Maccabees. The chief priests, scribes, and elders, sat in the Sanhedrim. (Matt. xxvii. 3, 41; xxvi. 59; Acts xxii. 5.) The Jews had also "elders" or "rulers" of the synagogue, who took cognizance mainly of religious matters; (Luke vii. 3; Matt. x. 17; Acts xiii. 15;) and from them the term *presbyter*=*"elder"* was introduced into the Christian church, as a title of those ministers who were appointed *overseers* among the faithful. The term *episcopus*=*"bishop,"* derived from Greek sources and usage, had the same signification as *presbyter*, and originally both terms referred to one and the same office. (Acts xx. 17, 28; Tit. i. 5, 7; 1 Pet. v. 1—5.) The same term is rendered "elders;" (Acts xx. 17;) "overseers;" (Acts xx. 28;) and "bishop." (Phil. i. 1.) The apostles are called "elders;" (1 Tim. iv. 14; 2 Tim. i. 6; 2 John 1; 3 John 1;) and are also distinguished from them; (Acts xv. 6;) whence, it would seem there were *lay* elders in the early church. (Rom. xii. 4—8; 1 Tim. v. 17.) The lay elders sometimes preached; they comforted gainsayers, and visited the sick; but they exercised no authority independent of the participation of the whole church. In Heb. xi. 2, the term "elders" is used in the sense of ancients, ancestors; so

also in Rev. iv. 4; the "twenty-four elders" may refer to the patriarchs of our race—the first of the human family of mighty faith—who were elevated to the glories of the heavenly world.

ELEAD=whom *God applauds* or *protects*. A descendant of Ephraim. (1 Chron. vii. 21.)

ELEALEH=whither *God ascends*. A town in the tribe of Reuben, north of Heshbon; (Num. xxxii. 3-37;) but named in Isa. xv. 4; xvi. 9; Jer. xlviii. 34, as a city of the Moabites. It is now called *el Aal*, and among its desolate ruins are to be seen a number of large cisterns.

ELESAH=whom *God made* or *created*. 1. A descendant of Hezron. (1 Chron. ii. 89, 40.) 2. A descendant of Saul. (1 Chron. viii. 37; ix. 43.)

ELEAZAR=whom *God helpeth*. 1. The third son of Aaron, who acted in his father's time as chief of the tribe of Levi, and at his death succeeded him in the high priesthood. (Ex. vi. 23, 25; Num. iii. 32; xx. 35.) The office continued in Eleazar's line through five successions, and then passed into the line of Ithamar, in the person of Eli. Why the sacerdotal succession was transferred from the line of Eleazar to that of Ithamar, we are not informed; but we are told why it reverted to the family of Eleazar. (1 Sam. ii. 27-36; Josh. xxiv. 33.) 2. One of the most eminent of David's distinguished warriors. (2 Sam. xxiii. 9, 10, 13-17; 1 Chron. xi. 12-19.) 3. The keeper of the ark, in Kirjath-jearim, after it had been sent back by the Philistines. (1 Sam. vii. 1, 2, 4.) 4. A descendant of Merari. (1 Chron. xxiii. 21, 22; xxiv. 28.) 5. The son of Phinehas. (Ezra viii. 33; Neh. xii. 42.) 6. One who was compelled to put away his strange wife after the exile. (Ezr. x. 25.)

ELECTION. Of a Divine election, a choosing and separating from others, we have three kinds mentioned in the Scriptures. The *first* is the election of *individuals* to perform some particular and special service. So Cyrus was "elected" to rebuild the temple; (Isa. xlv. 1;) the apostles were "chosen" or

elected to their office by Christ; and Paul was a "chosen," or elected "ves-sel," to be the Apostle of the Gentiles. The *second*, is the election of *nations*, or *peoples*, to eminent religious privileges, in order to accomplish, by their superior illumination, the gracious purposes of God, in benefiting other nations. Thus the Hebrews were "chosen" to receive special revelations of truth: "The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deut. vii. 6; x. 15.) Hence the frequent use of the terms "elect," "chosen," and "peculiar," in reference to the Hebrews. But on the dissolving of the church polity of the Hebrews, by the introduction of Christianity, there was a *new election* to religious privileges of a *new people* of God, to be composed of Jews, not by virtue of their *natural descent*, but by faith in Christ, and of Gentiles of all nations, also believers, and placed on equal ground with the believing Jews. Hence the frequent use of the same terms, by the apostles in their Epistles, in reference to Christians. (1 Peter i. 2; ii. 9, 10.) There was also a *rejection*, a "reprobation" of the Jews, but not an absolute one; for the *election* was offered to them first in every place, by offering them the gospel. (Rom. ix. 6, 7, 8, 24, 32; xi. 7, 12, 25, 30.) This election of the Gentiles excited that irritation in the minds of the unbelieving Jews, and in some partially Christianized ones, to which so many references are made in the New Testament. (Rom. xi. 11; Gal. iii. 8, 14, 28.) The *third* kind is personal election of individuals to be the children of God, and the heirs of eternal life. This election is in accordance with the eternal purpose of God, to whom all things are present at once, who "calleteth the things that are not as though they were," to choose individuals to salvation as the result of their faith in Christ. These are the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus

Christ." This election, then, is an act of God done in *time*, and is also subsequent to the administration of the means of salvation. The "calling" goes before the "election;" the publication of the doctrine of "the Spirit," and the atonement—also called "the sprinkling of the blood of Christ,"—before that "sanctification" through which they become "the elect" of God. (1 Pet. i. 1.) Hence this personal election unto salvation is through personal faith in Christ. All who truly believe in Him are elected; and all to whom the gospel is sent have, through the grace that accompanies it, the power, however they may lack the disposition, to believe, placed within their reach; and all such might, therefore, attain to the grace of personal election.

ELECT LADY.—See CYRIA.

EL-ELOHE-ISRAEL = *God, God of Israel*. The name given by Jacob to the altar which he erected in the field of Shalem. (Gen. xxxiii. 18—20.)

ELEMENTS. This word primarily signifies the *ingredients* or *principles* from which things are made, whence the subsequent parts proceed in order. It is used in a secondary sense in Gal. iv. 3—9, "the elements" or "rudiments" of the world, called "weak and beggarly elements," to designate that primary state of religious knowledge exhibited by the ceremonial ordinances of the law. (Heb. vii. 18, 19; ix. 1; x. 1.) So "the rudiments of the world," in Col. ii. 8—20, occurs in the same sense; though there may be an allusion to some system of Grecian philosophy, as well as to the dogmas of the Judaizing teachers. The original word is rendered "the first principles," in Heb. v. 12, and refers to the elements or rudiments of Christianity. In 2 Pet. iii. 10, "the elements burning will be dissolved and melted," is an allusion to the approaching dissolution of the Jewish civil and ecclesiastical polity, and the establishment of Christianity. (1 Pet. iv. 7.)—See EARTH.

ELEPH = *an ox, or a thousand*. A city in the tribe of Benjamin. (Josh. xviii. 28.)

ELEPHANT. The name of this well known and sagacious animal does not occur in the text of our version of the Bible; but where the word "ivory" occurs, in 1 Kings x. 22; 2 Chron. ix. 21, we have in the margin, "elephants' teeth," and in Job xl. 15, for "behe-moth," the margin reads, "or, *the elephant*, as some think." Elephants are mentioned in 1 Macc. vi. 34, 35. The elephant is the largest of all terrestrial animals now existing; sometimes reaching the height of fifteen feet, but their general height is about nine or ten. Of the two species of elephants, the Asiatic and the African, the former is the largest, most readily domesticated, and best known. Formed as it were for the service of man in warm climates, it possesses every attribute that can render it useful. The tusks of the Asiatic species are confined to the males, and seldom exceed seventy pounds in weight; while in the African both sexes are armed with tusks, and in the males they have been known to be more than eight feet in length, and weighing above 150 pounds each. The most singular part of the structure of the elephant is his proboscis or trunk, which is peculiar to this animal. It appears to be an extension of the canals of the nose; it is cartilaginous, and flexible in every direction. It is of such strength as to be capable of breaking off large branches from trees, and is endowed with such exquisite sensibility, that it can grasp the smallest object.—See IVORY.

ELHANAN = *whom God hath bestowed or favoured*. One of David's distinguished warriors, who, according to the Hebrew text of 2 Sam. xxi. 19, slew Goliath: "Elhanan, son of Jaare-Oregim, a Bethlehemite, slew Goliath of Gath." But according to 1 Chron. xx. 5, "Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath." From this last passage our translators have inserted "*the brother of*," in 2 Sam. xxi. 19. The "Elhanan the son of Dodo," mentioned in 2 Sam. xxiii. 24, does not seem to be a different person.—See JATH.

ELI = *ascend* or *summit*. A high priest of the Hebrews, and the first of the line of Ithamar. What occasioned the remarkable transfer of the pontificate from Eleazar's family to that of Ithamar is not known. It may have been in consequence of the negligence, incapacity, or minority of the then representative of Eleazar's family. (1 Chron. xxiv. 3-6; vi. 4-6.) However, it is evident that it was no unauthorized usurpation on the part of Eli. (1 Sam. ii. 27, 28.) Eli was also the fourteenth judge or regent of the Hebrews; and is said to have judged Israel forty—the Septuagint says twenty—years. (1 Sam. iv. 18.) Probably the forty years not only comprehended the whole period of his administration as high priest and judge, but also included, in the first half, the twenty years in which Samson judged Israel. (Judg. xvi. 51.) Eli was severely reproved by the Lord for his paternal indulgences to his profligate sons, Hophni and Phineas. (1 Sam. iii. 11-14.) He died suddenly at the age of ninety-eight years, on hearing of the discomfiture of the Hebrews, the death of his sons, and the capture of the ark of God by the Philistines. (1 Sam. iv. 17, 18.)

ELI, ELI, LAMA, SABACHTHANI? = *my God! my God! why hast Thou forsaken Me?* The Syro-Chaldaic words used by our Saviour at His crucifixion. (Matt. xxvii. 46.) In Mark xv. 34, they are read a little different, "Eloi, Eloi, lama sabachthani?" These words are quoted by our Lord from Ps. xxii. 1, not to show that Deity had now departed from Him, which would have deprived His sacrifice of its infinite merit arising from the dignity of the sufferer, and have left the sin of the world without a valid propitiation; but to show, that Deity had restrained so much of His consolatory support as to leave the human nature fully sensible of all its sufferings in the awful passion on the tree. (Matt. xxvi. 39, 42; Heb. v. 7-9.)

ELIAB = to whom *God is father*. 1. A chief of Zebulun. (Num. i. 9; ii.

7.) 2. The father of Dathan and Abiram. (Num. xvi. 1, 12; xxvi. 8, 9.) 3. The eldest son of Jesse, and brother David. (1 Sam. xvi. 6; xvii. 13, 28.) 4. One of the Levites. (1 Chron. xv. 18; xvi. 5.) 5. A son of Nahath. (1 Chron. vi. 27.) 6. A chief of the Gadites. (1 Chron. xii. 9.)

ELIADA = whom *God knoweth*, or *careth for*. 1. A Benjamite. (2 Chron. xvii. 17.) 2.—See **BEELIADA**.

ELIADAH = whom *God knoweth*, or *careth for*. The father of Rezon king of Syria. (1 Kings xi. 23-25.)

ELIAH = *God is Jehovah*. 1. A descendant of Benjamin. (1 Chron. viii. 27.) 2. One of the sons of Elam. (Ezr. x. 26.)

ELIAHBA = whom *God hideth*. One of David's distinguished warriors. (2 Sam. xxiii. 32.)

ELIAKIM = whom *God hath appointed*, or *lifted up*. 1. A prefect of the palace under king Hezekiah. (2 Kings xviii. 18; xix. 2; Isa. xxii. 20; xxxvi. 3.) 2. One of the priests. (Neh. xii. 41.) 3. A son of Abiud. (Matt. i. 13.) 4. A son of Melea. (Luke iii. 30.) 5.—See **JEHOIAKIM**.

ELIAM = to whom *God is father*. 1. One of David's distinguished warriors. (2 Sam. xxiii. 34.) 2.—See **AMMIEL**.

ELIAS.—See **ELIJAH**.

ELIASAPH = whom *God hath added*. 1. A chief of the tribe of Gad. (Num. i. 14; ii. 14.) 2. A son of Lacl. (Num. iii. 24.)

ELIASHIB = whom *God restoreth*. 1. A son of Eliocnai. (1 Chron. iii. 24.) 2. The chief over the eleventh course in David's division of the priests. (1 Chron. xxiv. 12; Ezr. x. 6.) 3. The high priest of the Jews in the time of Nehemiah. (Neh. iii. 1, 20; xii. 22.) The Eliashib mentioned in Neh. xii. 10, may be another person. 4. Three men who put away their strange wives after the exile. (Ezr. x. 24, 27, 36.)

ELIATHAH = to whom *God cometh*. One of the sons of Heman. (1 Chron. xxv. 4, 27.)

ELIDAD = whom *God loveth*. A phylarch of the tribe of Benjamin. (Num. xxxiv. 21.)

ELI

ELIEL=to whom *God is strength*.

1. The name of two of David's distinguished warriors. (1 Chron. xi. 46, 47.) 2. A phylarch of the tribe of Manasseh. (1 Chron. v. 24.) 3. The name of two phylarchs of the tribe of Benjamin. (1 Chron. viii. 20, 22.) 4. The son of Toah. (1 Chron. vi. 34.) 5. One of David's friends. (1 Chron. xii. 11.) 6. A chief of the Levites. (1 Chron. xv. 9, 11.) 7. An overseer in the house of the Lord. (2 Chron. xxxi. 13.)

ELIENAI = *towards Jehovah are mine eyes*. A phylarch in the tribe of Benjamin. (1 Chron. viii. 20.)

ELIEZER=*God is his help*. 1. A man of Damascus and a relation of Abraham, whom, before the birth of Ishmael and Isaac, Abraham had regarded as his heir. The passage in Gen. xv. 2, 3, literally rendered, says, "I go childless, and the son of possession of my house he will be Eliezer of Damascus...Behold, to me thou hast given no seed: and lo, the son of mine house is mine heir." So that Abraham obviously means to say—Behold, to me thou hast given no children; and not the son of my loins, but the son of my house (i. e., of my family, the son whom my house gives me—the heir-at-law) is mine heir." There is no evidence that Eliezer was a house-born servant at all; he was evidently some near relative to Abraham,—even a nearer one than his nephew Lot,—whom Abraham regarded as his heir-at-law. Neither does it appear that Eliezer was the "servant" whom Abraham sent into Mesopotamia to seek a wife for Isaac; (Gen. xxiv. 2;) and it is by no means certain that he was present in Abraham's camp at all. 2. The second of the two sons born to Moses in Midian. (Ex. xviii. 4.) 3. A descendant of Benjamin. (1 Chron. vii. 8.) 4. A chief of the Reubenites. (1 Chron. xxvii. 16.) 5. One of the priests. (1 Chron. xv. 24.) 6. A prophet, who foretold to Jehoshaphat the ill success of the trade-fleet. (2 Chron. xx. 37.) 7. One of the chiefs during the exile. (Ezr. viii. 16.) 8. Three persons who had taken strange wives during the exile.

ELI

(Ezr. x. 18, 23, 31.) 9. One of the ancestors of the Messiah. (Luke iii. 29.)

ELIHOENAI=*towards Jehovah are mine eyes*. A descendant of Pahath-moab. (Ezr. viii. 4.)

ELIHOREPH=*God is his recompense*. One of king Solomon's scribes. (1 Kings iv. 3.)

ELIHU=*whose God is He*, i. e., Jehovah. 1. The Buzite, a friend of Job, and, perhaps, the arbitrator between him and his three acquaintances who had come to sympathize with him in his calamities. The soothing, yet faithful and honest, discourse of Elihu is finely contrasted with the sharp and severe language of the other three; and especially are his wisdom, piety, and benevolence admirable, when we consider his youth, and the character and standing of those whom he addressed. (Job xxxii.—xxxvii.) 2. The grandfather of Elkanah. (1 Sam. i. 1.) 3. One of the captains who went over to David at Ziklag. (1 Chron. xii. 20.) 4. A descendant of Obed-edom. (1 Chron. xxvi. 7.) 5. A prince of the tribe of Judah. (1 Chron. xxvii. 18.)

ELIJAH=*God is Jehovah*. 1. A celebrated prophet, and the leader of the prophets in the kingdom of Israel during the reigns of Ahab and Abaziah. He was a native of Gilead, and is called the "Tishbite," probably from the name of the town or district in which he lived. This eminent but mysterious prophet suddenly bursts upon our view; and in the multitude of the miracles, the stern and awful sanctity of his life, and his miraculous disappearance, he wears the appearance of a supernatural messenger, to rebuke the sins of the court and the nation. At Horeb the desponding prophet was rebuked for his contracted views of the Divine plan of grace and mercy. (Rom. xi. 2—4.) After executing the prophetic office ten years, he was received up into heaven in a chariot of fire, in the presence of Elisha and fifty other persons. (1 Kings xvii.—xix.; 2 Kings ii. 6; 2 Chron. xxi. 12. It has been supposed that about eight years after the miraculous ascension of Elijah, a

letter of reproof, admonition and threatening, was brought from the prophet to Jehoram, king of Judah. (2 Chron. xxi. 12—15.) However, we have no need to suppose that it was written prophetically by Elijah, before his translation, and laid by, with orders not to be produced till a certain time, or under certain events. Nor have we any evidence that, in this passage, "Elijah" is a transcriber's error for Elisha; as it is not improbable that Elijah was not translated till the commencement of the reign of Jehoram. (2 Kings. i. 17, 18; ii. 1.) The Jews expected him to re-appear before the coming of the Messiah; and the advent of John the Baptist is predicted under the name of Elijah. He appeared with Moses on the Mount of transfiguration, and conversed with Christ respecting the great work of redemption. (Mal. iv. 5; Matt. xvii. 10; Luke i. 17.) The name is written "Elijahu;" (1 Kings xvii. 1, margin;) and also "Elias." 2. One of the sons of Harim. (Ezr. x. 21.)

ELIJAHU.—See **ELIJAH**.

ELIKA=whom *God rejected*? One of David's distinguished warriors. (2 Sam. xxiii. 25.)

ELIM=*trees, or palm trees*. A station of the Hebrews in the desert. (Ex. xv. 27; xvi. 1; Num. xxxiii. 9.) The valley now called *Wady Ghurundel*, is commonly regarded as the ancient Elim. Here are found a few palm trees, several varieties of shrubs and plants, and the fountains are still one of the chief watering places of the Arabs.

ELIMELECH=*God his king*. The husband of Naomi, Ruth's mother-in-law. (Ruth i. 2.)

ELIOENAI=*towards Jehovah are mine eyes*. 1. One of the sons of Neariah. (1 Chron. iii. 23, 24.) 2. One of the posterity of Simeon. (1 Chron. iv. 36.) 3. One of the son of Becher. (1 Chron. vii. 8.) 4. One of the sons of Meshelemiah. (1 Chron. xxvi. 3.) 5. A son of Pashur. (Ezr. x. 22.) 6. A son of Zattu, who had taken a strange wife. (Ezr. x. 27.)

ELIPHAL.—See **ELIPHELET**.

ELIPHALET=*God his deliverance*. One of the sons of David. (1 Chron. xiv. 7.) In 1 Chron. iii. 8, this name is written "Eliphelet."

ELIPHAZ=*God is his strength*. 1. A son of Esau and Adah. (Gen. xxxvi. 4.) 2. One of the three friends of Job, who came to sympathize with him in his calamities. (Job ii. 11; iv. 1; xv. 1.)

ELIPHELEH=whom *God makes distinguished*. One of the sacred musicians. (1 Chron. xv. 18, 21.)

ELIPHELET=*God is his deliverance*. 1. One of the sons of David. (1 Chron. iii. 6.) In 1 Chron. xiv. 5, this name is written "Elpalet." 2. One of David's distinguished warriors. (2 Sam. xxiii. 34.) Also called "Eliphal"=whom *God judgeth*. (1 Chron. xi. 35.) 3. One of the posterity of Benjamin. (1 Chron. viii. 39.) 4. One who returned from the exile. (Ezr. viii. 18.) 5. One who put away his strange wife. (Ezr. x. 33.) 6.—See **ELIPHALET**.

ELIZABETH=*God is her oath, i. e., worshipper of God*. The wife of Zacharias, and mother of John the Baptist. She was a descendant of Aaron; and of her and her husband this exalted character is given, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke i. 5, 7, 13.)

ELISEUS.—See **ELISHA**.

ELISHA=*God is his deliverance, or God will save*. A celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He was the son of Shaphat, and a native of Abel-Meholah. Elijah found Elisha ploughing, and as they stood in the field he threw his mantle over him; thus signifying the service to which he was called. Elisha promptly obeyed the call, and leaving his oxen in the field, took leave of his father and mother, and followed Elijah. He was accompanying his master when the latter was taken up to heaven in a whirlwind; and he inherited Elijah's mantle, together with a double portion of his spirit, as was abundantly manifested by the miracles he wrought. (1 Kings xix. 19, 21;

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2 Kings ii. 19, 22; vi. 1, 7.) He received frequent and signal tokens of the Divine favour, and uttered several remarkable predictions. (2 Kings iii. 16, 27; vi. 8, 23; viii. 7, 15.) Elisha flourished in the kingdom of the ten tribes, in the ninth century B. C., and exercised the prophetic office upwards of sixty years with great fidelity and success. He is also called "Eliseus." (Luke iv. 27.)

ELISHAH. A son of Javan, (Gen. x. 4,) whose name seems to have given name to a region in the Mediterranean. Perhaps Æolia, in the north-west of Asia Minor, extending from the Propontis through Mysia to Lydia, and comprehending the adjacent islands. (Ezek. xxvii. 7.)

ELISHAMA = whom *God heareth*. 1. One of the sons of David. (2 Sam. v. 16; 1 Chron. iii. 8.) 2. A prince of Ephraim. (Num. i. 10; ii. 18.) 3. The father of Nethaniah, of the seed royal. (2 Kings xxv. 25; Jer. xli. 1.) 4. A descendant of Judah. (1 Chron. ii. 41.) 5. One of the priests. (2 Chron. xvii. 8.) 6. One of the scribes. (Jer. xxxvi. 12.) 7.—See **ELISHUA**.

ELISHAPHAT = whom *God judgeth*. The son of Zichri. (2 Chron. xxiii. 1.)

ELISHEBA = *God is her oath*, i. e., *worshipper of God*. The wife of Aaron, and the mother of the Hebrew priestly family. (Ex. vi. 23.)

ELISHUA = *God his salvation*, or *God enriches*. One of the sons of David. (2 Sam. v. 15; 1 Chron. xiv. 5.) In 1 Chron. iii. 6, he is called "Elishama."

ELIUD = *God is praise*. An ancestor of Joseph. (Matt. i. 14, 15.)

ELIZAPHAN = whom *God protects*. 1. A chief of the Kohathites. (Num. iii. 30; 1 Chron. xv. 8.) In Ex. vi. 22; Lev. x. 4, this name is written "Elzaphan." 2. A prince of the tribe of Zebulun. (Num. xxxiv. 25.)

ELIZUR = *God is his rock*. A prince of the tribe of Reuben. (Num. i. 5; ii. 10; vii. 30, 35; x. 18.)

ELKANAH = whom *God acquired*. 1. A son of Korah. (Ex. vi. 24.) 2. The father of Samuel. (1 Sam. i. 1, 4, 8; ii. 11, 20.) 3. An officer in the court of Ahaz. (2 Chron. xxviii. 7.) 4.

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One of David's distinguished warriors. (1 Chron. xii. 6.) 5. A son of Assir. (1 Chron. vi. 23, 25, 26.) 6. The name of four Levites. (1 Chron. vi. 27, 34, 35, 36.) 7. One of the Levites. (1 Chron. ix. 16.) 8. A door-keeper for the ark. (1 Chron. xv. 23.)

ELKOSHITE.—See **NAHUM**.

ELLASAR. This place which is named with Elam and Shinar, is supposed to be the name of a Chaldean province, of which Arioch was king. (Gen. xiv. 1.) Others suppose it to be the Hebrew representative of the old Chaldean *Larea*, or *Larancha*, a town of Lower Babylonia, now called *Senkereh*. Rawlinson says, "Senkereh is situated fifteen miles south-east of Warka—Erech—on the left bank of the Euphrates." The Targum of Palestine identifies Ellasar with Thelassar. (2 Kings xix. 12.)—See **TELLASAR**.

ELM.—See **OAK**.

ELMODAM. An ancestor of Christ. (Luke iii. 28.)

ELNAAM = *God is his delight*. A man whose sons were among David's distinguished warriors. (1 Chron. xi. 46.)

ELNATHAN = whom *God hath given*, *Theodore*. The grandfather of Jehoiachin; (2 Kings xxiv. 8;) perhaps the same mentioned in Jer. xxvi. 22; xxxvi. 12, 25. 2. Three Levites in the time of Ezra. (Ezr. viii. 16, 17.)

ELOI.—See **ELI**.

ELON = *an oak*. 1. A city in the tribe of Dan. (Josh. xix. 43.) In 1 Kings iv. 9, it is called "Elon-beth hanan;" perhaps now *Bayt Anan*. 2. The father-in-law of Esau. (Gen. xxvi. 34; xxxv. 2.) 3. One of the sons of Zebulun. (Gen. xlii. 14.) His descendants were called "Elonites." (Num. xxvi. 26.) 4. A judge or regent of the Hebrews, who governed ten years. The whole period of the government of Ibzan, Elon, and Abdon, comprehends twenty-five years, to B. C. 1174. But probably they were a part of this time contemporary, each exercising authority over a few of the tribes.

ELON-BETH-HANAN.—See **ELON**.

ELOTH.—See **ELATH**.

ELPAAL = *God is his wages*. A descendant of Benjamin. (1 Chron. viii. 11, 12, 18.)

ELPALET.—See **ELIPHELET**.
ELPARAN.—See **PARAN**.
ELTEKEH = *God is its fear*, i. e., *object of fear*. A Levitical city in the tribe of Dan. (Josh. xix. 44; xxi. 23.)
ELTEKON = *God is its foundation*. A place in the tribe of Judah. (Josh. xv. 59.)
ELTOLAD = *God is its race*, or *posterity*. A town in the tribe of Judah; (Josh. xv. 30;) afterwards given to Simeon. (Josh. xix. 4.) Also called "Tolad." (1 Chron. iv. 29.)

ELUL = *naught, vain*. The sixth month of the ancient Hebrew year. (Neh. vi. 15.) It commenced with the first new moon in September.

ELUZAI = *God is my praises*, i. e., *the object of my praise*. One who went over to David at Ziklag. (1 Chron. xii. 5.)

ELYMAIS.—See **ELAM**.

ELYMAS.—See **BAR-JESUS**.

ELZABAD = *whom God hath given*, *Theodore*. 1 A son of Sheamiah. (1 Chron. xxvi. 7.) 2. One who went over to David at Ziklag. (1 Chron. xii. 12.)

ELZAPHAN.—See **ELIZAPHAN**.

EMBALMING. The art of embalming the bodies of the dead, in order to prevent or retard decay, appears to have originated among the Egyptians, by whom it was practised in the most perfect manner at a very early period. But we have no evidence that embalming was



The body was anointed repeatedly

during thirty days, with oil of cedar; the viscera were folded up in it in four several portions, and the cavity and the skull filled with myrrh, cinnamon, colocynth, and other drugs and spices, whereby the humours should be imbibed, and absorbed, and the form preserved from decay. It is not unlikely that the body, in the process of embalming, was kept at a certain temperature, in order to incorporate perfectly the resinous substances with the animal matter. A quantity of natron was then applied to the body for about forty days. Hence the embalming of Jacob continued, according to the statement of Moses, "forty days" the whole mourning "seventy days," in which the thirty days of the embalming are evidently included. (Gen. l. 2, 3.) This account agrees with Herodotus. (ii. 86, 87.) The body was then swathed in many yards of linen bandages, glued together with gum, or saturated with asphaltum or bitumen. The body was then returned to the hands of the relations, and inclosed in a sarcophagus or coffin,—in some instances in two or three,—and placed either in a sepulchral chamber, or in subterraneous vaults in the rock, where they are now found in great numbers after the lapse of two or three thousand years, in a state of perfect preservation. Diodorus Siculus speaks of three modes of embalming. The first method, he states, cost a talent of silver, which is equivalent to £250 of English money; the second cost twenty minæ, or £33 6s 8d; and a third, a much smaller sum, which is not mentioned. Perhaps the common people embalmed with bitumen—a cheap material, and easily managed—with this the corpse and its envelopes were smeared, with more or less care. Tombs have been opened in which thousands of bodies have been deposited in rows, one on another without coffins, preserved in this manner. Several of the mummies, of the Græco-Egyptian era, appear to have been gilded, and otherwise ornamented. Many of the tombs also contain the mummies of the inferior animals which were held sacred by the Egyptians.

EMBROIDERY. The Hebrew women were undoubtedly indebted to their residence in Egypt for that perfectness of finish in embroidery which was displayed in the splendid curtains of the tabernacle, and in the preparation of the sacerdotal robes directed to be worn by the high priest. (Ex. xxvi. 36; xxvii. 16; xxviii. 29; xxxix. 3.) Many of the Egyptian stuffs presented various patterns embroidered with the needle; and others worked in colours by the loom, and also by the dyeing or printing process. The Egyptian ladies of rank wore splendid dresses of needlework. (Ps. xlv. 13, 14.) And occasionally the sails of the pleasure boats were embroidered. (Ezek. xxvii. 7.)

EMERALD. The Hebrew word *bareket*, rendered "carbuncle," (Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13,) like the Greek *smaragdus*, (Rev. iv. 3; xxi. 19,) seems to designate the emerald; so called from its *glittering, sparkling*. The Hebrew word *nophek*, rendered "emerald," (Ex. xxviii. 18; xxxix. 11; Ezek. xxvii. 16; xxviii. 13, margin "chrysoprase,") may perhaps designate a kind of carbuncle. The Oriental emerald has a strong glass lustre, and a beautiful green colour of different shades; in some pale varieties approaching to greenish white and grass green.

EMERODS. The Hebrew word *aphalim*, properly signifies *tumours, hemorrhoids*; (Deut. xxviii. 27;) and is used as the name of a painful disease sent upon the Philistines. (1 Sam. v. 6, 9; vi. 11, 17.) Instead of *aphalim*, the Keri or margin reads *tehhorim*, properly *tumours ani*, i. e., the piles, *hemorrhoids*, so called as protruding from the fundament, with straining or tenesmus and a flow of blood. Josephus called it the dysentery. (Ant. i. 1. 1.)

EMIMS=terrors. An ancient warlike people, of gigantic size, who originally inhabited the land of Moab. (Gen. xiv. 5; Deut. ii. 11.)

EMMANUEL.—See **IMMANUEL**.

EMMAUS=hot baths. A village memorable from our Lord's interview with two of His disciples on the day of His resurrection. It is said to have been

"sixty stadia"—seven and a half Roman miles from Jerusalem. (Luke xxiv. 13; Jos. Wars. vi. 6. 6.) Hence Thomson fixes the site at *Kuryet el Ainub*, which Dr. Robinson identifies with Kirjath-jearim. But several manuscripts read, in Luke xxiv. 13. "one hundred and sixty stadia"—twenty miles from the city. Dr. Robinson, who prefers this reading, says, at this point there was a place called *Emmans*, afterwards called *Nicopolis*, which still exists as the village of *Amwas*; and here are fragments of marble columns and other relics of antiquity.

EMMOR.—See **HAMOR**.

ENAM=two fountains. A town in the tribe of Judah. (Josh. xv. 34.)

ENAN=having eyes. A descendant of Naphtali. (Num. i. 15; ii. 29.)

ENCAMPMENT.—See **CAMP**.

ENCHANTMENTS.—See **DIVINATION**.

ENDOR=fountain of Dor, or of the dwelling. A town assigned to Manasseh, though lying without the borders of that tribe; situated less than four miles south of Mount Tabor; (Josh. xvii. 11; Ps. lxxxiii. 10;) where was an ancient oracle kept by the sorceress, which Saul consulted before his tragical death at the battle of Gilboa. (1 Sam. xxviii. 7—25.) *Endor* is now a poor village of some twenty houses. Porter says, "the rocks round it are pierced with caves—some natural, and some artificial. Above the village is one larger than the rest, the entrance to which is between high rocks; within it is a fountain called *Ain Dor*. Entering this gloomy grotto, and looking round on its dark riven sides, I felt how suitable such a spot would be for the interview between Saul and the witch."

—See **ORACLE**.

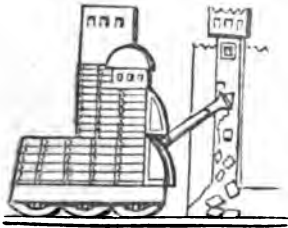
EN-EGLAIM=fountain of two calves, or two pools. A city on the northern shore of the Dead Sea. (Ezek. xlvii. 10.)—See **EGLAIM**.

EN-GANNIM=fountain of gardens.

1. A city in the plains of Judah. (Josh. xv. 34.) 2. A city of Issachar, also called "*Anem*." (Josh. xix. 21.) In

2 Kings ix. 27, "the way of the garden house," ought to be "the road to *En-Gannim*."—See ANEM.

EN-GEDI=*fountain of the kid*. An ancient town in the desert of Judah, on the western side of the Dead Sea, the Engadda of Pliny, anciently celebrated for its beautiful palm-trees, opobalsam, and vineyards. It is now called *Ain Jidy*, and has the remains of several buildings apparently ancient; also, a beautiful fountain, limpid and sparkling, with a copious stream of sweet water, but warm. The more ancient Hebrew name was "Hazezon," or "Hazezon-Tamar"=*pruning of the palm*. (Gen. xiv. 7; Josh. xv. 62; 2 Chron. xx. 1, 2, 20; Ezek. xlvii. 10; Sol. Song, i. 14.) In this neighbourhood was the "wilderness of En-gedi," where David and his men lived among "the rocks of the wild goats." (1 Sam. xxiv. 1-4.) Dr. Robinson says,—“On all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day.”—See CAVES.



Assyrian Engine of War.

ENGINES. Projectile machines, called "engines of war," (2 Chron. xxv. 16,) and "battering rams," (Ezek. iv. 2; xxi. 22,) are frequently exhibited on the Assyrian monuments. They varied greatly in size and power; and some of them were probably constructed on the principle of the bow, the recoil of twisted ropes, and the spring. The illustration, from one of the Nimrud monuments, represents an Assyrian engine of war. The tower, which is probably of wicker-work, runs upon wheels, and

is as high as the walls of the besieged town. Both the upper and the lower tower have loop-holes for the discharge of arrows and other missiles. In working the battering ram, the men were protected by the towers. Military engines were also known to the Greeks and Romans under the name of *catapultæ* and *balistæ*. The larger catapultæ discharged enormous javelins, or were beams headed with iron, while the smaller gave immense power to lighter missiles; and the larger balistæ are reported to have cast enormous stones which broke down the battlements, and crushed whole houses where they fell. The ram was used by Titus against Jerusalem, with terrible force, in the final destruction of that city. (Jos. Wars. iii. 7, 19-21.)

ENGRAVING. The art of the engraver was native to Egypt. (Gen. xxxviii. 18; xli. 42.) Job also speaks of engraving with an iron pen upon a rock. (Job xix. 24.) Precious stones, on which the names of the Hebrew tribes were engraven, were placed in golden casements upon the ephod and breastplate of the high priest. (Ex. xxviii. 9-11.) The ten commandments were engraven on tables of stone. (Ex. xxxii. 16.) And graven images were undoubtedly among the earliest objects of idolatrous worship. (Ex. xx. 4; Ezek. xxxiii. 4.)—See SEAL.

EN-HADDAH=*fountain of swiftness*. A city of Issachar. (Jos. xix. 21.)

EN-HAKKORE=*fountain of invocation*. A well or fountain in Lehi, where Sampson found water to quench his thirst, after slaying the Philistines. (Judg. xv. 19.)

EN-HAZOR=*fountain of Hazor*. A city of Naphtali. (Jos. xix. 37.)

EN-HAROD.—See HAROD.

EN-MISHPAT.—See KADESH.

ENOCHE=*initiated, or dedicated*. 1. One of the patriarchs, the seventh from Adam. It is said "Enoch walked with God;" an expression denoting the closest communion with Jehovah, and entire conformity with His will. And concerning his departure from this world, we are told that "he was not,

for God took him;"—a phrase which imports a mere change of residence, without suffering the ordinary dissolution of the body. This solemn event took place in the three hundred and sixty-fifth year of his age. (Gen. v. 18–24; Luke iii. 37; Heb. xi. 5.) The name is written "Enoch," in 1 Chron. i. 8. Each of the three grand dispensations of religion had its instance of translation into heaven; the Patriarchal, in the person of Enoch; the Jewish, in the person of Elijah; and the Christian, in the person of Christ, who was the first fruits of them that slept; the two former entering without dying. In each of these cases is furnished a distinguished pledge of victory over death. In Jude, 14, 15, there is a quotation from the prophecy of Enoch, which, in the apocryphal book of Enoch, reads, "Behold, He comes with tens of thousands of His saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against Him." Probably this ancient fragment existed in writing among the Jews, so that Jude and the author of the book of Enoch quoted from the same source, and not one from the other. 2. The son of Cain, in honour of whom the first city, probably a strengthened rocky fastness, was called Enoch, by his father Cain. (Gen. iv. 17.)

ENOS=*a man*. The son of Seth and grandson of Adam. (Gen. iv. 26; v. 6–11; Luke iii. 38.) After the birth of Enos, it is said, "then began men to call upon the name of the Lord;" probably intimating, that Divine worship, which till that time had been confined to private families, now became public. The "sons of God" separated themselves from the ungodly, and invoked the name of Jehovah, probably on fixed days, and in public assemblies. In 1 Chron. i. 1, Enos is called "Enosh."

ENOSH.—See ENOS.

EN-RIMMON.—See RIMMON.

EN-ROGEL=*foot fountain*, or *ful-*

lers' fountain. A fountain or well near Jerusalem, on the boundary line between the tribes of Judah and Benjamin; (Josh. xv. 7, 8; xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9;) now called by Frank Christians the "Well of Nehemiah," but by the native inhabitants, the "Well of Job." Dr. Robinson says, The well measures 125 feet in depth; and in the rainy season becomes quite full, and sometimes overflows at the mouth. The Palestine Exploration Party identify the present Fountain of the Virgin with En-rogel, and the neighbouring slippery rock, *Zehwele*, in the village of Siloam, with the "stone of Zophaleth." (1 Kings i. 9.)

EN-SHEMESH=*fountain of the sun*. A city with a brook on the confines of Judah and Benjamin; perhaps the *Ain Khot*, about a mile below Bethany. (Josh. xv. 7.)

ENSIGN.—See STANDARD.

EN-TANNIM.—See GIRON.

EN-TAPPUAH=*fountain of Tappuah*. A fountain of the city Tappuah. (Josh. xvii. 7, 8.)

EPAPHRAS=*covered with foam?* A distinguished Christian of Colosse. He was the fellow-prisoner of Paul at Rome. (Col. i. 7, 8; iv. 12; Phil. 23.)

EPAPHRODITUS=*handsome, agreeable*. An eminent Christian of Philippi, who was commissioned by the church of that city to visit Paul during his imprisonment at Rome, and carry him supplies. (Phil. ii. 25; iv. 18.)

EPENETUS=*applauded*. A Christian resident at Rome, who is said, in the received text, to have been "the first fruits of Achaia;" but several manuscripts and editions have "the first fruits of Asia." (Rom. xvi. 5.)

1. EPHAH=*to surround*. A measure of grain, containing three seahs, or ten omers, equal to three pecks and three pints. It was of the same capacity with the bath in liquids. (Ex. xvi. 16; xviii. 23; Zech. v. 6; Judg. vi. 19; Num. v. 15; Ruth ii. 17.)

2. EPHAH=*darkness*. A region and tribe of the Midianites, so called from Ephah a son of Midian. (Gen. xxv. 4;

Isa. lx. 6; 1 Chron. i. 33.) 3. A descendant of Caleb. (1 Chron. ii. 47.) 4. One of Caleb's concubines. (1 Chron. ii. 46.)

EPHAI = *weary, languid*. A Ne-tophathite. (Jer. xl. 9; xi. 3.)

EPHER = *calf, young animal*. 1. A son of Midian. (Gen. xxv. 4; 1 Chron. i. 38.) 2. A descendant of Judah. (1 Chron. iv. 17.) 3. A descendant of Manasseh. (1 Chron. v. 24.)

EPHES-DAMMIM = *cessation of blood*. A place in the tribe of Judah. (1 Sam. xvii. 1.) In 1 Chron. xi. 13, it is written "Pas-Dammim" = *end of blood*.

EPHESIANS, EPISTLE TO THE. That this Epistle was written by Paul to the church at Ephesus, is unanimously admitted by the early Christian writers. Polycarp, Irenæus, Clement of Alexandria, and Tertullian, allude to it. In recent times, De Wette and Bauer ventured to impugn the authority of this Epistle; but the best scholars, including Stuart, Ruckert, Hemsen, and Neander, have ably defended its Pauline origin. It was written during the earlier part of the Apostle's imprisonment at Rome, near the close of A.D. 62 or early in 63. (Eph. i. 1; vi. 21.) The church at Ephesus was established and built up under Paul's ministry, about A.D. 54—57. (Acts xviii. 19, 21; xix. 1—41.) The matter and style of this Epistle are considered by the most eminent critics as peculiarly elevated and animated. In the doctrinal part of this Epistle, the Apostle points out the excellencies of the gospel dispensation, by declaring the mystery, or hidden purpose of God to be, that the Gentiles as well as the Jews should be partakers of the blessings of the Gospel. (Eph. i. ii. iii.) The latter part of the Epistle is confined to practical exhortations, and the Apostle concludes with the general benediction. (Eph. iv. v. vi.) It is supposed by some critics, from Eph. iii. 8, that Paul had written an Epistle to the Ephesians before this, which is no longer extant. Of this, however, we have no evidence.

EPHESUS = *city of the moon*? A celebrated city, the capital of Ionia, in

the western part of Asia Minor. The city lay on the river Cayster, between Smyrna and Miletus. Under the Romans, Ephesus was the ornament and metropolis of proconsular Asia. It was founded by the Carians and Leleges; and was chiefly celebrated for a magnificent temple of Diana, which was 425 feet in length, and 220 in width, and adorned with a colonnade of 127 columns of Parian marble. This splendid edifice was burned the same night Alexander the Great was born, Oct.—18—14, B.C. 356, by Herostratus, who could think of no means so effectual to acquire a name. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. In the days of the apostles, a considerable number of Jews resided in Ephesus. When Paul first visited this city about A.D. 54, he commenced preaching in the Jewish synagogue; and such was the effect of his ministry, that many who practised the superstitious arts of magic, collected together their books on these subjects, amounting to "fifty thousand pieces of silver" in value, and burned them: "So mightily grew the word of the Lord and prevailed." (Acts xix. 1—20.) All recent travellers, who have visited the desolated ruins of Ephesus, describe them as lying upon a hill side, with swamps and morasses extending around. The ruins of the city have recently been excavated, and a large collection of antiquities has been deposited in the British Museum. About a mile from Ephesus, there are remains of the Turkish city of *Aysalook*, a city of comparative modern date, reared into brief magnificence out of the ruins of its fallen neighbour, within which there are a few huts. Verily, in the prophetic language of inspiration, the "candlestick is removed from its place;" (Rev. ii. 1—11;) a curse seems to have fallen upon it, men shun it, not a human being is to be seen among its ruins; and Ephesus, in faded glory, and fallen grandeur, is given up to birds and beasts of prey, a monument and a warning to nations.—See DIANA.

EPHLAL = *judgment*. A 'descendant of Judah. (1 Chron. ii. 87.)

EPHOD = *a girding on, a putting on*.

1. A garment of the high priest, worn over the tunic and robe; it was composed of gold, blue purple, red purple, crimson, and fine twined linen; (Ex. xxviii. 31; xxix. 5;) without sleeves, and divided below the armpits into two parts, of which one covered the front, and the other the back. These were joined on the shoulders by clasps of gold and precious stones, and were fastened by a girdle around the body. (Ex. xxviii. 6—12.) A kind of ephod was sometimes worn also by other persons. (1 Sam. ii. 18, 28; 2 Sam. vi. 14; 1 Chron. xv. 27.) The ephod of Gideon was probably an image or statue of an idol, overlaid with the golden ornaments taken from the Midianites. (Judg. viii. 27.) 2. A descendant of Manasseh. (Num. xxxiv. 23.)

EPHPHATHA = *beopened*. A Syro-Chaldaic word, which our Saviour pronounced, when He cured one deaf and dumb. (Mark vii. 34.)

EPHRAIM = *to be fruitful, or double land, twinland*? 1. The youngest son of Joseph, by Asenath, the daughter of Potipherah, the priest of On. He received precedence over his elder brother, from the blessing of his grandfather Jacob; and the tribe of Ephraim was always more distinguished than that of Manasseh. (Gen. xli. 52; xlviii. 1, 19.) Their territory lay almost in the middle of the land; and extended from the Mediterranean on the west, to the Jordan on the east; a portion of Manasseh lay on the north, and parts of Dan and Benjamin on the south. (Josh. xvi. 5; xvii. 7.) There appears to have been a good deal of enmity and rivalry between the tribe of Ephraim and the tribe of Judah; (Josh. xvii. 17; Judg. viii. 1—3; xii. 1;) which, after the establishment of the monarchy, fully developed itself in the separation of the ten tribes from the house of David, and the establishment of the kingdom of Israel. The capital of the kingdom of the ten tribes was at Samaria, within the bounds of Eph-

raim; and, as the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, it occasioned the whole kingdom to be sometimes called "the kingdom of Ephraim." (1 Kings xi. 26—31; Isa. vii. 1—17; ix. 9; xi. 13; xvii. 8; xxviii. 1—3; Jer. xxxi. 9, 18, 20; Hos. iv. 17; v. 3—14; ix. 3—17.) Ephraim appears to be also called "Ephratah;" (Ps. cxxxii. 6;) and the Ephraimites were sometimes called "Ephrathites." (1 Sam. i. 1; 1 Kings xi. 26.) The Ephraimites were unable to utter the sound *sh*, to which they gave the sound of *s*. (Judg. xii. 6.) "Mount Ephraim" was the name of a range of highlands, running through the possessions of Ephraim, in the central parts of the Land of Promise. (Josh. xvii. 15—18; xix. 50; xx. 7; xxi. 21; Judg. ii. 9; iii. 27; vii. 24; xvii. 1; 1 Sam. ix. 4; 1 Kings iv. 8; Jer. i. 19.) "The wood of Ephraim" was a forest on the east of the Jordan; probably so called from the slaughter of the Ephraimites, in the time of Jephthah. (Judg. xii. 1—6; 2 Sam. xvii. 24—29; xviii. 6—8.) 2. A city on the border of the tribe of Benjamin, to which Jesus retired after the raising of Lazarus. (John xi. 54.) Dr. Robinson holds this city to be probably identical with that called "Ephrain" or "Ephron," (2 Chron. xiii. 19,) and "Ophrah;" (Josh. xv. 9; xviii. 28; 1 Sam. xiii. 17;) and apparently represented by the modern *Taiyibeh*, situated on a lofty site, about seventeen miles N.N.E. of Jerusalem, and about five miles N.E. of Bethel, on the borders of the desert, which stretches along on the west of the Dead Sea, and the valley of the Jordan.

EPHRAIN.—See **EPHRAIM**.

EPHRATH = *land, region*. 1. The second wife of Caleb. (1 Chron. ii. 19.) In 1 Chron. ii. 50; iv. 4,) this name is written "Ephratah."—2. See **BETHLEHEM**.

EPHRATAH.—See **BETHLEHEM**, and **EPHRAIM**.

EPHRATHITES.—See **BETHLEHEM**, and **EPHRAIM**.

EPHRON=*calif'-like*. 1. A descendant of Heth. (Gen. xxii. 8—17; xxv. 9.) 2. A mountain on the confines of Judah and Benjamin. (Josh. xv. 9.) 3.—See **EPHRAIM**.

EPICUREANS. A sect of Grecian philosophers. They were in high repute at Athens in Paul's days, and with them he held conferences. (Acts xvii. 18.) Epicurus, their founder, was born in Attica, about 342 B.C. The leading tenet of his philosophy was, that the happiness of men consisted in pleasure; not in voluptuousness, but in sensible rational pleasure, properly regulated and governed; for in a happy life, pleasure can never be separated from virtue. He maintained that the world was formed by a fortuitous concourse of atoms, and that it is eternal and immutable, since it is neither liable to increase nor decrease, to production nor decay. He also denied a Divine Providence, the immortality of the soul, and the existence of angels. His followers were numerous, and his doctrines were rapidly disseminated. Though the system of Epicurus was no more indulgent to vice than other systems, yet the time that had elapsed since his death was sufficient to allow of its debasement; and his later disciples, in the time of Paul, had degenerated into mere sensualists, so that the public morals were undermined and corrupted.

EPISTLES. The twenty-one inspired Epistles, contained in the New Testament, were written by the five principal apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches or individuals. It was the most natural course the apostles could pursue, after preaching the gospel in any city or district, and establishing a church, that they should, in their absence, address them by letter, to remind them of the doctrines and injunctions they had received, and to illustrate more fully the duties and obligations of disciples. The Epistles may be regarded as illustrating, applying, and enforcing the truths which are taught in the parables and conversations, but especially in the life

and death of the Divine Redeemer; and they present to us a beautiful and harmonious system of Christian precept and doctrine; while, at the same time, they appeal to a great number of extraordinary facts, and allude to principles and opinions as admitted, or as prevailing, or as opposed, among those to whom they are addressed. The churches or individuals unto whom the Epistles were addressed, and those mentioned in them, would carefully procure copies of these inspired writings, would give them all the authority and all the notoriety in their power, would communicate them to other churches, and, in short, would become vouchers for their genuineness and authenticity. (Col. iv. 16; 2 Peter iii. 16.) It is not to be supposed that every note or memorandum written by the hands of the apostles, or by their direction, was Divinely inspired, or proper for preservation to distant ages; those only have been preserved, by the overruling hand of Providence, from which useful directions had been drawn, and might in after ages be drawn, by believers, as from a perpetual directory for faith and practice; always supposing that similar circumstances required similar directions. Some have supposed that several Epistles have been lost, as for instance Paul's first Epistle to the Corinthians; (1 Cor. v. 9;) Paul's first Epistle to the Ephesians; (Eph. iii. 3;) and an Epistle by John; (3 John 9;) which were not, by the Head of the Church, designed for perpetuity. But we have no reason to suppose that any inspired Epistle is lost; the canon is entire. In reading an Epistle, we ought to consider the occasion of it, the circumstances of the parties to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought also to observe the style and manner of the writer, his mode of expression, the effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation, he might

address his arguments. Being placed in our canon without reference to chronological order, the Epistles are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts of the Apostles relates, respecting the several churches to which they are addressed. This would also give us, nearly, their order of time, which should also be considered, together with the situation of the writer; as it may naturally be inferred, that such compositions would partake of the writer's recent, and present feelings; as they frequently contain expressions, and allude to facts, much more familiar to their original readers than to later ages. In the early ages, there were several spurious or apocryphal Epistles, which were ascribed to Christ, to His apostles, and disciples, several of which are still extant.—See GOSPELS.

ER=*waking*. 1. A son of Judah, who married Tamar, but who, being wicked, brought himself to an untimely end. (Gen. xxxviii. 3, 6, 7; xlvii. 12.) 2. A descendant of Judah. (1 Chron. iv. 21.) 3. The son of Jose. (Luke iii. 28.)

ERAN=*watchfulness*. A descendant of Ephraim. His family were called "Eranites." (Num. xxvi. 36.)

ERASTUS=*amiable*. One of Paul's disciples. He was the steward or treasurer of the city of Corinth. (Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.)

ERECH=*length*. One of the cities in the plain of Shinar, which was either founded or conquered by Nimrod. (Gen. x. 10.) This ancient city was doubtless the same as the Greek *Orchoe*; its ruined mounds are situated on the left bank of the Euphrates, at some distance from the river, about forty three miles east of Babylon, and thirty-five north west of Ur. The modern designations of the site, *Irak*, *Irka*, and *Warka*, bear a considerable affinity to the Scriptural name *Erech*. Several of the mounds of this remarkable ruin are filled with funeral vases, and glazed earthen coffins, which show that this place was one vast repository for the

dead, containing the remains of several successive generations. And bricks of the most ancient Chaldean kings have been found in the ruins. The inhabitants were called "Archevites." (Ezr. iv. 9.)

ERI=*watching*. A son of Gad. (Gen. xlvii. 16.) His family were called "Erites." (Num. xxvi. 16.)

ESAIAS.—See **ISAIAH**.

ESAR-HADDON=*gift of fire*. A king of Assyria, the younger son and successor of Sennacherib. (2 Kings xix. 37; Isa. xxxvii. 38.) He is the last Assyrian king named in the Scriptures. From his monuments he appears to have been one of the most powerful of the Assyrian monarchs. His name on the inscriptions is written *Assur-ak-iddin*= 'Asshur has given a brother;' by the Greek writers he is called *Asarid-nus*. He was celebrated for his victories and his magnificent buildings. He built the south-west palace at Nimrad; and bricks found on the site of Babylon shew that he repaired temples and built himself a palace there. On the monuments, Manasseh, king of Judah, is mentioned among the tributary princes, who lent Esarhaddon workmen for the building and ornamentation of his palaces. Esarhaddon was the only Assyrian king who occasionally held his court at Babylon, and reigned there from B.C. 680 to B.C. 667, in his own person. In his reign the Assyrians made an inroad into Judea, and Manasseh was carried captive to Babylon. (1 Chron. xxxiii. 11.) He also appears to have settled certain colonists in Samaria. (Ezra iv. 2.) Several monuments of his son Assur-bani-pal have been found at Koyunjik; and it is not improbable that the grandson of this monarch was the Assur-ebil-ili, who is sometimes called Saracus, who, being driven into his residence at Nineveh by the revolted Medes and Babylonians, and finding himself reduced to extremity, set fire to the palace and perished in the flames, along with his wives and treasures.

ESAU=*hairy, rough*. The son of Isaac and twin-brother of Jacob; also

called Edom=*red*, which name, however, is used more of his posterity than of himself. (Gen. xxv. 19, 25, 30.) Esau delighted much in hunting; while Jacob, being "a plain man" and of a more domestic turn, became the favourite of his mother Rebekah, by whose counsel and direction he surreptitiously obtained his father's blessing in preference to Esau. (Gen. xxv. 27, 34; xxvii. 1—46; Heb. xii. 17.) On Jacob's return into Canaan from Mesopotamia, whither he had fled to avoid his brother's resentment, Esau met him and received him with great kindness. (Gen. xxxiii. 1—16.) Esau is called a "profane person," for having parted with the birthright, a peculiar privilege, the value of which he seemed scarcely to comprehend. And when he afterwards desired the blessing, he found no "place of repentance," or change of his father's mind, although he sought for it with tears. (Heb. xii. 16, 17.) It is also written, "Jacob have I loved, but Esau have I hated;" (Mal. i. 2, 3; Rom. ix. 13;) but this merely refers to the bestowment of temporal blessings and the withholding of them. When the Hebrews compared a stronger affection with a weaker one, they called the first *love*, and the other *hatred*. Hence the passage simply means, "On Jacob have I bestowed privileges and blessings; but from Esau have I withheld these privileges and blessings"—in excluding him from being heir to the blessing promised to Abraham and his seed. Indeed the blessing pronounced on Esau was as good as that pronounced on Jacob, the mere temporary lordship, and being the progenitor of the Messiah, excepted. In this act of Divine sovereignty there was nothing which necessarily involved the salvation of the one, or the perdition of the other.—See **EDOM**.

ESEK=*quarrel*. A well near Gerar, so called by Isaac. (Gen. xxvi. 20.)

ESHBAL.—See **ISHBOSHETH**.

ESHBAN=*reason, intelligence*. A descendant of Esau. (Gen. xxxvi. 26.)

ESHCOL=*a bunch, cluster, or a braid of grapes*. 1. An Amorish chief,

the friend and ally of Abraham. (Gen. xiv. 13, 24.) 2. A valley near Hebron. In Num. xiii. 23, 24, it is called the "brook of Eshcol," but in Num. xxxii. 9; Deut. i. 24, it is correctly called the "valley of Eshcol." It is now called *Wady Skal*. All travellers say that the vineyards of this valley are very fine, and produce the largest and best grapes in all the country; and pomegranates and figs, as well as apricots, quinces, and the like, still grow there in abundance. The fine cluster of grapes, which the Hebrew spies took back with them, borne "between two upon a staff," as a specimen of the fruits of the Promised Land, was doubtless large and heavy, but was carried in this manner in order to prevent its being bruised. The wine of Eshcol is still famous.

ESHEAN=*prop, support*. A city in the mountains of Judah. (Josh. xv. 52.)

ESHEK=*oppressor, or subjugation*. A descendant of Benjamin. (1 Chron. viii. 39.)

ESHKALONITES.—See **ASKELON**.

ESHPAR=*a measure, cup*. This Hebrew word denoting a certain measure of wine or drink, is erroneously rendered "a good piece of flesh." (2 Sam. vi. 19; 1 Chron. xvi. 3.)

ESHTAOL=*entreaty, or hollow way*. A city in the plain of Judah, belonging to the tribe of Dan. It is now a village called *Yeshua* or *Eshua*. The inhabitants are called "Eshtaulites." (Josh. xv. 33; xix. 41; Judge. xiii. 25; xvi. 31; 1 Chron. ii. 68.)

ESHTEMOA=*obedience*. 1. A descendant of Judah. (1 Chron. iv. 19.) 2. A Levitical city in the mountains of Judah. (Josh. xxi. 14; 1 Sam. xxx. 28; 1 Chron. iv. 17; vi. 57.) Also called "Eshtemoh." (Josh. xv. 50.) It is now a village called *Semua*, eight miles south of Hebron, where are the remains of walls built of very large stones, bevelled, but left rough in the middle, several of which are more than ten feet in length.

ESHTEMOH.—See **ESHTEMOA**.

ESHTON=*womanish, uxorious*. A descendant of Judah. (1 Chron. iv. 11, 12.)

ESLI = *removed*? One of the progenitors of the Messiah. (Luke iii. 25.)

ESPOUSE.—See **MARRIAGE**.

ESROM.—See **HEZRON**.

ESSENES=*Holy*, or *Pious*. An ancient sect among the Jews, respecting the origin of which there is some difference of opinion. They devoted themselves wholly to meditation, and generally avoided living in large towns, as unfavourable to a contemplative life. The Essenes, with some exceptions, were celibates; and they strove to attain the highest purity. They regarded the inspired law of God with the utmost veneration. They were exceedingly abstemious, exemplary in their moral deportment, avoided swearing or taking oaths, except the oath of initiation; and were most rigid in their observance of the sabbath, and held their property in common. In point of doctrine, their sentiments were nearly the same with those of the Pharisees. They believed that God was the author of all good, but not of evil; or, in other words, co-operated in good actions, but not in evil; that the soul was immortal; that the good after death receive rewards, and the wicked are punished. They objected to sacrifices from slain animals, and, accordingly, did not visit the temple. Dr. Ginsburg supposes that our Saviour Himself belonged to this holy brotherhood; while others think that their austere and retired life gave rise to monkish superstition. But though the Essenes are not expressly named in Scripture, it has been conjectured that they are alluded to in several passages. Thus those whom Christ terms "eunuchs," (Matt. xix. 12,) are supposed to be the Essenes. Paul is understood, by some, to have referred to them in Col. ii. 18, 23, where "voluntary humility," and "neglecting the body," are spoken of. But the Essenes, with greater strictness than the Pharisees and the Sadducees, observed the Levitical laws of purity; they also mortified the flesh, under the idea that this would bring them into closer communion with the Holy One of Israel.

ESTHER=*a star*, the *star Venus*, also *good-fortune, happiness*. A Jewish virgin of the tribe of Benjamin, born during the Exile. She was an orphan child of the kindred of Mordecai, and was adopted by him as his own daughter. She was fair and beautiful, and in process of time became the wife of Ahasuerus=Xerxes, and queen of Persia, in the room of Vashti whom the king had divorced. Her former name was Hadassah=*a myrtle*, but after she was raised to the rank of queen, she received the new and appropriate name of Esther. Esther and Mordecai were providentially the means of preventing the utter extermination of the Jews in the Persian empire. (Est. ii. 7; viii. 11.)—See **MORDECAI**.

ESTHER, BOOK OF. The author of this book of the Old Testament is not certainly known; but from his referring to the annals of the Persian kings, it is certain that he wrote before the overthrow of that monarchy. The most probable opinion is that the book was written by Mordecai, a short time after the transactions which it records, since the author was acquainted with several minute circumstances relating to them. (Est. v. 10; ix. 7—10.) Whoever may have been the author, the work has this peculiarity, that, contrary to the universal practice of the Hebrews, it does not refer the reader to the Deity, or even mention His name. On this account De Wette, who objected to other books on account of their peculiar religious spirit, condemns *this* for its want of religion. This omission of the Divine Name has been accounted for, on the ground, that this book is a translated extract from the Chronicles of the Persian monarch Ahasuerus. (Est. x. 2.) However, the book bears the most unquestionable internal evidence of its authenticity; and the feast of *Purim*, of the institution of which this book gives an account, is still observed by the Jews. It contains an account of the elevation of Esther to be the queen of Xerxes, the pride and envy of Haman, his malicious plot for the extermination of the Jews, the turning

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of his schemes against himself, the honour and dignity of Mordecai, the destruction of the enemies of the Jews and among them of Haman and his family, and the extension of the power and glory of the king.

ETAM=*lair, or place of ravenous beasts*. A city in Judah; also a neighbouring rock to which Samson withdrew. (1 Chron. iv. 3, 32; 2 Chron. xi. 6; Judg. xv. 8, 11.) It is now a village called *Urtas*, south of Bethlehem, and is still inhabited, though the houses are in ruins, and the people dwell in caverns among the rocks of the steep declivity called *Beit Atab*.

ETERNAL—See **ETERNITY**.

ETERNITY. If immensity may be called boundless space, eternity may be called boundless duration. Eternity rejects the idea of succession, which is included in the notion of time, in which one thing begins and another ceases; so that it follows that all events with God are simultaneous: "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.) Hence eternal is an attribute of the Most High. As God does not derive His existence from any other being, He must have "His life within Himself." (John v. 26; 1 Tim. vi. 16.) This life in Himself, is nothing else than His absolute necessary existence, which renders it impossible that His existence should terminate; (Ps. cii. 24—27; Deut. xxxii. 40; xxxiii. 27; Dan. xii. 7; Rev. x. 6;) or that His power should be diminished, or any change in Him occur; (1 Sam. xv. 29; Rom. i. 23; 1 Tim. i. 17;) or that His existence should have had a beginning; (Isa. xliii. 13; Ps. xc. 2;) in short, which renders Him eternal. (Rom. i. 20; Isa. lvii. 15.) The same attribute is applied to Christ "the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8; iv. 8; Isa. ix. 6; John i. 1—4; 1 John v. 20; Heb. ix. 14.) It must be observed that the terms *eternal* and *everlasting*, when applied to the future existence—happiness or misery of man, denote the endlessness of the state. (Matt. xix. 16; 2 Cor. iv. 17; Jude 7.) When applied

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to the principles of truth and justice, they signify unchangeableness. The same terms are often applied, as in common life, to denote long duration. (Gen. xvii. 8; xlix. 26; Ex. xii. 14.) But this restricted sense is always shown by the connection, and affords no argument in favour of the like restrictions in other connections, where the terms are evidently employed in their full force and extent.—See **EVERLASTING**.

ETHAM=*border of the Sea*. A place on the confines of Egypt, not far from the north end of the Red Sea. Etham, or Shur = *a wall*, was probably on the site of the present *Bir Suweis*=wells of Suez, not far from the modern town of Suez. This place gave name to the adjacent desert stretching along the eastern shore as far as to Marah. (Ex. xiii. 20; xv. 22; Num. xxxiii. 6, 8.) That part of the Arabian desert which lies along the eastern shore of the Arabian Gulf, also bore the name of the "desert of Shur." (Ex. xv. 22; Gen. xvi. 7; xx. 1; xxv. 18; 1 Sam. xv. 7.)

ETHAN=*perennity, perpetuity*. 1. The son of Zerah and grandson of Judah, famous for his wisdom. (1 Kings iv. 31; 1 Chron. ii. 6.) 2. A Levite, and one of the masters of the temple music. (1 Chron. vi. 42, 44; xv. 17.) To one of these Psalm lxxxix is incorrectly ascribed in the title.

ETHANIM=*perennial streams*. The seventh month of the ancient Hebrew year. It began with the first new moon in October; and was called by the Chaldeans *Tisri*. (1 Kings viii. 2.) The Feast of Tabernacles was kept in this month. (Lev. xxiii. 34—43.)

ETH-BAAL=*with Baal*, i.e., *consecrated to Baal*. A king of Sidon, father of the infamous Jezebel, the wife of Ahab. He is probably the same with Eithobalus, the priest of Ashtoreth, who, after having assassinated his predecessor, Phœles, usurped the throne of Tyre, about B.C. 940—908. Tyre and Sidon may have formed one kingdom under Ethbaal. (Jos. Ant. 8. 18. 1; Ap. 1. 18; 1 Kings xvi. 31.)

ETHER=*abundance*. A town or city in Simeon. (Josh. xv. 42; xix. 7.)

ETHIOPIA=*region of burnt faces*. The name of this region of Africa was employed by the Greeks and Romans in all the latitude of its etymological meaning, to denote any of the countries where the people are of a *sable, sunburnt complexion*; very much as the word India is at this day. The Hebrew word "Cush" is generally rendered "Ethiopia;" and the principal tribes connected with this name are to be sought chiefly in Africa. So also the Egyptian monuments represent the Cushites as an African people; and mention several separate tribes, in agreement with Gen. x. 7; according to which Cush is not the name of a separate tribe, but of several tribes belonging to one great family; some of which, in the earliest times, appear to have dwelt in the neighbouring parts of Arabia. By the African Cush or Ethiopia proper, the Hebrews understood the whole of the region lying south of Egypt above Syene, the modern Aswan. This region was bounded north by Egypt; east by the Red Sea, and perhaps a part of the Indian Ocean; south by unknown regions of the interior of Africa; and west by Lybia and the deserts. It comprehended the modern countries of Nubia or Senaar, and Abyssinia. Ethiopia, as a kingdom, was also applied in a more limited sense, to the state of Meroe, situated in the present kingdom of Senaar. Its chief city was also called Meroe, situated about twenty miles north of the modern Shendi, where ruins of splendid temples, pyramids, and other edifices have been found by modern travellers. But all the Ethiopian monuments belong to far later times than those of Egypt. (Ezek. xxix. 10; xxx. 6; Isa. xviii. 1, 2; xliii. 3; xlv. 14; Zeph. iii. 11; Ps. lxxii. 10; Jer. xiii. 23; xlv. 9.) However, there seems to have been, at times, a close connection between Egypt and Ethiopia, as the same worship, the same manners, the same mode of writing are found in both countries. Indeed Egyptian conquerors more than once invaded Ethiopia, and Ethiopian kings in return forced their way into Egypt. In Isa. xviii. 1, 2, the people and kingdom of

Tirhakah are meant, which, besides Ethiopia, embraced a part of Egypt, probably upper Egypt. The king of this nation lived at war with the Assyrians. He was the last of the three Ethiopian kings,—Sabaco, Sevechus, and Tarkos,—who immediately before Psammetichs, had set up a powerful dynasty in Egypt, continuing for forty, or forty-four years. In the last years of his reign falls the Dodekarchy, at the end of which, the Ethiopians withdrew into their original kingdom. An intimate political relation existed between the two countries, which was maintained by a long, peaceable, and friendly intercourse. (Isa. xx. 8—6; Jer. xlv. 9; Ezek. xxx. 4.) The Ethiopian queen Candace, was probably queen of Meroe, where a succession of females reigned, who all bore this name. (Acts viii. 27.) In recent times, the late Pasha of Egypt, Muhammed Aly, subdued part of Ethiopia, even farther south than Meroe.—See CUSH.

ETHNAN=*a gift, hire*. A descendant of Asher. (1 Chron. iv. 7.)

ETHNARCH=*ruler of a people*. A title often applied to the *prefect, chief, or governor* of a country depending on or appointed by a king; Archelaus was called ethnarch of Judea by Augustus; (Jos. Wars ii. 6. 3;) and the governor of Damascus, under Aretas the king, is called "ethnarch." (2 Cor. xi. 32.)

ETHNI=*giving, munificent*. One of the Levites. (1 Chron. vi. 41.)

EUBULUS=*discreet*. A Christian, converted under Paul. (2 Tim. iv. 21.)

EUNICE=*well-victorious*. A Jewess, the mother of Timothy, her husband was a Greek proselyte. She was at an early period converted to the Christian faith, and the Apostle has pronounced a high eulogium on her piety. (Acts xvi. 1; 2 Tim. i. 5.)

EUNUCH=*bed-keeper*. A man deprived of virility, a castratus. In the most ancient times, such persons were employed as keepers of the bedchambers, and of the Oriental harems. Eunuchs often rose to stations of great power and trust in Eastern courts; so

that the term apparently came to be applied to any high officer of court, though not emasculated; so probably Gen. xxxvii. 6; xxxix. 1, a eunuch in the literal sense can scarcely be meant. Men are frequently represented on the Egyptian and Assyrian monuments with evident marks of fulness, especially of the chest and stomach, and beardless. These marks are characteristic of eunuchs. In the present day, eunuchs are employed in the courts and harems of the East, and especially black eunuchs. Castration was illegal among the Hebrews, and eunuchs were deprived from some outward privileges peculiar to the people of God. (Lev. xxii. 24; Deut. xxiii. 1; Isa. lvi. 4.) Nevertheless, the Hebrew kings appear to have employed eunuchs, who may have been captives bought from foreigners; but if they were Hebrews, their name expresses simply their office and dignity. (1 Sam. viii. 15; 1 Kings xxii. 9; 2 Kings viii. 6; ix. 32, 33; xx. 8; xxiii. 11; Jer. xxxviii. 7; xxxix. 16; xli. 16.) In Matt. xix. 12, the term is applied figuratively to persons naturally impotent; and also persons castrated. "Eunuchs for the kingdom of heaven's sake," is evidently a hyperbolical description of such as lived in voluntary abstinence.

EUODIAS=*good odour*. A female Christian, probably a deaconess of the church at Philippi. (Phil. iv. 2, 3.)

EUPHRATES. The Hebrew *Phrath* is the name of this celebrated river of western Asia, evidently the same as the old Persian *Ufrata*=the *good and fertile*, or the *well-progressing stream*. Scripture often calls it the "great river," and assigns it for the eastern boundary of that land which God promised to the Hebrews. (Gen. xv. 18; Deut. i. 7, 8; xi. 24; Josh. i. 4; 1 Chron. v. 9.) The Euphrates is called the fourth of the rivers which issued from the common stream in Eden. (Gen. ii. 14.) It is the most considerable river of western Asia, and its basin, exclusive of that of the Tigris, is supposed to comprise about 108,000 geographic square miles. Although not so rapid as its twin river,

the Tigris, it is far more majestic, and has a longer course. According to Col. Chesney, the Euphrates has two great sources in the mountains of Armenia. The most northern source is situated in the Anti-Taurus, about 25 miles north-east of Erz-Rum. This branch, sometimes called the *Frat*, and also the Kara-Su=*black water*, after a course of 270 miles is joined by the Murad-chai or Murad-Su = *river of desire*. The Murad-chai, which is the eastern branch of the Euphrates, rises on the northern slope of Ala Tagh, a mountain about 900 feet high, and about 20 miles from the northern source. The *Frat* or Kara-Su was considered the proper Euphrates by the Greek and Roman writers; but the Armenians give that honour to the *Murad-chai*, which ought perhaps to be considered the principal stream. After the two streams have formed a junction, it then becomes a large river, which runs to the south and south-west, for more than 1780 miles from its eastern source, when the Euphrates and the Tigris unite their waters at Kurnah, and form the Shat-el-Arab = *river of Arabia*, which discharges itself into the Persian Gulf, 70 miles south of Basrah. During its southern course, the Euphrates approaches within 122 miles of the Mediterranean. Its breadth is very variable; at Malatia it is 100 yards, at Bir 130 yards, at Ul-Der 800 yards, while at Hillah its bed is contracted to about 200 yards; but when joined by the Tigris and forming the Shat-el-Arab, it has a depth of from three to five fathoms, and varies in breadth from 500 to 900 yards. The rapidity of the stream of the Euphrates varies considerably in different places; in the depressions of the alluvial plain it is often not a mile an hour, but over higher ground it runs from three to four miles an hour. The Euphrates and the Tigris have their regular inundations, arising from the early rains, and the melting of the snows, on the mountains of Armenia. There were anciently many canals which connected the Tigris with the Euphrates; many of them are still in being. The steam

navigation of the Euphrates must be a question of considerable importance; and Mr. Layard has observed that this remarkable river, which spreads fertility through extensive districts almost unequalled for the richness of their soil, and for the varied nature of their produce, is navigable for nearly 850 miles from the Indian Ocean; while, on account of the neglect of the embankments and other obstacles, it is doubtful if a steamer of even the smallest useful size could now find its way through the great marshes that absorb the waters for nearly 200 miles above its confluence with the Tigris. Unless by railways, it can hardly be expected that this valley can ever be made available as an ordinary route between Europe and India. Yet in the time of queen Elizabeth, merchants from England went by this river, which was then the high road to India. (Jer. xiii. 4—7; xlv. 2; Ps. cxxxvii. 1; Gen. xxxi. 21; Ex. xxiii. 31.)—See HINDEKEL.

EUROCLYDON=*wave-stirring easter, or east-souser*. A tempestuous wind common in the Mediterranean, and supposed to be the same known to mariners by the name of a *Levanter*. It appears from the Greek term *tuphonikos* to have been a wind like the *Typhon*—"the striker," the name, even in the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of hurricane in all directions from N.E. to S.E. (Acts xxvii. 14; Ps. xlviii. 7; Jon. i. 4; iv. 8.)

EUTYCHUS=*good chance, fortunate*. A young man of Troas, who sat in the open window of the third floor, while Paul was preaching late in the night, and who being overcome by sleep, fell out into the court below. It is generally supposed he was killed by the fall, and that his restoration to life by Paul was a miracle. (Acts xx. 5—12; 1 Kings xvii. 21; 2 Kings iv. 34.)

EVANGELIST=*a messenger of good tidings*. A Christian minister, not located in any particular place, but travelling as a missionary to preach the gospel and found Christian churches. Evangelists were early designated as

a particular class of Christian teachers, but this distinction is supposed to have been merely temporary, like that of apostles and prophets. Though the extraordinary gifts and powers they possessed have ceased, the principal duties and services which they performed, and many to which they were not called, seem to have fallen upon those who in modern days are called "Missionaries." We commonly call the writers of the four Gospels the "Evangelists," because they, in a pre-eminent sense, have declared good tidings. (Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.)

EVE=*life*. The wife of Adam, and the common mother of the human race. The account of the creation of Eve is given in Gen. ii. 20—24. When Jehovah brought the woman to the man, Adam said, "She shall be called *isha*," the feminine of *ish*= "man," and properly signifies, however uncouth the sound to our ears, "manness," woman. But after the fall, he changed her name and called her "Eve"=*Life*, not only because she was to be the mother of the human family, but because God had said that she should be the mother of that Seed that should bruise the serpent's head. In the creation of Eve, Matthew Henry has beautifully observed, "That the woman was made of a rib out of the side of Adam; not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." (Gen. iii. 20; iv. 1; 2 Cor. xi. 3; 1 Tim. ii. 13, 14; Eph. v. 28—32.)—See ADAM.

EVENING. The Hebrews reckoned two evenings in each day; as in the phrase "between the two evenings." (Ex. xii. 6; Num. ix. 3; xxviii. 4, margin.) In this interval the Passover was killed, and the daily evening sacrifice offered. (Ex. xxix. 39—41.) According to the Rabbins, the first evening began when the sun inclined to descend more rapidly, at the ninth hour, or three o'clock in afternoon; while the second or real evening commenced at sunset. According to the Caraites, it was the

interval from sunset to complete darkness, that is the evening twilight. (Deut. xvi. 6.)

EVERLASTING. This term when used with respect to God, denotes duration without beginning or end; but when applied to created intelligencies, a duration that has a beginning, but will have no end. The Hebrew word *olam*, and the Greek words *aion* and *aionios*, commonly translated "forever," "ever," "eternal," and "everlasting," joined with a negative "never," properly signify an *indefinite, unlimited period*. Sometimes they are used in a modified or improper sense, but such exceptions are merely examples of catachrestic usage, or usage which is uncommon or aside from the strict sense of the word; just as in our own language the terms *perpetual scourge*, *eternal vexation*, *endless trouble*, *everlasting disquiet*, etc., are occasionally employed for that which endures a great while, or for an indefinite period, or which is without intermission. Yet who supposes, that on this account the words everlasting, eternal, perpetual, endless, are not, with the strictest propriety, applied to time which has no bounds, or in other words, to eternity? So in all the cases where glory and praise are ascribed to God "forever," or "forever and ever," it will not be credited that the sacred writers mean to declare, that this will take place for only a definite period of time, or for certain ages only. Nor can it be doubted, that when God is called *Eternal*, or when the things of the heavenly world are said to be so, that *eternity* in the proper sense of the word is meant. Neither will it be questioned, in regard to the cases where *aion* = "forever," is applied to the happiness of the righteous in another world, and the cases where *aionios* = "eternal" is applied to the same, that a happiness without limits, without end, is intended to be designated. Can it be reasonably doubted, then, that the terms *aion* = "forever," and *aionios* = "eternal," applied to the future punishment of the wicked have a meaning like that of the preceding cases? The time designated

in both is *future*; the world is *future*. We take it for a rule of constraining all *antithetic* forms of expression, that where you can perceive the force of one side of the antithesis, you do of course come to a knowledge of the force of the other side. If life eternal is promised on one side, and death eternal is threatened on the other and opposite one, is it not to be supposed, that the word *eternal* which qualifies *death*, is a word of equal force and import with the word *eternal* which qualifies *life*? The result seems to be plain, and philologically and exegetically certain, that either the declarations of Scripture do not establish the facts, that God and His glory, and praise and happiness are *endless*; nor that the happiness of the righteous in a future world, is *endless*; or else they establish the fact, that the punishment of the wicked is *endless*. Indeed, we must either admit the *ENDLESS* misery of hell, or give up the *ENDLESS* happiness of heaven. (Gen. xxi. 33; Dan. xii. 2; Rom. i. 25; xvi. 26; Heb. vi. 2; xiii. 21; John x. 28; Mark iii. 29; 2 Cor. iv. 18; John vi. 40; Matt. xviii. 8; xxv. 41, 46; 2 Thess. i. 9; 2 Pet. ii. 17; Jude 6, 18; -Rev. xiv. 11; xix. 3; (xx. 10; xxii. 5.—See *ETERNITY*.)

EVI = *desire*, or *dwelling*. A king of Midian, slain by the Hebrews. Num. xxxi. 8; Josh. xiii. 21.)

EVIL. Evil is generally distinguished into natural and moral. Natural evil is whatever destroys or any way disturbs the perfection of natural beings, such as blindness, diseases, death, etc. But as *all* that we call natural evil is not the penalty of sin, nor as some have supposed, *only* the penalty of it, such disturbance is not necessarily an evil, inasmuch as it may be counterpoised, in the whole, with an equal if not greater good, as in the afflictions and sufferings of good men. When such disturbance occurs as the penalty of transgression, it is penal evil, and the necessary consequence of moral evil. Moral evil is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it be. Applied to choice, or acting

contrary to the revealed law of God, it is termed *wickedness* or *sin*. Applied to an act contrary to a mere rule of fitness, it is called a *fault*. Many attempts have been made by philosophers and divines, to trace out the origin of evil; but the real problem which confounds all philosophy is, not how evil began to exist, but the fact that evil exists *at all*. It is not improbable that the first sin, either in angel or man, is to be resolved entirely into the voluntary act of the sinning creature, placed in a state of trial or probation. Any attempt to throw the sinning power and disposition beyond the *will* itself into the attendant circumstances or temptations, as though they formed necessitating motives, must inevitably carry us back to the Divine mind, and relieve the sinning creature from all responsibility and guilt. For, as liberty or freedom implies a natural power of doing evil, as well as doing good, there necessarily arises a possibility of evil in the abuse of this liberty, notwithstanding that the Creator is infinitely good. Were intelligent beings so constituted in their nature as to be exempted from all chance of sinning, there would be no room for the practice of what we now call virtue. And, as without the presence of danger it is not easy to conceive any proof of courage, or of obedience without temptation to do wrong, it would have been impossible for a man to have been so constituted as to attain the highest happiness without this kind of moral discipline. Indeed, to suppose that kind of moral excellence, which leads to higher degrees of happiness, to be attainable without previous trial or probation, may, for aught we know, be as absurd as to suppose a circle with unequal radii; and to suppose trial or probation without the possibility of *evil* seems to be equally absurd. Hence moral evil arises wholly from the abuse of liberty, which God gave to his creatures for other purposes, and which it was reasonable and fit to give them for the perfection and order of the whole

creation; only they contrary to God's command, have abused what was necessary to the perfection of the whole, to the corruption and depravation of themselves. Notwithstanding the existence of evil in the world, it is without any diminution of the infinite goodness of the glorious Creator and Governor. (Gen. ii. 17; Job ii. 10; Eccl. ix. 3; Matt. xv. 18-20.)

EVIL-MERODACH=*fool of Marudak*, or terrible *Marudak*, i. e., *Mara*. A king of Babylon, who set at liberty Jehoiachin king of Judah, after he had been long detained in prison by Nebuchadnezzar. (2 Kings xxv. 27; Jer. lii. 31.) He was the son and successor of Nebuchadnezzar, and reigned but two or three years; though he may have governed during the time which his father was deprived of reason. He is said to have been slain by his brother-in-law, Neriglissar, who succeeded him. His name occurs on a tablet.

EXCOMMUNICATION. The judicial exclusion of offenders from the religious rites and other privileges of the particular community to which they belong. Among the Jews excommunication was not only an ecclesiastical punishment but a civil one: because in their theocracy, there was no distinction between the Divine and the civil right. (Ex. xxxi. 14; Ezra x. 8, 11; Neh. xiii. 28.) In later times the Jews excommunicated by "putting out of the synagogue." (Luke vi. 22; John ix. 22, 34 margin; xii. 42; xvi. 2.) Among the Christians, excommunication was strictly confined to ecclesiastical relations; as the situation and constitution of the church during the first three centuries admitted of no intermingling or confounding of civil and religious privileges or penalties. Excommunication, in the Christian church, consisted, at first, simply in exclusion from the communion of the Lord's Supper and the Lovefeasts: "with such an one, no not to eat." (1 Cor. v. 11.) It might also include a total separation from the body of the faithful; and such a person was, with regard to the church, "as a heathen man and a

publican." But this excision did not exempt him from any duties to which he was liable in civil life; neither did it withhold from him any natural obligations, such as are founded on nature, humanity, and the law of nations. (Matt. xviii. 17; 1 Cor. v. 5, 11; x. 16—18; 2 Thess. iii. 6, 14; 2 John 10, 11.)

EXECUTIONER. In Egypt, and Assyria, the superintendence of executions belonged to the most distinguished of the military cast. Potipher was chief of Pharaoh's "slaughtermen or executioners;" (Gen. xxxvii. 36, margin;) and the "captain of the guard" occupied the same position for the king of Babylon. (Jer. xxxix. 9; Dan. ii. 14.) But such executioners had nothing to do with carrying into effect the awards of the law, but only with the decrees of the king. It does not appear that the Hebrews had public executioners to carry into effect the awards of the law in its ordinary course. Sometimes the chief magistrate executed the criminal with his own hand, or ordered his attendants to do it. (Judg. viii. 20, 21; 1 Sam. xxii. 18.) Generally the congregation or assembly of people executed the criminal, but the witnesses commenced the work of death. (Lev. xxiv. 16; Deut. xvii. 7; John viii. 7; Acts vii. 57—60.) Executions in the East are often very prompt and arbitrary. In many cases the messenger of death hurries to the unsuspecting victim, shows his warrant, and executes his order that instant in silence and solitude. (2 Kings vi. 32; Prov. xvi. 14; Mark vi. 27.)—See **CHERETHITES**.

EXODUS. The second book of Moses, in the Hebrew called *Veelleh Shemoth*—"now these are the names;" in the Greek *Exodus*=*going out*, because it narrates the *departure* of the Hebrews from Egypt. It comprises a history of the events that took place during the period of 145 years, that is, from the death of Joseph to the erection of the tabernacle. It was evidently written by Moses, probably after the giving of the Law on Sinai, and the erecting of the tabernacle; as the author was evidently an

eye and ear witness of the transactions he has narrated. This book contains a mass of incidents and detailed descriptions which have gained new force from the modern discoveries and researches in the field of Egyptian antiquities; so that the unprejudiced critic henceforth will be obliged to recognise in the connection of the book of Exodus with Egypt and the desert, one of the most powerful arguments for its credibility and for its composition by Moses.

The exodus from Egypt, and the subsequent wanderings of the Hebrews in the desert, form one of the great epochs in their history. The period of their sojourning in Egypt is stated to have been "four hundred and thirty years;" (Ex. xii. 40;) but their actual stay did not exceed two hundred and fifteen years. The expression must, therefore, include the whole period from the time that Abraham entered the land of Canaan to the time of the exodus of his descendants from Egypt. (Gal. iii. 17.) On the night of the self-same day which terminated the above period, their wanderings commenced. A large portion of the people, including "the mixed multitude, and very much cattle," the whole probably amounting to two and a half millions, were apparently already collected at Rameses, waiting for permission to depart, when the last great plague took place. (Ex. xii. 37, 38; Num. i. 2, 3, 45, 46.) From Rameses to the head of the Red Sea, a distance of some thirty or thirty-five miles, the direct and only route of the Hebrews was along the valley of the ancient canal. They broke up from their rendezvous at Rameses "on the fifteenth day of the first month—April, on the morrow after the passover;" (Ex. xii. 37; Num. xxxiii. 3;) and the first day's march brought them to Succoth=*booths*, perhaps a temporary station or encampment. On the second day they reached Etham "in the edge of the wilderness," perhaps not far from the present head of the Gulf. (Ex. xiii. 20; Num. xxxiii. 6.) Having arrived at the Red Sea, the question arises, at what part did the passage

take place. This many writers and travellers have assumed to be the point at the mouth of Wady Tawarik, south of Ras Atakah, where the Sea is more than thirteen English miles in breadth, equal to a whole day's journey. We adduce the observations of the late intelligent traveller, Dr. Robinson : He says, "the discussion of this question has often been embarrassed by not sufficiently attending to the circumstances narrated by the sacred historian. (Ex. xiv. 11, 12, 21, 28.) In this narration there are two main points on which the whole question may be said to turn. The first is, *the means* or instrument with which the miracle was wrought. The Lord, it is said, "caused the Sea to go—or flow out—*by a strong east wind.*" The miracle therefore is, represented as mediate—a miraculous adaptation of the laws of nature to produce a required result. In Hebrew phraseology, an "east wind" means any wind from the eastern quarter; and would include the N. E. wind which often prevails in this region. Now it will be obvious from the inspection of any good map of the Gulf, that a strong N. E. wind, acting here upon the ebb tide, would necessarily have the effect to drive out the waters from the small arm of the Sea which runs up by Suez, and also from the end of the Gulf itself, leaving the shallower portions dry; while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be "divided, and be a wall—or defence—to the Hebrews on the right hand and on the left." Nor will it be less obvious, from a similar inspection, that in no other part of the whole Gulf would a N.E. wind act in the same manner to drive out the waters. On this ground, then, the hypothesis of a passage through the Sea opposite to Wady Tawarik would be untenable. The second main point has respect to the interval of time during which the passage was effected. It was night; for the Lord caused the Sea to go—out—"all night." The Hebrews were pro-

bably on the alert, and entered upon the passage as soon as the way was practicable; but as the wind must have acted for some time before the required effect would be produced, we cannot well assume that they set off before the middle watch, or towards midnight. Before the morning watch or two o'clock, they had probably completed the passage; for the Egyptians had entered after them, and were destroyed before the morning appeared. As the Hebrews numbered more than two millions of persons, besides flocks and herds, they would of course be able to pass but slowly. If the part left dry were broad enough to enable them to cross in a body one thousand abreast, which would require a space of more than half a mile in breadth, and is perhaps the largest supposition admissible, still the column would be more than two thousand persons in depth; and in all probability would not have extended less than two miles. It would then have occupied at least an hour in passing over its own length, or in entering the Sea; and deducting this from the largest time intervening before the Egyptians must also have entered the Sea, there will remain only time enough, under the circumstances, for the body of the Hebrews to have passed at the most over a space of three or four miles. This circumstance is fatal to the hypothesis of their having crossed at the wider point from Wady Tawarik. The preceding considerations tend conclusively to limit the place of passage to the neighbourhood of Suez. The part left dry might have been within the arm which sets up from the Gulf, which is now two-thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward of this arm, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded. If similar shoals might be supposed to have anciently existed in this part, the latter supposition would be the most probable. The Hebrews would then naturally have crossed from the shore west of Suez in an oblique direction, a

distance of three or four miles from shore to shore. In this case there is room for all the conditions of the miracle to be amply satisfied. Either of the above suppositions satisfies the conditions of the case; on either the deliverance of the Hebrews was equally great, and the arm of Jehovah alike gloriously revealed." (Ps. xviii. 13-19; lxxvii. 15-29.)

Of the exodus of the Hebrews, and its fatal circumstances, no records were likely to find a place in the proud monumental annals of Egypt. As the Scriptures speak of the destruction of Pharaoh's host in the Red Sea, rather than of Pharaoh himself, with the apparent exception of one poetical passage—"and He shook off Pharaoh, even his host in the Red Sea," (Ps. cxxxvi. 15,) it has been supposed, that the impious monarch did not advance into the Sea, and thus survived the ruin of his army.

After the passage of the Red Sea, the Hebrews then advanced along its eastern shore, and through the valleys and desert, to Mount Sinai, where they arrived about the middle of the third month—June, having been two months on their journey. Here the law was chiefly given; and here they abode until the twentieth day of the second month—May—in the following year, a period of about eleven months. Breaking up at this time from Sinai, they marched by way of the Red Sea, and so along the coast to Akabah; and thence probably through the great *Wady-el-Arabah* to Kadesh.—See **CAMP**.

EXORCIST. One who exacts an oath, or, who by adjuration professes to expel demons. The Jews had their exorcists. (Jos. Ant. viii. 2. 5.) They were a class of persons who, like our travelling quacks, or conjurors, pretended to cure violent disorders beyond the skill of the physician, and even to cast out evil spirits; and all this with the use of certain incantations or charms made effective, partly by administering certain powerful medicines, and partly by strongly operating on the imagination. Christ communicated to His disciples not only a real power over such diseases as were said to be occasioned

by demons, but also authority to drive out evil spirits by the power of the Holy Spirit, and in His own name. (Matt. x. 1; xii. 27; Mark ix. 38; Luke x. 17; Acts xvi. 18; xix. 13.)



Putting out the eyes of captives.

EYES. The custom of putting out the eyes as a mode of punishment, was very common in the East. (1 Sam. xi. 2.) Thus Samson was deprived of sight by the Philistines; (Judg. xvi. 21;) and Zedekiah by the Chaldeans. (2 Kings xxv. 7.) The illustration from the Assyrian monuments, represents three captives, each having a ring inserted in the lower lip, to which a cord is attached, and the king is thrusting the point of his spear into the eyes of the suppliant: "I will put my hook in thy nose, and my bridle in thy lips." (2 Kings xix. 28; Isa. xxxvii. 29.) It is not uncommon in the East, for persons who have excited disturbance against the government, to have their eyes put out. In some cases, they deprive the criminal of the light of day, by sealing up his eyes with some kind of adhesive plaster. (Isa. xlv. 10.)

The custom of painting the eye-lids and brows with a moistened powder of a black colour, has been practised in the East from the earliest times. So "Jezebel painted her face," literally, "put her eyes in paint." (2 Kings ix. 30.) The same custom is frequently alluded to: "though thou rentest thy face with painting," literally, "though

tomb is still pointed out. Ezra, in company with other eminent men of his time, according to ancient Jewish tradition, restored and published the Holy Scriptures, after the return of the Jews from the exile. They collected all the books of which the Holy Scriptures then consisted, disposed them in their proper order, and settled the canon. They corrected the errors which had crept into the existing copies of the Sacred Writings by the negligence or mistakes of transcribers; and added, throughout, what appeared necessary for illustrating or completing them. They also changed the ancient names of several places which had become obsolete, and substituted for them the new names by which they were at that time called. As the people, during the exile, had become accustomed to the Aramaean language, and scarcely understood the Hebrew, Ezra established the office of *dragoman* = interpreter, who stood near the reader in the synagogue, and translated every verse after it was read. 2. One of the first colonists, after the exile, under Zerubbabel. (Neh. xii. 1, 13, 33.) 3. A priest who was contemporary with Ezra the scribe. (Neh. xii. 33.) 4.—See EZER.

EZRA, BOOK OF. This book is a continuation of the Jewish history from the close of the books of Chronicles. It contains the history of the return of the Jews from the time of Cyrus; with an account of the reformation of religion under Ezra; and it may be read advantageously in connexion with the prophecies of Haggai, (i. 12,) and Zechariah. (iii. 4; Ezra v.) The books of Ezra and Nehemiah, on account of the similarity of their contents, were anciently reckoned by the Jews as one volume, and were divided by them into the *first* and *second* books of Ezra: the same division is recognised by the Greek and Latin churches. This book was evidently written by Ezra, who was personally present at the transactions which he records. Some critics deny that Ezra was the author of the whole book, but the most judicious scholars, along with the Jews,

ascribe the whole book to him; though several portions of it were evidently written at different periods and under varying circumstances. The book of Ezra is written in Chaldee from chapters iv. 8—vi. 18, and vii. 10—26; for as this portion of the work contains abstracts from original documents in that language, the fidelity of the historian induced him to take down the very words which were used. The people, too, having been accustomed to the Chaldee during the exile, were in all probability better acquainted with it than with the Hebrew; for it appears from Nehemiah's account, that they did not all understand the law of Moses, as it had been delivered in the original Hebrew tongue.

EZRAHITE. A descendant of Ezrah; spoken of Ethan; (1 Kings iv. 31; Psalm lxxxix 1;) also of Heman. (Ps. lxxxviii. 1.) In 1 Chron. ii. 6, both these are said to be descendants of "Zerah," the son of Judah; so that we may regard "Ezrah" as another form of the same name, found only in the patronymic. In 1 Kings iv. 31, Ethan is distinguished as "the Ezrahite," from Heman, Chalcol, and Darda, who are called "sons of Mahol;" unless, indeed, this word, *Mahol* be taken not as a proper name, but appellatively, for "sons of music, dancing," ect., in which case it would apply to Ethan as well as to the others. This interpretation is strengthened by finding the other names associated with that of Ethan, in 1 Chron. ii. 6, as sons of Zerah.

EZRI=*ready to help*. The overseer of the agriculturists for king David. (1 Chron. xxvii. 26.)

F.

FABLE. A fiction, a mythic tale or discourse. Paul exhorts Timothy and Titus to shun profane and Jewish *mythois*—"fables," meaning the Rabbinical traditions and speculations afterwards embodied in the Mishna and

the Talmud. So the "interminable genealogies" shows the fondness for genealogical investigation which has ever distinguished the Jews. (1 Tim. i. 4; iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.) The careful reader finds in the traditions of various countries, and also in the fables of the ancient classics, many correspondencies with the early Biblical history; such correspondencies as intimate, that these traditions were derived from this history. Of such a nature, are the tales concerning a golden age of our race, an apostasy, the Flood, and a future restoration. These traditions point us to the time when the human family dwelt in one region; and afterwards separated into various branches.

FACE. The Hebrew word *paneh* = "face," designates that which is most exposed to view; hence we read of the "face of the earth, or of the waters, or the sky, etc." The "face of God" denotes His presence, however manifested. Thus in Gen. iii. 8, "Adam and his wife hid themselves from the presence of the Lord God." After the first transgression, the persuasion was very prevalent that no one in this present state could "see God face to face and live." (Gen. xxxii. 30; Ex. xx. 19; xxxiii. 20.) The gracious displays of divine favour and love are meant, when the face of God is said to "shine" upon us. (Num. vi. 23—26; Ps. xxxi. 16; Dan. ix. 17; 2 Chron. xxx. 9; Rev. xxii. 4.) The "face" of Christ denotes His person, as the image of the invisible God, and the divine medium through which every mercy is communicated to our hearts; (2 Cor. iv. 6; iii. 18;) also His glorious or terrible appearances. (Rev. xx. 11.) The highest happiness, reserved for the faithful in glory, is "to see God;" (Matt. v. 8; Heb. xii. 14;) and the greatest misery, reserved for the unholy, is to be shut out for ever from His immediate presence. (Gen. iv. 14, 15; 2 Thess. i. 9; 1 John iii. 2.)

FAIR HAVENS. The situation of Fair Havens, on the south coast of Crete, is, by the ancient name being still preserved in *Kalos Limenas*, fixed

to a good road-stead, about four miles east of Cape Matala. It was not a regular port, but a road-stead open to the east, though sheltered from tempestuous winds on the west by a bold headland, and on the south by two little islands. (Acts xxvii. 8.)

FAIRS. The Hebrew word *izbonium* rendered "fairs," (Ezek. xxvii. 12-27,) and also "wares," (Ezek. xxvii. 33,) properly means *exchange of commodities*; for which there were periodical meetings, or fixed places of commerce. The natural sea-port of western Asia, and the centre of the commerce of the East, was Tyre, or rather the ports of Phenicia, for Tyre was but one of them. Phenicia early grasped this commerce, and retained it until the rise of Alexandria. The enumeration of the articles of traffic, shows, that a large part of the commerce of Tyre was in articles of luxury; though it was the grand mart for all the trade of the Eastern and Western world. Several great fairs are still held at various places in Syria. Thomson says, "On the Monday of each week a great fair is held at *Khan et Tejjar*—the Inn of the Merchants, where thousands of people assemble, and all kinds of commodities are sold or exchanged. These antiquated and very curious gatherings are great places for gossip and scandal. Friends meet friends, and exchange the news of weddings, births, and deaths, and all the multifarious incidents and accidents between these grand extremes of human life. In a word, these fairs supply the places of many of the appliances of more civilized society. They are the daily newspaper, for there is one for every day within a circuit of forty miles. They are the exchange and the forwarding office, and the political caucus, and the family gathering, and the grand festa and gala days. But long before sunset not a soul of this busy throng remains on the spot."

FAITH. Faith as an intellectual act, is the assent of the mind—under the influence of the Holy Spirit—to the testimony of Divine revelation, elevating the "heart" away from self and all

created things, to earnest trust or confidence in God the proper object of faith. (Rom. x. 10.) Faith does not consist in believing what God has not revealed. The belief of science, moreover, is not faith; though true science and faith are never opposed to each other. Nor is the belief of superstition to be confounded with faith. Moreover, mere belief in the facts, or credit given to the events narrated in the Scriptures, can scarcely be called faith. Faith is believing in things not evident or apparent of themselves, on the testimony of the word of God. Hence the exercise of faith, in the real meaning of the Divine declarations, and on the power of God, may occasionally be above reason, though not opposed to reason, but rather its associate. The faith of the patriarchs and others, adverted to in Heb. xi. 1—40, was the same disposition of mind—belief in Divine revelation—it evidently had respect to the promises which “are yea and amen.” “Now faith is confidence in respect to things hoped for—evidence of things not seen.” So also, the faith of the persons miraculously healed by Christ, was belief in His claims, and also confidence in His goodness and power. And the faith which is required of us, as a condition of salvation, is an exclusive reliance on God through Christ, founded on the belief of those declarations of Scripture respecting the person, offices, and promises of Christ the Saviour of sinners. Hence that faith in Christ which is connected with salvation, is faith in God’s love to thee as an individual; and, as being thus exercised upon an object having a personal reference to thee, necessarily combines belief with trust, assent with reliance: “Whatever ye ask the Father in my name,” that is, in dependence upon my interest and merits, “He shall give it you.” Christ is said to be set forth as a propitiation, “through faith in His blood”—as the Divinely appointed sacrifice for sin, and the only refuge of the truly penitent. To all true penitents, Christ, as the only atonement for sin, is exhibited as the object of

their faith,—for no other act can receive Christ propitiating and pleading the propitiation, with the promise of God, “that whosoever believeth in Him shall not perish, but have everlasting life.” “For faith,” says Luther, “is a sure and certain belief, or confidence concerning God, that through Christ He is propitious,—that through Christ He thinks thoughts of peace concerning us, and not thoughts of affliction or of anger. For the thought or promise of God, and the faith by which I lay hold on that promise are related to each other. For if you will believe the promises made by God, God will account you righteous. He, therefore, who believes God promising, who feels that He is true, and that He will perform whatever He has promised, such an one is righteous, or accounted so. Faith alone lays hold on the promise; it believes in the promises of God; it stretches forth its hand to God who is offering something, and receives it.” Faith, then, is the condition to which the promise of God annexes justification; not faith meritoriously, but faith instrumentally,—the condition of our pardon. This faith, which is the condition of salvation, adds not in the least to the nature, value, or efficacy of Christ’s satisfaction; but it fully interests the believer in the value and efficacy of His glorious work. For if Christ had not merited, God had not promised; if God had not promised, justification had never followed on this faith; so that the indissoluble connection of faith and justification is from God’s institution, whereby He hath bound Himself to give the benefit even now upon the performance of the condition. As receiving Christ and the gracious promise in this manner, it acknowledgeth man’s guilt, and so man renounceth all righteousness in himself, and honoureth God the Father, and Christ the Son the only Redeemer. Undoubtedly in the exercise of faith, the power of satan will be exerted to hinder us from successfully believing in the promise and reposing on the power of God. But in the “good

fight" the Holy Spirit is engaged to "help our infirmities," and to give us the victory "through the blood of the Lamb." As an element of Christian life and character, faith is united with hope and love. Faith embraces the accomplished grace of God for man's salvation; hope is persuaded that the future belongs to the Lord and His people; love is the soul of our present Christian life. Thus in these three factors we see a reflection of the actuality of the kingdom of God. (1 Cor. xiii. 13.)—See JUSTIFICATION.

FAITHFUL. A Divine attribute, denoting the truth and certainty of the accomplishment of all that God has declared. (Num. xxiii. 19; Ps. lxxxix. 1, 33, 34; Heb. x. 23; Rev. i. 5.) The term is also used appellatively of professing Christians. (Acts. xvi. 15; 1 Cor. iv. 17; Eph. vi. 21; Col. iv. 9; 1 Pet. v. 12.)

FALLOW-DEER.—See DEER, FALLOW.

FALLOW YEAR. Among the Hebrews every seventh year was a sabbath of rest unto the land. The commencement of this year was on the first day of the seventh month, *Tisri*—October. There was neither sowing nor reaping; the vines and the olives were not pruned; there was no gathering of fruits; for all spontaneous productions were left to the poor, the traveller, and the wild beast. (Lev. xxv. 1—7; Deut. xv. 1—10.) The sabbatical year was instituted in order that the land might be improved, and that the Hebrews might be taught economy and foresight; and also invited to exercise a large degree of trust in the providence of Jehovah their King. During this year they could fish, hunt, take care of their bees, and flocks, repair their buildings, manufacture furniture and cloths, and carry on commerce. Debts, on account of their being no income from the soil, were not collected. (Deut. xv. 9; xxxi. 10—13.) Nor were servants manumitted on this year, but at the end of the sixth year of their service. (Ex. xxi. 2; Deut. xv. 12; Jer. xxxiv. 14.) The Hebrews re-

mained longer in the tabernacle or temple this year, during which the whole Mosaic law was read, in order to be instructed in religious and moral duties, the history of their nation, and the wonderful works and blessings of God. (Deut. xxxi. 10—13.) When Jehovah gave the Hebrews this remarkable institute, in order to guard them against the apprehension of famine, He promised, on the condition of their obedience, so great plenty in every sixth harvest, that it alone would suffice for three years. (Lev. xxv. 20—22.) However, through the avarice of the Hebrews, this seventh year's rest, as Moses had apprehended, (Lev. xxvi. 34, 35,) was for a long time utterly neglected; (2 Chron. xxxvi. 21;) for in all the history of the Hebrew kings there is no mention of the sabbatical year, nor of the year of jubilee. The period when this wise and advantageous law fell into disuse, may, probably, be understood from the prediction of Moses, in Lev. xxvi. 32, 34, 43; compared with 2 Chr. xxxvi. 21; Jer. xxv. 11. Thus was it foretold, that the Hebrews for the violation of this law, should go into captivity: "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had paid off her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." Here it is taken for granted, that seventy sabbatical years, including the jubilee years which succeeded every seventh sabbatical year, had been neglected by the unfaithful people. The Hebrews were frequently weary of the law; and at different periods, during the commonwealth, they appear to have utterly neglected the fallow or sabbatical years. Hence it appears that the captivity of the Hebrews, and the desolation of their country, was an act of retributive Providence, brought upon them for this very reason, that the land might pay off those sabbatical years of rest, of which the Hebrews had deprived it, in neglecting the statute of Jehovah their King. (Lev. xxvi. 43.) After the exile the fallow or sabbatical year appears to have been more scrupulously observed, as we learn

from Josephus. (*Ant.* xi. 8. 5. 6; iii. 12. 3.)—See JUBILEE.

FAMILIAR.—See DIVINATION.

FAMINE. The first famine that we read of is recorded in Gen. xii. 10, which is described as so grievous, as to compel Abraham to quit Canaan for Egypt. (Gen. xxvi. 1.) Another occurred in the days of Isaac, which was the cause of his removal from Canaan to Gerar. (Gen. xxvi. 17.) The most remarkable one was that of seven years in Egypt, while Joseph was governor; which was distinguished for its duration, extent, and severity. The ordinary cause of famine in Egypt is connected with the annual overflow of the Nile. But it would appear that more than local causes must have been in operation in the case noticed in Gen. xli. 30; for it is said that "the famine was sore in all lands." This event illustrates the benignity and wisdom of divine Providence, in bringing to Egypt a band of shepherds, to prepare and qualify them for being ultimately the founders of the Hebrew nation. A famine in Judea sometimes arises from the rains not falling at the customary seasons, or when caterpillars, locusts, or other insects destroy the produce of the earth. (Joel i. 4.) Sometimes a famine is the effect of God's anger. (2 Sam. xxi. 1; 2 Kings viii. 1, 2.) In Amos viii. 11, a heavier woe than even the want of bread is appropriately spoken of under the appellation of a famine: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread nor a thirst for water, but of hearing the word of the Lord." The context shows that idolatry was the moving cause of this heavy punishment. (Deut. xxviii. 22—42; 2 Kings vi. 25—28; xxv. 3; Jer. xiv. 15; xix. 9; xlii. 17; Ezek. v. 10—16; vi. 12; vii. 15; Matt. xxiv. 7.)—See DOVES' DUNG.

FAN. The Greek word *puton*, rendered "fan," denotes an agricultural implement, for winnowing corn; of which there are two kinds; one a sort of fork, with which they throw up the corn to the wind, that the chaff may be blown away; the other, for a still fur-

ther purification, is a kind of wooden scoop, sometimes inclosing a texture made of hair with which the grain is tossed up and the chaff wafted away. (Isa. xxx. 24; Jer. xv. 7.) Our Lord is represented as having His fan in His hand, in order to purge His floor, by separating the righteous from the wicked. (Matt. iii. 12.)

FARM. Moses, following the example of the Egyptians, made agriculture the basis of the Hebrew State. He, accordingly, apportioned to every Hebrew a certain quantity of land, and gave him the right of tilling it himself, and of transmitting it to his heirs. (Num. xxvi. 33—54.) This equal distribution of the soil was the basis of the Hebrew agrarian law. As in Egypt, the lands all belonged to the king, and the husbandmen were not the proprietors of the fields which they cultivated, but farmers or tenants who were obliged to give to the king one-fifth of their produce. (Gen. xlvii. 20—25.) Just so Moses represents Jehovah as the sole possessor of the soil of the Promised Land, in which He was about to place the Hebrews by His special providence; and this land they held independent of all temporal superiors, by direct tenure, from Jehovah their King. (Lev. xxv. 23.) Moses further enacted, that for the land, the Hebrews should pay a kind of quit-rent to Jehovah the sovereign proprietor, in the form of a tenth or tithe of the produce, which was assigned to the priesthood. The condition of military service was also attached to the land; as it appears that every freeholder was obliged to attend the general muster of the national army, and—with few exceptions, (Deut. xx. 5—9,)—to serve in it, at his own expense, as long as the occasion required. The Hebrews appear to have acquired in Egypt considerable knowledge of agriculture; but the physical circumstances of the land of Canaan were in many respects essentially different, as it was not a land rarely refreshed with rain as Egypt. (Deut. xi. 10—15.) The Hebrews, notwithstanding the richness of the soil, endeavoured to increase its

fertility in various ways. In order to avert the aridity which the summer draughts occasioned, they watered the soil by means of aqueducts communicating with the brooks; and thereby imparted to their fields a garden-like verdure. (Ps. i. 8; lxx. 10; Prov. xxi. 1; Isa. xxxii. 2, 20.) In the hilly part of the country terrace cultivation was practised, so that the hills otherwise barren, were rendered fertile. (Deut. xi. 11; Ps. lxxii. 16; civ. 10; Isa. xxx. 25.) With the use of manure, the Hebrews were undoubtedly acquainted; and that the soil might not be exhausted, it was ordered that every seventh, and every fiftieth year, the whole land should lay fallow. The dung, the carcasses, and the blood of animals were used to enrich the soil. (2 Kings ix. 37; Ps. lxxiii. 10; viii. 2; Jer. ix. 22.) Salt, either by itself or mixed in the dunghill in order to promote putrefaction, is specially mentioned as a compost. (Matt. v. 13; Luke xiv. 34, 35.) The soil was enriched also by means of ashes; to which the straw, stubble, husks of corn, brambles, grass, etc., that overspread the land during the fallow or sabbatical year, were reduced by fire. The burning over the surface of the land had also the good effect of destroying the seeds of noxious herbs. (Prov. xxiv. 31; Isa. xxx. 25.) The soil of Palestine is very fruitful, if the dews of spring, and the rains of autumn and winter are not withheld. "Nevertheless," observes Hengstenberg, "it is to be considered that the Canaan of which Moses speaks is in a manner an *ideal* land. It was never what it might have been, since the bond of allegiance, in consequence of which God had promised to give the land its rain in its season, was always far from being perfectly complied with." Among the Hebrews, the occupation of the husbandman was held in high honour; and even distinguished men disdained not to put their hands to the plough. (1 Sam. xi. 5—7; 1 Kings xix. 19; 2 Chron. xxvi. 10.)

FARTHING. The word *assarion*, rendered "farthing," designates a Ro-

man copper coin, a small *as*, in value a little over three farthings in our money, and equal to one-tenth of the denarius. (Matt. x. 29; Luke xii. 6.) The Greek *kodrantes*, also rendered "farthing," designates a Greco-Roman copper coin, the quarter of the *assarion*, less than one farthing in our money, and equal to two mites. (Matt. v. 26; Mark xii. 42.)—See **MITR**.

FAST. An entire or partial abstinence from food, frequently expressed in the Hebrew, phrase, "to afflict the soul." (Num. xxix. 7; xxx. 13; Ps. xxxv. 13; Isa. lviii. 3, 5, 10.) Moses instituted a fast on the great day of annual atonement, which occurred on the tenth day of the seventh month, *Tisri*=October, on which food was interdicted from evening to evening. (Lev. xvi. 29, 31; xxiii. 27, 32; Acts xxvii. 9.) The Hebrews occasionally held extraordinary fasts; (1 Kings xxi. 9; Jer. xxxvi. 9; 2 Chron. xx. 3;) particularly whenever they had met with any adverse occurrences. (Judg. xx. 26; 1 Sam. vii. 6; xxxi. 13; 2 Sam. iii. 35; Isa. lviii. 3—12.) The fast of the seventeenth day of the fourth month, *Tammuz*=July, was instituted in memory of the capture of Jerusalem. (Jer. lii. 6, 7; Zech. viii. 19.) That of the ninth day of the fifth month, *Ab*=August, in memory of the burning of the city and the temple. (Jer. lii. 12; Zech. vii. 3—5; viii. 19.) The fast of the third day of the seventh month, *Tisri*=October, was held in memory of the death of Gedaliah. (2 Kings xxv. 25; Jer. xli. 2; Zech. vii. 5; viii. 19.) That of the tenth day of the tenth month, *Tebeth*=January, was established in memory of the commencement of the siege of Jerusalem by Nebuchadnezzar. (2 Kings xxv. 1; Zech. viii. 19.) Occasionally private or individual fasts were held in connection with times of mourning, sorrow, and affliction. (1 Sam. i. 7; xx. 34; Ezra x. 6; Neh. i. 4.) Sometimes they made even children at the breast fast. (Joel ii. 16.) Among the Hebrews, fasting did not always include an entire abstinence from food. From a consideration of Dan.

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i. 10—16, compared with Ex. xxxiv. 28; 1 Kings xix. 8, it does not appear to be a necessary inference that Moses and Elijah totally abstained from food during the period of forty days. Our Lord fasted forty days and forty nights in the wilderness, "and in those days He did eat nothing." (Matt. iv. 1—4; Luke iv. 1—4.) He neglected the observance of those stated Jewish fasts which had been superadded to the Mosaic law, to which the Pharisees paid such scrupulous attention; (Matt. xi. 18, 19;) and He represented such observances as inconsistent with the genius of His religion. (Matt. vi. 16; ix. 14, 15; Mark ii. 18—22; Luke v. 33—39; xviii. 11, 12.) The practice of voluntary and occasional fasting He neither prohibited nor enjoined; He spoke of it, however, as being not unsuitable on certain occasions, nor without its use in certain cases; (Matt. ix. 15; xvii. 21;) and He warned His disciples against all ostentations and hypocritical observances of this kind. The apostles joined fasting with prayer on solemn occasions. (Acts xiii. 2, 8; xiv. 23; Rom. xiv. 14, 22; Col. ii. 16—23; 1 Tim. iv. 8—5.)

FAT. The Hebrews were forbidden to eat the fat covering the intestines, the large lobe of the liver, the kidneys and the fat upon them; (Ex. xxix. 10; 22; Lev. iii. 4, 10, 15; iv. 9; ix. 10, 19;) also the fat tail of the sheep; (Ex. xxix. 22; Lev. iii. 9; vii. 8; viii. 26; ix. 19;) all of which was set apart for the altar—"All the fat is the Lord's." (Lev. iii. 15, 11.) They might eat the fat involved in the muscular tissue—in short, fat meat; and we know that animals were occasionally fattened for food. (1 Kings iv. 23; Jer. xlvi. 21; Hab. iii. 17; Luke xv. 28.) One reason of this prohibitory law may have been to prevent cutaneous diseases, which, in the East, are aggravated by the use of fat;—at the same time, to encourage the cultivation of the olive tree, for the sake of its excellent and delicious oil. The terms "fat" and "fatness," are sometimes used metaphorically, for the best, richest part of

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anything, as "the fat of the land," that is, its best fruits, richest productions; (Gen. xlv. 18;) also, for any kind of abundance. (Job xxxvi. 16; Ps. lxxiii. 5; lxxv. 11; Isa. lv. 2; Jer. xxxi. 14; Gen. xxvii. 28.)

FATHER. Among the Hebrews the authority of a father extended not only to his own children, but to his children's children also; and the service and love due to parents are fully recognised in the laws of the Hebrew polity. (Ex. xx. 12.) The son who had acquired property, was commanded to show his gratitude to his parents, not only by words, but by gifts also. (Matt. xv. 5, 6; Mark vii. 11—13.) The term "father" is also applied to a remote ancestor, forefather. (1 Kings xv. 11; Num. xviii. 1, 2; Isa. xliii. 27; Gen. xv. 15; x. 21; xvii. 4, 5; Josh. xxiv. 3; Matt. iii. 9; Acts vii. 2; Rom. iv. 17.) God, as the Creator and Governor of all things, is called "Father." The Father of men; (Deut. xxxii. 6; Isa. xliii. 16; lxxiv. 8; Luke iii. 38; Acts xvii. 28;) of the Hebrews; (Jer. xxxi. 9; John viii. 41; 2 Cor. vi. 18;) and of Christians. (Matt. vi. 4, 8; John i. 12; Rom. i. 7; Heb. xii. 9.) God is called the Father of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the Son of God. (Eph. i. 17; Matt. xi. 27; John x. 18; Rom. xv. 6.) The Messiah is called the "everlasting Father"—Father of His people. (Isa. ix. 6.) Satan is called the "father" of wicked and depraved men. (John viii. 41, 44.) The author, or beginner of a thing, is called "father," as Jubal the inventor of music. (Gen. iv. 21.) Also a benefactor, as doing good and providing for others in the manner of a father. (Job xxix. 16; Ps. lxxviii. 5; Isa. xxii. 21.) The term is used as a title of respect and reverence towards one who is regarded in the light of a father. (Prov. iv. 1; Luke xvi. 24.) So of a master or teacher, as exercising paternal care, authority, etc. (Gen. xlv. 8; 1 Sam. x. 12; 2 Kings ii. 12; Judg. xvii. 10; Matt. xxiii. 9; 1 Cor. iv. 15; Phil. ii. 22.)—See **ABNA**.

FATHOM. The Greek word *orguia*,

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rendered "fathom," indicates the space which one can measure by extending his arms laterally. (Acts xxvii. 28.) As a measure of length it was equal to six feet, equivalent to the English fathom.

FEAR. The uneasy emotion which springs from a sense of danger; in excess, it is *dread, terror*; qualified by reverence, it is *awe*. (Gen. xxxi. 42, 53.) The "fear of God," which is equivalent to religion, is the result of the grace of the Spirit, and denotes such a reverence for His holy character, and such a dread of offending Him by a violation of His holy law, as to lead to watchfulness, humility, and unceasing prayer. This kind of fear, being thus compatible with confidence and love, is sometimes called "filial fear." (Gen. xxii. 12; 1 Kings xviii. 3, 12; Job. xxviii. 28; Neh. v. 15; Ps. xix. 9; xxxiv. 11; Prov. viii. 13; Eccl. xii. 13; Jer. xxxii. 40.) The "fear which hath torment," sometimes called "slavish fear," is the result of conscious guilt, and the anticipation of punishment; it is removed by that love to God which results from a consciousness of our reconciliation to Him. (Heb. ii. 15; 1 John iv. 18.)

FEASTS. Among the Hebrews, feasts were sometimes given as examples of hospitality; (Gen. xix. 8; xxxi. 27; Judg. vi. 19; 2 Sam. iii. 20; 2 Kings vi. 23; Job i. 13;) but generally to celebrate important or joyous events. (Gen. xxi. 8; xxix. 22; xl. 20; Job i. 4; Matt. xiv. 6; Luke xv. 23.) Feasts were held at the time of harvest; (Isa. ix. 3;) of sheep-shearing; (1 Sam. xxv. 36; 2 Sam. xiii. 23;) and of the vintage. (Judg. ix. 27.) Feasts were generally held towards evening; (Matt. viii. 12; xxii. 13; xxv. 80;) the guests were invited to the feast by the servant; (Matt. xxii. 4;) were anointed with oil; (Ps. xxiii. 5; xlv. 7; Am. vi. 6; Luke vii. 37, 38;) appeared in becoming garments; (Eccl. ix. 8; Matt. xxii. 11;) and were seated or reclined according to rank or consequent precedence. (Prov. xxv. 7; Luke xiv. 8, 9.) Jests, riddles, music, singing, and dancing, were not excluded from feasts. (Judg.

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xiv. 12; Prov. ix. 2—5; Isa. v. 11, 12; xxiv. 7—9; Am. vi. 4—7; Luke xv. 25.) Sometimes drinking at feasts was carried to great excess; and was continued from evening until morning. Such riotous meetings are condemned. (Isa. lvi. 12; Rom. xiii. 13; Gal. v. 21; 1 Pet. iv. 3.) The "governor" or "ruler of the feast" was generally a domestic, appointed to superintend the preparations for, and management of a feast. (John ii. 8, 9.) On these matters our Lord gave no new commandment, but simply expounded the ancient law: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed." (Luke xiv. 18, 14; Deut. xvi. 11.) The Hebrews also had sacrificial feasts, held at the Holy Place, which were rendered sacred by being connected with religion; (Deut. xii. 6—7; 1 Sam. ix. 12, 13; xvi. 3—5; 2 Sam. vi. 19;) as the annual feast at the second tithes; (Deut. xii. 17; xiv. 22—27;) the feast of the second sort of first fruits; (Deut. xii. 12—18; xvi. 11—14;) the feast at the tithe of the increase, at the termination of three years; (Deut. xiv. 28, 29; xxvi. 12;) and at the feast of Pentecost. (Deut. xvi. 11.) The Hebrews were forbidden to have anything to do with idolatrous festivals. (Ex. xxxiv. 15; 1 Cor. x. 28.) The kingdom of the Messiah is represented under the image or symbol of a feast. (Matt. xxii. 2—14.) The words joy, rejoice, feast, and feasting, are often used as interchangeable terms. (Ps. lxviii. 4; Est. ix. 18, 19; Matt. xxv. 21, 28.)

As the term "feast" is now, with us, generally applied to hospitable entertainments, the term *festival*, would better designate the Hebrew religious institutions, recurring at stated intervals. The festivals were attended with particular duties and ceremonies, by the observance of which some great event in God's providence was brought into remembrance:—such were the Sabbath; Passover, or feast of Unleavened Bread; Pentecost, or feast of Weeks, or of Harvest; Tabernacles, or feast of Ingathering; Day of Atonement; New

Moon; Trumpets; Fallow, Release, or Sabbath Year; Jubilee; Purim; and the Dedication. Three times in the year—at the Three great Festivals of the Passover, Pentecost, and Tabernacles—all the males were to appear before Jehovah, at the place which He should choose. (Ex. xxxiv. 23, 24; Deut. xvi. 16.) So large a concourse of people was also calculated to give greater solemnity to these festivals; and as no Hebrew was to come empty handed, but every one was to give according as Jehovah had blessed him; and there before Jehovah was every one to rejoice with his family, the Levite, the stranger, the fatherless, and the widow, ample provision was thus made for the ministers of the sanctuary, and all the people. (Ex. xxxiii. 14—17; xxxiv. 22—24; Deut. xvi. 16, 17.) Perhaps, it was impossible for every male to attend the sanctuary thrice within seventh months; but whoever neglected, without absolute necessity, subjected himself to extirpation from among the people. (Num. ix. 13; John vii. 8.) Or, as Dr. Palfrey supposes, "a man might well be said to have virtually executed this duty who appeared before the Lord—not in person, but—with his offering, sent by the hand of a friend, as a suitor is said in our common speech to appear in a court of justice, when he is represented there by his attorney." It does not appear that the women were prevented attending the festivals, if they chose. (1 Sam. iii. 7.) These festivals would not only give the people an opportunity of renewing the acquaintance, correspondence, and friendship of their tribes and families from various parts; but they would render them familiar with the law of Jehovah, and thus tend to keep them under the influence of religion, and by the majesty of that service instituted among them, which abounded in mystical symbols or types of evangelical things, would keep alive the expectation of the Messiah, and His more perfect dispensation.

FEASTS OF CHARITY. The origin of the *agapæ* = "love-feasts," or

"feasts of charity," in the ancient churches, has never yet been satisfactorily explained, and is not fully known. The only passage in the New Testament where this custom is supposed to be named, is Jude, 12,—*"These are spots in your feasts of charity."* With this passage some critics compare 2 Peter ii. 13,—*"Spots are they and blemishes, living luxuriously in their deceivings,"* where they propose to read *agapais* = "love-feasts," instead of *apatais* = "deceivings." The difference in the Greek words being only in one letter. But others propose to change *agapais* = "lovefeasts" in Jude, into *apatais* = "deceivings," as in Peter. The evidence of manuscripts is pretty nearly alike on both sides. The two passages evidently refer to the same class of persons; and it is not improbable that the original reading was the same in both Epistles. The internal evidence, however, as Lachmann thinks, favours the reading *agapais* = "love-feasts" in both passages; and if so, the *agapæ* are twice mentioned directly in the New Testament. Notwithstanding the obscurity which rests upon the origin of the *agapæ*, many eminent scholars think that they were celebrated conjointly with the Lord's supper in the earliest period of the Christian church; and that both were signified by the several phrases "breaking of bread," "to break bread," "their meat," and also to "serve tables." (Acts ii. 42, 46; vi. 2; xx. 7.) And it is not improbable that the *agapæ* originated simply in the circumstances of our Lord's last supper with His disciples; and that they were in imitation of the Jewish Passover meal, which followed the eating of the Passover proper, but preceded the institution of the Lord's supper at its first celebration by Christ and His disciples. However, a festive meal, like the *agapæ*, furnished by each member of the church according to his ability, and taken on such a religious occasion, would naturally present many temptations, and give rise to irregularities of several kinds, especially in the Gentile churches, who were strangers to Jewish laws

and customs. Hence, even in Paul's day, the church at Corinth had begun to degenerate and to become prone to sensual indulgence, in the abuse of the festive meal. (1 Cor. xi. 20—22.) On these occasions great inequality seems to have been manifested between the members of the church: the more wealthy feeding sumptuously and drinking freely, while the poor were left hungry and destitute. Hence the Apostle complains of the incivility manifested at the festive meal: "Each takes beforehand—before the proper time—his own supper; and one is hungry, but another drinks freely; have ye not houses to eat and to drink in?" Hence Paul scarcely seems to approve of the *fore-meal*; but if it must be allowed and practised, he insists that it shall be taken at a proper time and place, and be so regulated as not to give rise to the evils of which he complains. Such a festive meal, in which one was "filled," and another "hungry," was an unpromising preparation for the Lord's supper,—an ordinance which above all others, ought to be celebrated with the spirit of humility and brotherly love. The inconveniences and indecencies of which Paul complained, were soon felt by other churches; which caused them to *postpone*, the agapæ to the Lord's supper, so that the communicants might approach the table of the Lord in a fasting and sober state. And afterwards it was determined, in consequence of irregularities, that the president should deliver to each guest his portion separately. Even this was insufficient to forestall the mischiefs that might easily arise. Clement of Alexandria, and others, complain much of the irregularities, occasioned by the festive meal. Nor were heathen writers backward in making it a subject of calumny and misrepresentation. The general conduct of the Christians, however, was successfully vindicated by Tertullian and others. But real disorders having afterwards arisen, and having proceeded to considerable lengths, it became necessary to abolish the practice altogether. The Council of Laodicea,

A. D. 364, enacted that "the agapæ should not be celebrated in churches"—a prohibition which was repeated by subsequent Councils. By the efforts of Gregory of Neocæsarea, Chrysostom, and others, a custom was generally established of holding the agapæ only under trees, or some other shelter in the neighbourhood of the churches; and from that time the clergy and other principal members of the church were recommended to withdraw from them altogether. But, of course, by such a measure, they soon lost their good reputation, and gradually went into disrepute. The *agapæ*, or love-feasts, are still celebrated by the Hindu-Syrian Christians on the coast of Malabar. And the Moravians, the Methodists, and some others, have revived the custom in the West, yet it is partial only, and with strenuous caution against the ancient abuses.

FEET. To wash the feet of strangers coming off a journey, as they generally travel barefoot, or wear sandals only, is still considered a necessary part of Eastern hospitality. (Gen. xviii. 4; 1 Sam. xxv. 41; Luke vii. 44.) Our Lord washed the apostles' feet not only to show that acts of kindness and self-denial are due from His followers to each other; but also to show that *all* men, being washed by Him, might have part in Him—being made sharers of His holiness, might be made partakers of His happiness. (John xiii. 5—15.) It is considered disrespectful to enter a room without taking off the outer covering of the feet. It is equivalent to uncovering the head in Europe. It was likewise a mark of homage. (Ex. iii. 5.) The ancient Egyptian priests officiated barefoot; and, it would appear, from the frequent washings of the feet adjoined by the law, that the Hebrew priests served in the tabernacle with their feet naked, as they did afterwards in the temple. "To be under any one's feet," denotes subjection; in allusion to conquerors setting their feet upon the neck or body of the chiefs whom they had vanquished. (Josh. x. 24; 2 Sam. xx. 39; Ps.

viii. 6; xviii. 4; xlvii. 4; 1 Cor. xv. 25; Heb. ii. 8.) This custom is frequently figured on the monuments of Egypt and Assyria. So "to be at the feet of any one," is used for being at the service of any one, (Ex. xi. 8,) following him, (Judg. iv. 10; 1 Sam. xxv. 42,) or of willingly receiving his instructions. (Deut. xxxiii. 3; Luke x. 39; Acts xxii. 3.) "To set one's foot" in a place, signifies to take possession of it; (Deut. i. 36; ii. 5; xi. 24; Isa. lx. 13; Ezek. xliii. 7;) and "to fall at the feet" of any one is to render homage. (1 Sam. xxv. 24; 2 Kings iv. 37; Est. viii. 3.) "Lameness of the feet" or "halting," generally denotes affliction or calamity; (Ps. xxv. 15; xxxviii. 17; Jer. xx. 10; Mic. iv. 6;) and being "feet to the lame" is affording assistance to the miserable and helpless. (Job xxix. 15.) The Hebrews frequently used the word "feet" to express the parts and the acts which modesty forbids to name. Hence such phrases as "from between his feet," from his seed or offspring; (Gen. xlix. 18;) "from between her feet," from her womb; (Deut. xxviii. 57, margin;) "hair of the feet," i.e., of the pudenda; (Isa. vii. 20;) "water of the feet," urine. (Isa. xxxvi. 12.) The phrase "to cover the feet," (Judg. iii. 24; 1 Sam. xxiv. 3,) does not mean to lie down for sleep, but is an euphemism for to satisfy a call of nature. (Judg. iii. 24, margin; Jos. Ant. vi. 18. 4.)

FELIX = *fortunate*. The Roman procurator of Judea, about A.D. 52—59, after Cumanus and before Festus. He was a freed man of the emperor Claudius. He first married Drusilla, a grand-daughter or niece of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I., whom he persuaded to leave her husband—Azizus, king of Emesa—and marry him. By this marriage Felix had a son who perished with his mother in an eruption of Mount Vesuvius. Sentionius calls him the husband of three queens or royal ladies. (Seut. Claud. 28.) His administration in Judea was cruel and vindictive; and Tacitus says of him: "he exercised

regal power with the disposition of a slave." (*Hist.* v. 9.) He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas. Paul being brought to Caesarea, Felix treated him leniently, hoping he would procure his liberty by a bribe. Paul was summoned to appear before Felix, that he, and Drusilla who was a Jewess, might hear from him some account of the Christian religion. The Apostle discoursed concerning "righteousness, temperance, and judgment to come;" so that Felix was alarmed in view of his own sins, and of their impending punishment. It would appear, however, that the impression was merely transient; for he kept the Apostle in custody two years without any warrant or just cause, and postponed the inquiry respecting his own salvation, until a more convenient season. (Acts xxiii. 24, 26; xxiv. 3, 22—27; xxv. 14.)—See **DRUSILLA**.

FELLOWSHIP.—See **COMMUNION**.

FENCED CITIES.—See **CITY**.

FENS.—See **MARSH**.

FERRET. The Hebrew word *anakah* rendered "ferret," denotes a species of reptile, probably of the *lizard* genus, having its name from its *moaning cry*. (Lev. xi. 30.) The Septuagint and Vulgate render it the *mus araneus* = "shrew-mouse." Some understand the *lacerto gecko*, a lizard of a reddish gray, spotted with brown, to be intended. It is found in the countries bordering the Mediterranean; and emits an odd sound, especially in the night, from its throat, not unlike that of a frog.

FERRY-BOAT. The Hebrew word *abarah*, rendered "ferry-boat," designates a crossing place; and may denote a raft or float, used for crossing the Jordan. (2 Sam. xix. 18; Jos. Ant. vii. 2. 23.) The Hebrews were undoubtedly acquainted with the floats used in crossing the Nile. They were bundles of reeds floated by calabashes or earthen pitchers. These may have been the boats made of papyrus. (Isa. xviii. 2.) So also the boats used on the Euphrates and the Tigris, were constructed with reeds and willow,

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thickly coated with bitumen, or a covering of skin.—See **FORD**.

FESTUS=*festive*. The Roman procurator of Judea, about A.D. 59—62; sent by Nero to supersede Felix. To please the Jews, Felix, when recalled to Rome, left Paul in prison at Cæsarea. (Acts xxiv. 27.) When Festus arrived, he heard the Apostle on the charges alleged against him by the Jews. But in the exercise of his right as a Roman citizen Paul appealed unto Cæsar, and was accordingly sent to Rome for trial. Festus died in Judea, A.D. 62; and was succeeded by Albinus. (Acts xxv. 1-24; xxvi. 24—32; Jos. Wars ii. xiv. 1.)

FETTERS.—See **CHAIN**.

FEVER. The Hebrew word *kaddhath* signifies a *burning fever*; (Lev. xxvi. 16; Deut. xxviii. 22;) in the Septuagint and the New Testament it is termed *puretos*=a *fiery-heat*, a *fever*. (Deut. xxviii. 22; Matt. viii. 15; Mark i. 31; Luke iv. 38; John iv. 52; Acts xxviii. 8.) We have no means of determining what kind of fever is to be understood; but we know that hectic, pestilential, and tertian fevers are prevalent in the East.

FIG-TREE. The Hebrew word *teenuh*, designates the *ficus carica*, or fig-tree, which is common in Palestine and the East, and flourishes with the greatest luxuriance, spontaneously in the open country. (Deut. viii. 8; Num. xiii. 23.) It has a smooth stem, which is seldom quite straight; and is covered with a gray bark; the leaves are of the shape of a heart, with three or five lobes, and are indented; the upper side is rough, the lower is covered with fine hair. The fruit makes its appearance before the leaves, but not before the flowers or blossom which lies concealed within a hollow, fleshy receptacle. (Hab. iii. 17.) Travellers describe the shade of the fig-tree as very pleasant. To "sit under one's own vine and fig-tree," is a symbol of a quiet and happy life. (1 Kings iv. 25; Zech. iii. 10; Mic. iv. 4.) There are three descriptions of fruit, which the tree bears, almost throughout the whole year, but at different periods: 1.

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The *early fig* is fully ripe about the middle or end of June; and being the first kind of fruit in the year, was reckoned a great dainty. As soon as they are ripe, they fall off the tree. (Sol. Song ii. 13; Isa. xxviii. 4; Jer. xxiv. 2; Nah. iii. 12.) 2. The *summer fig* shows itself in the middle of June, when the early fig is ripe; but does not itself ripen until August. 3. The *winter fig* appears in August, when the last mentioned is ripe, and it ripens late in the autumn, when the tree has lost its foliage. In mild winters, fruit is found on the tree even in the month of January. This kind of fig is larger than the former, of an oblong shape and violet colour. Figs were not only eaten when fresh, but were preserved in great quantities both for home consumption and for exportation. There were two modes of preservation: either by pressing a number of figs so closely together that they formed one adhesive lump, or by pounding them into a mass of uniform consistence; and, in both cases, they were formed into round or square cakes; sometimes of the shape of bricks. (1 Sam. xxv. 18; xxx. 12; 2 Kings xx. 7; 1 Chron. xii. 40; Isa. xxxviii. 21.) Dried figs seem to be denoted in 2 Sam. xvi. 1; Jer. xl. 10; Am. viii. 1, 2, by the term, "summer fruits." That the fig-tree, clothed with foliage, but which bore no kind of fruit whatever, condemned by Christ as altogether useless, was intended to be an emblem of the Jewish nation, appears probable from the circumstance, that in another parable, (Luke xiii. 6—9,) He compares that people to a fig-tree, whose proprietor had for three years sought fruit from it in vain, and therefore gave orders to the gardener to cut it down, but at his earnest entreaty spared it yet another year. (Matt. xxi. 19; Mark xi. 13.)—See **SYCAMORE**.

FIGURE.—See **TYPE**.

FILE. The Hebrew word *pitariah*, rendered "file," signifies *dulness*, *bluntness*; hence the passage should read, "when notches were in the edges of the plough-shares, and of the coulter, etc." (1 Sam. xiii. 21.)

FINER. A worker in metals, a refiner, specially, of gold and silver; (Prov. xxv. 4;) a founder; (Judg. xvii. 4;) a goldsmith. (Isa. xli. 7.) The ancient Egyptians carried the working of metals to an extraordinary degree of perfection; and there is no doubt that the Hebrews derived their knowledge of these arts from this source. The "fining pot," was the crucible, in which the precious metals were smelted and purified with fire, and thus separated from the scoria. (Prov. xvii. 8; xxvii. 21.)

FINES. In some instances, by the Mosaic law, the amount of a fine, or of an indemnification that was to be made, was determined by the person who had been injured; in other instances it was fixed by the judge, and in others was defined by the law. (Ex. xxi. 19—36; Deut. xxii. 19—29.) Two-fold, four-fold, and even five-fold restitution of things stolen, and restitution of property unjustly retained, with twenty per cent over and above, was required. Thus, if a man killed a beast, he was to make it good, beast for beast. (Lev. xxiv. 18.) If an ox pushed or gored another man's servant to death, his owner was bound to pay for the servant thirty-shekels of silver. (Ex. xxi. 32.) In the case of one man's ox pushing or goring another's to death, the living ox was sold, and the price, together with the dead one, equally divided between both owners. (Ex. xxi. 35.) If, however, the ox had previously been notorious for pushing, and the owner had not taken care to confine him, he was obliged to give another to the man whose ox had been gored, and the dead ox he got himself. (Ex. xxi. 36.) If a man let a pit belonging to him remain open, and another man's beast fell into it, the owner of the pit was obliged to pay for the beast, and had it for the payment. (Ex. xxi. 33, 34.) When a fire was kindled in the fields, and did any damage, he who kindled it was obliged to make the damage good. (Ex. xxii. 6.)

FINGER. The "finger of God" signifies the manifestation of His power. The Egyptian magicians, terrified by the

numerous plagues inflicted upon their country, at length said, "This is the finger of God." (Ex. viii. 19.) The tables of the law were written by the "finger of God." (Ex. xxxi. 18.) The heavens are said to be the work of "God's fingers." (Ps. viii. 3.) And Christ cast out devils with "the finger" or power of God. (Luke xi. 20.) To "put forth the finger," is a bantering insulting gesture. (Isa. lviii. 9.) "Four fingers thick," equivalent to the handbreadth, occurs as a measure, in Jer. lii. 21.

FIR-TREE.—See CYPRESS.

FIRE. The Hebrews were not allowed to kindle a fire on the Sabbath for the purpose of cooking victuals. (Ex. xvi. 23; xxxiii. 3.) But it does not appear that the use of fire for warmth, on the Sabbath-day, was included in this interdiction. Fire fell from heaven to consume the victims sacrificed to Jehovah, and was an indication of His approbation. (Gen. iv. 4; Lev. ix. 24; Judg. xiii. 19, 20; 2 Chron. vii. 1; 1 Kings xviii. 38.) The fire which descended from heaven upon the altar, in the tabernacle, and also upon that in the temple, was constantly fed and preserved by the priests, and was regarded as celestial or hallowed fire. In the sacerdotal services no fire but that of the altar of burnt offerings could lawfully be used. (Lev. x. 8; Num. iii. 4, 26, 61; Isa. xxxi. 9.) We have no account of any supernatural fire being kindled for the second temple. The "fire of the Lord," or "from heaven," also denotes lightning. (1 Kings xviii. 38; 2 Kings i. 10, 12, 14; Job i. 16; Ex. ix. 28.) Fire is often used as the symbol of the presence of Jehovah. (Gen. iii. 24; Ex. iii. 2; xix. 18; Isa. vi. 4; Ezek. i. 4; Rev. i. 14; Dan. vii. 10.) He not only accepts the homage of His people, (Isa. iv. 4, 5; Heb. xii. 29,) but consumes in His anger those who reject His grace and mercy. (Deut. xxxii. 22; Isa. x. 17; Jer. iv. 4; Ezek. xxii. 21; 2 Thess. i. 8.) The enlightening and sanctifying influences of the Holy Spirit are compared to fire; (Isa. iv. 4, 5; Matt. iii. 11; Acts ii. 3;) impregnating with its

own spirit all human institutions, purifying whatever will submit to purification, and destroying what is incapable of purification. (Luke xii. 49, 50.) The words of God are said to operate like fire. (Jer. v. 14; xxiii. 29; Isa. vi. 6; Hab. iii. 5.) Severe trials, afflictions, and persecutions, are symbolized by fire; (Ps. lxi. 12; Isa. xlii. 25; lxi. 15, 16; Ezek. xxii. 20; Zech. xiii. 9; Luke xii. 49; 1 Cor. iii. 13, 15; 1 Pet. i. 7; iv. 12;) so also war and destruction. (Num. xxi. 28; Judg. ix. 15, 20; Isa. vii. 4; i. 11; i. 31; xxx. 30; Job. xv. 34.) The eternal punishments of the wicked in hell, are symbolized by fire that shall never be extinguished. (Matt. v. 22; xxv. 41; Mark ix. 43, 44; Luke xvi. 23, 24; Rev. xiv. 10, 11; xxi. 8.)

FIREPAN.—See CENSER.

FIRKIN. The Greek word *metretes*, rendered "firkin," designated an Attic measure for liquids, equivalent to nearly nine English gallons. (John ii. 6.) But Josephus identifies it with the Hebrew bath.—See BATH.

FIRMAMENT. The Hebrew word *rakia*, rendered "firmament," signifies an *expanse*, the expanse of heaven; (Gen. i. 6—20; Ps. xix. 1;) above which was the throne of Jehovah. (Ezek. i. 22—26; x. i.) The Hebrews speak of the firmament as being spread out like a hemispheric arch over the earth; (Ex. xxiv. 10; Dan. xii. 8;) in it were placed the stars; (Gen. i. 14—17;) and above it was the celestial ocean, i. e., the clouds whence rain descended upon the earth. (Gen. i. 7; vii. 11; Ps. civ. 3; cxlviii. 4.) The true state of the case, that the firmament was a mere *expanse*, was not unknown to the Hebrews. (Gen. ii. 6; Job. xxxvi. 27, 28.)

FIRST-BORN. The first-born son among the Hebrews enjoyed special privileges above his brethren; (Deut. xxi. 15—17;) he had an authority over those who were younger. (Gen. xxv. 23; xxvii. 29; 2 Chron. xxi. 8.) The paternal blessing was in a peculiar sense the right of the first-born. Before the time of Moses, the privileges of

birthright might be forfeited, or transferred to a younger child; (Gen. xxv. 31—38; xxvii. 19—36; xlviii. 18, 19;) but the practice occasioned much contention, and a law was enacted overruling it. (Deut. xxi. 15—17.) The first-born received a double portion of the estate; (Gen. xlviii. 5—8; Deut. xxi. 17;) he was also the priest of the whole family; but the honour of exercising this office was transferred, by the command of God, from the tribe of Reuben, to whom it belonged by right of primogeniture, to that of Levi. (Num. iii. 12—18; viii. 18.) Hence the first-born of the other tribes were to be redeemed, at a valuation made by the priest not exceeding five shekels, from serving God, in that capacity. (Num. xviii. 15, 16; Luke ii. 22.) In some of these privileges we perceive the peculiar force and appropriateness of the titles, "first-begotten," "first-born" or heir, etc., given to the Divine Redeemer. (Ps. lxxxix. 27; Rom. viii. 29; Col. i. 15—18; Heb. i. 2—6; Rev. ii. 5, 11.) The destruction of the first-born, by an epidemic, was the tenth and last plague inflicted on the Egyptians. (Ex. xi. 1—8; xii. 29, 30.) It must not be inferred that none of the first-born remained alive in the land, or that none besides the first-born died; since in every house there may not have been a first-born: "There was no house in which there was not one dead." (Ex. ix 15.) Among the Hebrews, the firstling of every clean beast was offered at the sanctuary, not to be redeemed, but to be killed; an unclean beast, a horse, an ass, or a camel, was either redeemed or exchanged; an ass was redeemed by a lamb or five shekels; if not redeemed, it was killed. The redemption money became part of the sacred revenue. (Ex. xiii. 2, 11—15; Num. iii. 12, 13; xviii. 15—17; Lev. xxvii. 26, 27; Deut. xxiii. 18.)—See INHERITANCE.

FIRST-FRUIT. The Hebrews presented part of the fruits of the harvest, as an expression of submission, dependence, and thankfulness to Jehovah. The first sheaf of barley on the second day of the Passover, and the first loaves

on the feast of the Pentecost, were offered as a heave offering, in the name of the people. But individuals also were bound to offer the first-fruits of the vine, of fruit trees, and of their grain, honey, and wool; by means of which offerings they exhibited that gratitude which was due to Jehovah, for the country He had given them. The offerings thus made became the property of the priests. (Ex. xxiii. 19; Lev. ii. 12; xix. 23, 24; xxiii. 10, 17; Num. xv. 17—21; xviii. 11, 18; Deut. xviii. 4; xxvi. 1—11.) It appears from Deut. xxvi. 1—11, that what are denominated the "second first-fruits" were appropriated to the eucharistical sacrifices, and were consumed in the feasts which were made from them. Accordingly every Hebrew was commanded when he brought his basket to the tabernacle or the temple, to set it down before the altar, and return thanks with a loud voice to Jehovah, who had given to his undeserving countrymen so rich an inheritance. The "first-fruits of the Spirit" are the earnest, the pledge of future and still higher gifts. (Rom. viii. 23.) Christ is called "the first-fruits of them that slept," i.e., the first who was raised from the dead to die no more, the pledge of the resurrection of His people, in the harvest at the end of the world. (1 Cor. xv. 20, 28; xvi. 15; Rom. xi. 16; James i. 18; Rev. xiv. 4.)

FISH. The Hebrews had few names, if any, for particular fishes. (Gen. ix. 2; Num. xi. 22; Jon. ii. 1, 10; Matt. vii. 10; xiv. 17; xv. 84; Luke v. 6; John xxi. 6; viii. 11.) In the Mosaic law, the species proper for food are distinguished by having scales and fins, whether living in rivers, lakes, or seas; while those without scales and fins are held to be unclean. (Lev. xi. 9—12; Num. xi. 4.) The Hebrews would undoubtedly be acquainted with several species of fish, found in the seas, rivers, and lakes, bordering the Promised Land. The following among the numerous species, have been noticed by recent naturalists and travellers:—

Mediterranean Sea.—Several species of Sargus or Sheephead, Porch, Mer-

row, Gurnard, Mackerel, Scad, Ray Pilot-fish, Parrot-fish, Flying-fish, Sea-Camel, Sea-Mullets, Sturgeon, Dolphin, Sea-devil, Pike, Cat or Sheat-fish, Serran, Basse, Saw-fish, Cod, Herrings, Shad, Flat-fish, Rock-fish, Sharks, and great Sea-bream; also Cetaceans or the Whale tribe, are found in this Sea. Also Oysters, Oniscus, Pinna muricata, Craw-fish, Cuttle-fish, and the Murex, which furnished the celebrated Tyrian purple, are found upon some parts of the coast. The Running Crab, abounds on the coasts about Egypt and Syria.

Red Sea.—Porpoises, Sharks, the Tun which is a species of Halibut, Cat or Sheat-fish, Barbers, Leaping Caranx, Perch, Merrow, Pilot-fish, Sea-Mullets, Sea-devil, Bousy; a species of Cod, called Leech; and a species of fish resembling a Turbot, are found in this Sea. Several species of shell-animals, and diminutive Crabs, abound upon the sands.

Lake of Tiberias.—A great number of edible fishes, of several species, including several sorts of Carp or Binny, the Karmut, Hafa, Perch, a flat-fish called Mesht, and a fish called Abou Sooku, are found in this Lake. Some of the same species of fish are met with here, as in the Nile. The fishes found in the Jordan are mainly the same as are found in the Lakes Merom and Tiberias. The streams, Sheriat el Mandhur or Yarmuk, and the Zurka, which flow into the Jordan, are full of fish, in general small, but of excellent flavour. In a small Lake near the castle Mezereib there is an abundance of fish, not inferior in beauty to our gold and silver fishes. It also abounds with Carp, and a species called Emshatt. The fisheries of the Lakes Merom and Tiberias are usually farmed out by the government.

Euphrates and Tigris.—Among the more remarkable species in the waters of Syria and Mesopotamia, are the Aleppo eel, Black-fish, Binny, and several others; the Carp is the most common fish of Upper Euphrates and of the pond of Abraham at Urfa. In the Lake of Antioch, Aleppo eel, Carp and

Black Fish are found. Trout are common in Taurus. Among the species noticed in the small river Kowick, are the Loche, Binny, Barbel, Cbub, Carp, the Aleppo eel, and several others. A species of Crab is found in the rivers of Syria, which is esteemed one of the greatest delicacies of the table. It strays from the river, and feeds upon the ripe fruit scattered upon the ground.

Nile.—Of fishes found in the Nile are the Herring; also the Nile Salmon, one of which has been known to weigh a hundred pounds. Several species of *Mormyrus* are common to the Nile and the Lake of Tiberias. Perch, Mullett, Eels, Shad, and Bechir, also inhabit the waters of Egypt; besides a fish called Yetraodon, to eat of which, it is said, causes instant death. The right of fishing on the canals and lakes of Egypt is annually farmed out by the government to certain individuals, who pay large sums for the privilege.

The fishermen of Egypt and Tyre are frequently alluded to in the Scriptures. (Isa. xix. 8—10; Ezek. xxvi. 5; xxix. 4, 5; xlvii. 10; Neh. xiii. 16.) And, from the ancient Egyptian monuments, it appears that there is no mode of fishing now in use, which was not known and practised by those ancient nations. (Jer. xvi. 16; Job xli. 2—7; Ezek. xxix. 4; Amos iv. 2.) The art of curing fish, also, was well understood in Egypt, and unquestionably in Phenicia. The Hebrew words *dag gadol*, rendered "great fish," (Jon. i. 17,) and the Greek *ketos*, rendered "whale," (Matt. xii. 40,) signify any *large fish*, or *huge sea monster*. Petrified fishes and shells abound in the calcareous strata, in several parts of Syria and Palestine.

FISH GATE.—See GATE.

FITCHES. The Hebrew word *ketzakh*, rendered "fitches," i.e., vetches, denotes the *Nigella sativa*, the black poppy or black cummin. (Isa. xxviii. 25, 27.) This plant is an exception in the order *Ranunculaceae*, to which it belongs; the other species being poisonous, but this being pleasant and

aromatic, was used by the Hebrews for the seasoning of food. They cultivated it like cummin in ploughed fields.—See RYE.

FLAG. The word *ahhu* rendered "meadow," (Gen. xli. 2, 18,) and "flag," (Job viii. 11,) is an Egyptian word, signifying *marsh grass*, *reeds*, *bulrushes*, *sedge*, everything green which grows in wet grounds. (Gen. xli. 2, 18; Isa. xix. 7; Eccles. xl. 16.) The Hebrew word *suph*, rendered "flags," (Ex. ii. 3, 5; xix. 6,) and "weeds," (Jon. ii. 5,) signifies *rush*, *reed*, *sedge*, or perhaps *alga* or *sea-weed*. (Jon. ii. 6.) Hence *yam suph*=sea of sedge, i.e., the Arabian Gulf or Red Sea, which abounds in sea-weed. (Ex. x. 19; xiii. 18; xv. 4; Num. xiv. 25; Deut. i. 40; Ps. cvi. 7, 9, 22; cxxxvi. 13.) In Ex. ii. 3, 5; Isa. xix. 6, *suph* denotes the *rush*, *bulrush*, growing in the Nile. The aquatic plants of the Nile, particularly of the lotus kind, were reaped in as regular as the harvest of flax and corn.—See REED.

FLAGON. The Hebrew word *ashishah*, rendered "flagon," does not signify a *vessel* or *measure*, but properly a pressed or compacted cake of dried grapes or raisins. (2 Sam. vi. 19; 1 Chron. xvi. 3; Hos. iii. 1; Sol. Song. ii. 5.) They differed from dry grapes or raisins not pressed into the form of cakes; (1 Sam. xxv. 18;) and also from figs pressed into cakes. In Isa. xxii. 24, the Hebrew words *keli nebalim*, rendered "vessels of flagons," in the margin, "instruments of viols," properly signify "vessels of bottles;" the term is also rendered "a bottle of potters." (Isa. xxx. 14, margin.)

FLAX. The Hebrew word *pishtah* is properly rendered "flax." In the earliest ages, flax—*linum usitatissimum*—was one of the most important objects of agriculture and trade in Egypt, and is so still. (Ex. ix. 31; Isa. ix. 19.) Not only the harvest of this plant, but its manufacture, is represented on the ancient tombs of Egypt; and the spinning of flax appears to have employed, in that country, whole communities. The "fine linen" manufactured from it was used by the Egypt-

tians as an article of dress, and also for enveloping the dead after embalming. Fine cotton was also much used for the same purpose. Flax was cultivated in Palestine, even before the Hebrews conquered the country. (Josh. ii. 6.) The spinning of flax and cotton was anciently the labour of the most noble ladies. (Prov. xxxi. 13—24; Hos. ii. 5—9.) Lines and cords were often made of flax. (Judg. xv. 13, 14; Ezek. xl. 3.) "Tow" is mentioned in Judg. xvi. 9; Isa. i. 31. The word "tow," in Isa. xliii. 17, designates the "wick" of a taper or lamp. The gentleness of Messiah's reign, and His sympathy with the broken-hearted, are referred to: "The bruised reed He will not break, and the smoking flax He will not quench." (Isa. xlii. 3; Matt. xii. 20.) He will not extinguish the faint and almost expiring light; He will not add to their sorrows; but will speak peace and comfort to the oppressed, and strengthen the faith of the wavering.

FLEA. This insect, in the East, is often used as a popular emblem for insignificance. David in his address to Saul, (1 Sam. xxiv. 14; xxvi. 20,) likens himself to a "single flea;" importing, that while it cost Saul much pains to catch him, he would obtain very little advantage from it. Owing to the habits of the lower orders, fleas abound so profusely in Syria, especially during the spring, in the streets, and dusty bazaars, that persons of condition always change their long dresses upon returning home. It has been said that "the king of the fleas holds his court at Tiberias;" but many other places produce them in equal abundance.

FLESH. This term is of extensive application in the Scriptures. It is applied to the whole animal creation. (Gen. vi. 13, 17, 19; vii. 15, 16, 21; viii. 17.) To the human race, mankind. (Gen. vi. 12; Isa. xl. 5, 6; Luke iii. 6; John xvii. 2; 1 Pet. i. 24; Rom. iii. 20; Heb. ii. 14.) "Flesh," or the body, as distinguished from "soul" or "spirit." (Job xix. 26; John vi. 52; Col. ii. 5; 1 Pet. iv. 6.) It denotes the incarnation of Christ. (John i. 14; 1

Tim. iii. 16; Heb. v. 7; 1 John iv. 2, 3.) "Flesh" is also used for the secret parts; (Gen. xvii. 11; Ex. xxviii. 42; Lev. xv. 2, 3, 7, 16, 19; Ezek. xxiii. 20; 2 Pet. ii. 10; Jude 7; Prov. v. 11;) and for the rite of circumcision. (Gen. xvii. 11; Rom. ii. 28; 2 Cor. xi. 18; Gal. iii. 3; Eph. ii. 11.) The term "flesh" also denotes the carnal nature, the appetites and propensities, which in the unregenerate, enslave the intellect, and keep the spirit under condemnation. (Rom. vii. 5; viii. 1, 4, 5, 8; Gal. v. 16, 17; Eph. ii. 3.)

FLIES. The Hebrew word *zebug* is probably the general word for "fly." Some think that a particular fly is to be understood by the "zebug;" and in Isa. vii. 18, they refer it to the large and troublesome Ethiopian fly, called *zimb* by the Arabs. If the poisonous fly, *glossina mortisans*, called *tsetse* by the natives, which according to Dr. Livingstone, infests some districts of South Africa, anciently had its habitat in the region referred to by the prophet, the passage in Isa. vii. 18 may refer to it. This insect, whose peculiar buzz when once heard by the traveller can never be forgotten, is not much larger than the common house fly, yet its bite is certain death to the ox, horse, and dog. The bite of the *tsetse* does not immediately startle the ox as the gad-fly does; but in a few days emaciation commences, and goes on uninterruptedly, sometimes for months; and, as no cure is known, the poor animal perishes in a state of extreme exhaustion. The bite of this insect is perfectly harmless in man; and the mule, ass, goat, and wild animals enjoy the same immunity; and even calves, so long as they continue to suck the cows. The insect designated by the term *arob*, which constituted the fourth plague, which fell upon the Egyptians, is supposed to have been a species of *gad-fly*, exceedingly troublesome to man and beast, and so called from its *sucking* the blood. (Ex. viii. 17—28; Ps. lxxviii. 45; cv. 81.) The most numerous and troublesome insects in Egypt are the flies; their pertinacity

wearies the most patient. Mrs. Poole observes: "As to the vermin of Egypt, I really think that the flies occasion the greatest annoyance, so abundant are they, and so distressing." The miracle involved in the plague of flies may, probably, have consisted, partly at least, in the insects being brought against the Egyptians in so great an abundance during winter. In Eccl. x. 1, it is said, "venomous, or deadly, flies cause the apothecary's ointment to stink." 'As a fly, though a diminutive creature, can taint and corrupt much precious perfume; so a small mixture of folly and indiscretion will tarnish the reputation of one who, in other respects, is very wise and honourable: and so much the more, because of the malignity and ingratitude of mankind, who are disposed rather to censure one error, than to commend many excellencies.

FLINT. The Hebrew word *hhallamish*, rendered "flint," in Deut. viii. 15; xxxii. 13; Job xxviii. 9; Ps. cxiv. 8; Isa. l. 7, seems to denote a particular kind of hard stone or rock, probably granite or porphyry; both of which are abundant in the peninsula of Sinai. The word *tzor*=a sharp precipitous rock, a stone, is rendered "flint;" (Isa. v. 28; Ezek. iii. 9;) and "sharp stone." (Ex. iv. 25.) The silicious mineral, flint, does not seem to be mentioned in the Hebrew Scriptures, unless the ancient, *knives of stone* were of flint. (Ex. iv. 25; Josh. v. 2, 3.) Flint never assumes the form of rock, occurring only in beds, and usually in the form of nodules, or flat tabular masses. Recent investigations have traced the organic origin of the flint-masses to the faecal pellets of full fed whales. A thin section of flint, placed under the microscope, exhibits the spicules of sponges, fragments of diatomaceæ, and other microscopic creatures, which had formed the alimentary matter of the jelly-like *salpæ*, so abundant in the ocean, and well known to mariners under the appellation of "whale-food." The pellets, discharged by the whales, thus consisting of silicious matter, after reposing through geologic periods on the

floor of the ocean, have been upheaved with their calcareous or chalky bed, while the sea has rolled away into other channels. Sillex or flint enters largely into the composition of vegetable bodies; spirally into the husk and stems of wheat and other grasses, for the purpose of furnishing the greatest amount of strength with the least amount of material. Flints abound in nearly all the plains and valleys through which the Hebrews wandered. In the northward desert, low hills of chalk occur, as well as frequent tracts of chalky soil, for the most part overspread with black flints. Chalk abounds in many parts of Palestine; and here, of course, as elsewhere, chalk and flint occur in constant connection. The flinty nodules are, however, not confined to the chalky tracts, but appear also in the sandy plains and valleys.

FLOCK.—See **FOLD**.

FLOOD. The narrative of this terrible event—which occurred about 1656 years after the creation of Adam,—was probably written by Noah or Shem, is fully given in the venerable records incorporated by Moses in the book of Genesis. (Gen. vi. 11—viii. 14.) The general belief which has prevailed, and is found in the traditional history of every region, respecting the deluge, so carefully described in the inspired narrative, is very remarkable. And the very fact, that every nation tells its own story about it, conformably to the peculiarities which distinguish its annals, sufficiently attests that it must have been derived from one and the same locality, the seat of the family of Noah, the cradle of the human race, before the nations "were scattered and peeled," when their language and their name were one. But it will be observed, that between the universality of historical tradition, and a geographical universality of the deluge itself, there is no necessary connection. Indeed the terms of the inspired narrative scarcely oblige us to understand a deluge simultaneous and universal for every part of the earth's surface. It is well known

tiles to the Christian flock, and the joint participation of them and the Jews in all the blessings of the common salvation,—“Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold,—properly one flock, and one Shepherd.”

FOOD. It is impossible to say from Scripture, whether the antediluvians used animal food or not; though some think it may be inferred from the early division of animals into clean and unclean. (Gen. vii. 2.) By the Divine instructions communicated to Noah, all that moved with life, and therefore, all orders of the animal kingdom were freely given as meat to the human race, to be used as freely as vegetable food; the blood alone being forbidden to be used. (Gen. ix. 3, 4.) But to the Hebrews a series of precepts were given by Jehovah, through Moses, as to what animals they should abstain from, and as to what they should use. (Lev. xi. 3—30; Deut. xiv. 4—21.) The food of the Hebrews consisted chiefly of bread, vegetables, fruits—green and preserved, honey, milk, curds, cream, butter, oil, and cheese. (Gen. xxv. 30, 34; Num. xi. 4, 5; Ezek. xvi. 18.) Flesh was served up at festivals, or when a stranger was present. (Gen. xviii. 7; Deut. xv. 19, 20; Luke. xv. 23.) The flesh of the “fatted calf,” and of fatted oxen, were peculiarly esteemed; (Gen. xviii. 7; xli. 2; 1 Sam. xvi. 20; xxviii. 24; 2 Sam. vi. 13;) also of the sheep and goat kind, particularly of lambs and kids. The animal was slain by the master of the family, and the cooking also was done by his wife. (Gen. xviii. 2—8; xxvii. 3, 4, 9, 10; Judg. vi. 19.) All the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate uncorrupted, was commonly cooked at once.—See **CLEAN**, and **MEALS**.

FOOL. This term, in the Scriptures, denotes a stupid or absurd person, whose conduct is not regulated by the dictates of reason and religion. (Ps. xiv. 1; 2 Sam. xiii. 13; Prov. xix. 1, 29; xx. 3; Matt. vii. 26; xxiii. 17; Rom. i. 22; 1 Cor. i. 27; iv. 10; xv.

36.) The word *moreh*, rendered “thou fool,” signifies rebel, apostate, miscreant; and implies not only an angry temper, by which such severe language is prompted, but a scornful, contemptuous feeling, which when “expressed without cause,” exposes the individual who is under its influence to eternal punishment. (Matt. v. 22.)

FOOTMAN. The Hebrew word, *ragli*, rendered “footman,” is used only in a military sense, signifying *foot-soldier*. (Ex. xii. 37; Num. xi. 31; Judg. xx. 2; 1 Sam. iv. 10; xv. 4; 2 Sam. x. 6; 1 Chron. xviii. 4; xix. 18; Jer. xii. 5.) The word *rats*, rendered “post,” (Job ix. 26; Jer. li. 31,) signifies a *runner*, *courier*, also a running footman, who ran before the chariot of a prince. (1 Sam. xviii. 11; 2 Sam. xv. 1; 1 Kings i. 5.) Also the *body-guard* and *royal messengers* of the Hebrew kings; (1 Sam. xxii. 17; 2 Kings x. 25; xi. 6; 2 Chron. xii. 10, 11; xxiii. 12; xxx. 6, 10;) probably the same who are called “Pelethites.” (1 Kings i. 5, 14, 27; 2 Sam. xv. 1, 3.) The same term, rendered “posts,” denotes the mounted couriers of the Persians, who carried the royal edicts to the provinces. (Est. iii. 13, 15; viii. 14.)

FOOTSTOOL. Kings when enthroned in state, required a “footstool;” at which the applicants bowed down, and rendered homage. (2 Chron. ix. 18.) The Divine glory, which resided between the cherubim, is represented as using the ark as a footstool. (1 Chron. xxviii. 2; Ps. xcix. 5; cxxxii. 7.) So the earth is called God’s footstool by the same expressive figure which represents heaven as His throne (Ps. cx. 1; Isa. lxvi. 1; Matt. v. 35.)

FORD. The Jordan, the Jabbok, and the Arnon, had several fordable places, which of course, were more numerous in summer than in winter or spring, when the streams were swollen with the rains or melted snow. The fords were well known to the inhabitants, who, on several occasions, guarded them, to prevent the passage over the rivers. The oldest bridge existing in Palestine is over the Jordan, north

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of the Lake Gennesaret. (Josh. ii. 7; Judg. iii. 28; vii. 24; xii. 5; Gen. xxxii. 22; Isa. xvi. 2.)—See **FERRY-BOAT**.

FOREHEAD. Marks upon the forehead, for distinguishing purposes, are frequently mentioned in the Scriptures. In Ezek. ix. 4, 5, an angel is commissioned to go through the city of Jerusalem, and mark upon the forehead all who should be exempted from the approaching slaughter. So in Rev. vii. 3, the mark or seal upon the foreheads of the Christian Jews, was both the symbol and pledge of exemption from slaughter, in the destruction of Jerusalem. This mark upon the forehead, as the pledge of *safety*, is different from the name upon the mitre, which is given as the *reward* of victory. (Rev. ii. 17.) Herodotus, (ii. 113,) speaks of the worshippers of a certain deity as having his name branded on them; and such was the custom of the idolatrous Hindus, in having the tiluk or mark of different colours placed upon the forehead, indicative of the followers of Veeshnu or Seeva. So also, the worshippers of the beast are represented as bearing his mark, by having his symbol, or letters mystically expressing his name, impressed on their right hand, or upon their foreheads, as the token of their subjection to him. (Rev. xiii. 16—18; xiv. 9, 11; xvi. 2; xix. 20; xx. 4; 3 Macc. ii. 29.) In Isa. xiii. 24, a "burning" or brand, is mentioned as a mark of servile disgrace. The Romans usually marked their soldiers in the *hand*; and their slaves in the *forehead*.

FOREIGNER. A sojourner or stranger, living in another country without the rights of a citizen. (Ex. xii. 45; Ps. xxxix. 12; Eph. ii. 19.) Though not permitted to take part in the civil or religious polity, foreigners were to be treated with kindness by the Hebrews. (Ex. xxiii. 9; Lev. xix. 10; xxv. 6; Deut. xxiv. 17.) On submitting to circumcision, they were placed on the same footing with the chosen people; (Ex. xii. 48;) and became naturalised in the third generation. (Deut. xxii. 7, 8.)—See **FREEDOM**.

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FOREKNOWLEDGE. The attribute which is commonly termed foreknowledge or prescience, is described as something peculiar to the essence or nature of the Most High.) (Isa. xli. 22—29; xlii. 8, 9; xliii. 8—13; xlv. 6—8; xlv. 19—22; xlv. 9—11; xlviii. 3—8.) As we do not know that the Divine consciousness is subject to the law of succession, it would appear that the term "foreknowledge" is used in condescension to our capacity; and that He, whose name is "Ia, and Was, and Will Be," (Rev. iv. 8,) necessarily sees, in His high watch tower of eternity, all past and future events, as if they were centered in the instant *now*: "Of His understanding there is no number." (Ps. cxlvii. 5, margin.) And as God is the author of creation, He must be most perfectly acquainted with His works; and nothing however minute or recondite, can be unknown to Him. (Isa. xl. 28; Prov. iii. 19, 20; Jer. li. 15; Ps. xxxiii. 15; Matt. x. 29, 30; Acts xv. 18; Heb. iv. 13; 1 John iii. 20.) And it is evident from the constitution of the world, and from the prediction of future events, which actually come to pass, that God has a perfect knowledge of future events in the natural world, and likewise of the free actions of His creatures. (Jer. i. 5; Matt. xx. 18, 19; xxiv. 2.) Therefore, God possesses the most perfect knowledge, not only of everything which actually exists or has existed; but also of all things possible, whether they are such as shall hereafter occur, or whether they shall never have actual existence. (Jer. xxxviii. 17—20; 1 Sam. xxiii. 11—13; Matt. xi. 21—23; Luke x. 13; xxii. 67, 68.) Yet the Divine foreknowledge of human actions is not inconsistent with human freedom; inasmuch as there is a wide distinction between the certainty of His foreknowledge of an action, and His foreknowledge causing the certainty of the same action. As human actions are not future because they are foreknown, but foreknown because they are future, the Divine prescience cannot impose any necessity upon the

liberty of the human will. Arminius has well observed, "It follows therefore, that the prescience of God is infallible on account of the infinity of His knowledge. This truth the human mind is capable of grasping; but the mode by which it is a truth, is known to God alone. But since we are not able certainly to foreknow anything in any other manner than on account of it being dependent on an immutable cause;—from this mode of our own certain foreknowledge we form a conclusion respecting the mode of the Divine foreknowledge. But we act improperly in thus determining: because unless this mode differ entirely from the mode of human prescience, and have nothing analogous to it, it is not Divine. Human knowledge, indeed possesses something analogous to that which is Divine; but the *mode* of Divine knowledge is decidedly transcendent. But God knows as infallibly what things will happen contingently, as what will happen necessarily; for His foreknowledge does not depend upon an immutable *cause* of the existence of the thing, but on the *infinity* of the Divine knowledge. And what praise is due to the Divine wisdom, if it therefore foreknow future things—because God resolves to produce them by such a power as the creatures cannot resist? By a metalepsis, therefore, that which belongs to the foreknowing Mind is ascribed to the thing foreknown, as though an event would *necessarily* happen because it was infallibly foreknown by the Divine Mind."

FORERUNNER. A precursor, one who not only goes before to a particular place, to lead or prepare the way, but who makes arrangements for those who follow. Spoken of Jesus, the High Priest of the new dispensation, as entering before His followers into the heavenly sanctuary, and making expiation of perpetual efficacy for sinners. (Heb. vi. 20; ix. 11, 12, 22—26; John xiv. 2.)

FORESKIN.—See **CIRCUMCISION.**

FOREST. Tracts of wood-land were anciently more common in Palestine

than at the present day. The Hebrew word *horesh*, is usually rendered "wood;" (2 Sam. xxiii. 15;) "forests;" (2 Chron. xxvii. 4;) and the term *jeor* is the general word for "forest." The localities designated "forests" are:—1. The "forest of cedars," in Lebanon, called in 2 Kings xix. 23; Isa. xxxvii. 24, "the forest of his Carmel," margin, "the forest and his fruitful field;" properly "*the forest of his park*," i.e., like a park. (Hos. xiv. 5, 6.) The "house of the forest of Lebanon," was the magnificent armoury of Solomon; so called from the cedar of Lebanon with which it was built. (1 Kings vii. 2; x. 17; Isa. xxii. 8.) 2. The "forest of oaks," in the mountains of Bashan. (Zech. xi. 2; Isa. ii. 13; Ezek. xxvii. 6.) 3. The "forest of Hareth," in the mountains of Judah. (1 Sam. xxii. 5.) 4. The forest or "wood of Ephraim." (Ps. cxxxii. 6; 2 Sam. xviii. 6.) Devoted kingdoms are represented under the symbol of a forest which God threatens to cut down; (Isa. x. 17—34;) where the "glory of the forest" designates the nobles; the "briers and thorns" the common people. (Jer. xxi. 14; xxii. 7; Zech. xi. 1—3.)

FORGIVENESS. The consciousness of guilt is universal: hence in all parts of the world, among all classes of people, there are found customs or institutions, which are altogether inexplicable, unless they have direct reference to expiation and forgiveness. The gospel of Christ alone makes known a way of mercy, safe to man and honourable to God. It not only shows that to forgive sin is the exclusive prerogative of Jehovah, of whose law sin is the transgression; (Ps. cxxx. 4; Isa. xlii. 25; Mark ii. 7;) but also how, through the sacrifice of the cross, He can pardon the sinner and still maintain unscathed the infinite purity, and holiness, and perfection of His nature, government, and law, and even clothe them all with new glory. And even now, the gracious God, who compassionated our misery, offers remission—full, free, and everlasting—to all who will believe in the Lord Jesus Christ. (Acts iii. 19; v. 31;

xiii. 38, 39; 1 John ii. 12.) The duty of mutual forgiveness is urged upon man with the most solemn sanctions. (Matt. v. 44; vi. 14, 15; Luke xvii. 3, 4; Col. iii. 13; Eph. iv. 32.) If God has remitted the "talents" we owed to Him, we may well remit the "pence" in which any of our fellow-men are indebted to us. (Matt. xviii. 33—35.) This was a new lesson, and utterly unknown till taught by Christ, and enforced by His own example.—See JUSTIFICATION.

FORKS. The "forks" mentioned in 1 Sam. xiii. 21, are pronged agricultural implements, used in gathering and removing theerops. The Orientals, in partaking of food, seldom make use of plates, spoons, knives, or forks; nor are these implements considered necessary. And where they are used it is the result of European intercourse.—See MEALS.

FORM. The Greek word *morphe*, translated "form," in Phil. ii. 6, 7, does not mean *resemblance, similitude*, or an outward *visible aspect*, but properly, *real state, essential condition, or nature*. Of Christ Jesus it is said, "Who being in the essential condition of God, did not eagerly regard His equality with God; but subjected Himself, by taking the essential condition of a servant, being made in the similitude of men." As God is immaterial and invisible, and properly has no "form" nor shape, the term *morphe*, when applied to Him, can have no allusion to outward visible aspect, or manifestation in any way, but only to real and essential condition. Hence the passage affirms of Christ, that as He was really and essentially man, of the same nature with us; so also was He really and essentially God, of the same nature and being with Him. And that even in His incarnate state, the Saviour did not divest Himself of His essential condition as God; but while He veiled His glories in a robe of humanity for a time, He still retained all His essential perfections unchanged and unchangeable. (John i. 14.)—See FULLNESS.

FORNICATION.—See ADULTERY.

FORSWEAR.—See OATH.

FORTRESS. A castle or stronghold situated on a mountain. Military fortifications, furnished with towers, bastions, fosses, and gates, often appear on the Egyptian and Assyrian monuments. The Hebrews while in Egypt, built for Pharaoh fortified cities; (Ex. i. 11;) and when they entered Canaan they took many such cities from the inhabitants. (Num. xiii. 28.) The art of fortification was encouraged by the Hebrew kings, and Jerusalem was always well defended, especially mount Zion. (2 Sam. v. 6—9; xxii. 2.)

FORTUNATUS=*fortunate* or *prosperous*. A Christian of Roman birth or origin, who resided at Corinth. (1 Cor. xvi. 17.)

FOUNTAIN. A spring or stream of "living" or constantly running water, in opposition to cisterns or pools. Palestine has always been "a land of brooks of water, of fountains, and depths that spring out of the valleys and hills." (Deut. viii. 7.) Thomson says, "I have never seen a better; and *none* where the fountains and depths that spring out of the valleys and hills are so numerous, so large, and so beautiful. We might go all through Palestine, on both sides of the Jordan, and enumerate hundreds of them—powerful fountains—the permanent sources of every river in the country. Some of the fountains are tepid; many are slightly brackish, and not a few are remittent or wholly intermittent. The main source of the Litany at Anjur is a remitting fountain of a very extraordinary kind. The source of the Sabbatic river, at the fountain called Neba el Fuarr, a short distance west of Kulaet Husn, is wholly intermittent. It throws out, at stated intervals, an immense volume of water. Josephus says, that it rested six days and ran on the seventh; but Pliny makes it run six days and rest on the seventh. At present it rests two days and runs on the third. It is well known that these intermitting fountains are merely the draining of subterranean reservoirs of water, on the principle of the siphon. The difference between

the periods of resting and running eighteen hundred years ago and at present may still be accounted for." As fountains of water were so extremely valuable to the inhabitants of the East, it is easy to understand why the inspired writers so frequently allude to them, and deduce from them some of their most beautiful and striking similitudes, when they would set forth the perpetuity and inexhaustible nature of the spiritual blessings which God imparts to His people. (Ps. xxxvi. 8, 9; Jer. ii. 18; Joel iii. 18; John iv. 14; Rev. vii. 17.) The atonement of Christ is represented as a "fountain." (Zech. xiii. 1.) The term "fountain" is also figuratively used to denote an extended posterity. (Deut. xxxiii. 28; Ps. lxxviii. 26; Prov. v. 16; xiii. 14.)—See CISTERN.

FOWL. There are several Hebrew words rendered "fowl," and "bird." 1. *Oph* appears to be the generic name of all the feathered tribe; (Gen. i. 21, 30; Lev. xvii. 18; Ps. i. 11; Ezek. xxxi. 6, 13; Dan. ii. 28; vii. 6;) the same as the Greek *petainon*. (Matt. vi. 26.) 2. *Ayt*, collectively, birds of prey; (Gen. xv. 11; Job xxviii. 7; Ezek. xxxix. 4; Isaiah xviii. 6; xli. 11;) the same as the Greek *orneon*. (Rev. xviii. 2.) 3. *Barburim*, fatted fowl, capons, or more probably geese. (1 Kings iv. 23.) 4. *Tsippor*, a small bird, sparrow, or thrush, as caught by the fowler; (Job xli. 5; Ps. xi. 1; lxxxiv. 8; cii. 7; civ. 17; cxxiv. 7; Prov. vi. 5;) also birds, or fowl generally. (Lev. xiv. 4—53; Deut. iv. 17; Ps. viii. 8; Ezek. xxxix. 4.) The Hebrews, and the Egyptians, practised fowling with nets, snares, and gins. (Prov. vii. 23; Eccl. ix. 12; Ezek. xvii. 20.)—See BIRDS.

FOX. The Hebrew word *shual*, rendered "fox," signifies *digger*, or *burrower*, from its burrowing underground. Under this general name the Hebrews comprehended, not only the fox, but also the *jackal*, still called in Persia, *shaghal*, an animal rightly described as something between the wolf and the fox; and hence sometimes termed by naturalists "the wolf-fox." These animals, which are very numerous in

Palestine, prowl together in large herds or packs, and are particularly prone to resort to tombs and ruined towns, where they feed on dead bodies. (Psalm lxxiii. 10.) Hence the prophets describe the future desolation of a city, as "the habitation of jackals," a prediction verified by the actual condition of many places they name. The howlings of these packs of jackals are frightful; whence they are also called in Hebrew, *ayim*=howlers. improperly rendered "wild beasts of the islands." (Isa. xiii. 22; xxxiv. 14; in the margin, *im*, and *Ijim*.) That jackals are intended in Judg. xv. 4, we may infer from the number taken by Samson and his assistants, which must have been easier with gregarious creatures, than with a solitary and very wily animal like the fox. The fox is also of frequent occurrence in Palestine, and as both are included under the common term *shual*, it must generally be left to the bearing of the context to determine when the jackal and when the fox are respectively denoted. (Neh. iv. 3; Sol. Song ii. 15; Lam. v. 18.) The Greek *alopez* evidently designates the "fox." (Matt. viii. 20; Luke ix. 58.) The term "fox" is sometimes used symbolically of a shrewd cunning man. (Ezek. xiii. 4; Luke xiii. 32.)

FRANKINCENSE.—See INCENSE.

FREEDOM. The right of citizenship. Strangers resident in Palestine had the fullest protection of the law, equally with the native Hebrews; (Lev. xxiv. 22; Num. xv. 15; xxxv. 15; Deut. i. 16; xlii. 17;) the law of usury was the only exception. (Deut. xxiii. 20.) The advantage the Hebrew had over the Gentile was strictly spiritual, in his being a member of the ecclesiastical, as well as the civil community of Jehovah. But even to this spiritual privilege Gentiles were admitted under certain restrictions. (Deut. xxiii. 1—9; 1 Sam. xxi. 8; 2 Sam. xi. 11.) The Ammonites and Moabites were excluded from the citizenship of the theocracy, and the persons mentioned in Deut. xxiii. 1—6. The Mosaic code points out the several cases in which the servants of the Hebrews were to receive their freedom.

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(Ex. xxi. 2—4, 7, 8; Lev. xxv. 39—41, 47—55; Deut. xv. 12—17.) There were various modes whereby the freedom of Rome could be attained by foreigners, such as by merit or favour, by money, (Acts xxii. 28,) or by family. The *ingenuus* or freeman, came directly by birth to freedom and to citizenship. The *libertinus* or freedman, was a man-umitted slave; and his children were denominated *libertini*, i.e., freedmen or freedmen's sons. Among the Greeks and Romans the freedmen had not equal rights with the freemen or those of free birth. The Roman citizen could not be legally scourged; neither could he be bound, or be examined by question, or torture, to extort a confession from him. And if, in any of the provinces, he deemed himself or his cause to be treated by the president with dishonour and injustice, he could, by appeal, remove it to Rome to the determination of the emperor. (Acts xvi. 37—39; xxi. 39; xxii. 25; xxv. 11, 12.) Christians are represented as inheriting the rights of spiritual citizenship, by being members of the commonwealth or community of Jehovah. (Eph. ii. 12; Phil. iii. 20.) The Christian slave is the Lord's freedman, and a partaker of all the privileges of the children of God; and the Christian freeman is the servant of Christ. (1 Cor. vi. 22; Rom. vi. 20—22.) Paul acknowledges that freedom is worthy of being eagerly embraced; but the freedom which he esteemed most important in its consequences, was that which is given through our Lord Jesus Christ. (1 Cor. vii. 21—23.) The Jews, under the Mosaic law, are represented as in a state of servitude, and Christians as in a state of freedom. (John viii. 31—36; Gal. iv. 22—31.)—See FOREIGNER.

FREEWILL OFFERING.—See OFFERINGS.

FRIEND. One especially loved and esteemed. (Ex. xxxiii. 11; Prov. xvii. 17; xviii. 24; xxvii. 6, 9, 10, 17.) Abraham is called "the friend of God;" (2 Chron. xx. 7; Isa. xli. 8; James ii. 23;) and Christ calls His disciples "friends." (John xv. 13—15.) "Friend" is also a word of ordinary salutation, like the

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word neighbour. (Matt. xxii. 12; xxvi. 50; Luke xi. 5.)

FRINGE. The Hebrew words *tziyth*, (Num. xv. 38,) and *gadil*, (Deut. xxii. 12,) properly signify the "fringe" or tassel, as worn by the Hebrews on the corners of the outer garment. Together with the fringe was worn a "riband" or cord of bluish or cerulean purple, which was to remind the Hebrew of his consecration to Jehovah, and the duties consequently devolving upon him. (Ex. xxviii. 31; Num. xv. 37—41.) Our Lord wore the "fringe," usually termed the "hem" or "border;" and it was this part of His dress which the sick desired to touch, on account of its peculiar sanctity, under the impression that the contact would make them whole. (Matt. ix. 20; xiv. 36; xxiii. 5; Mark iii. 10; v. 27; vi. 56; Luke viii. 44.) Several kinds of fringes or tassels are exhibited, as parts of dress, on the Assyrian monuments.—See BLUE.

FROG. The Hebrews called this well-known amphibious animal *tzephardea*=marsh-leaper. The only species noticed as existing in Palestine is the *Rana esculenta*=green frog, the edible frog of the Continent. Dr. Wilson saw in the streams and pools, in the vale of Jericho, troops of large green frogs. The *Rana punctata*=speckled frog, and other species, are found in the waters of Egypt. Hasselquist tells us, that numbers of frogs cover the country when the waters decrease, and multiply extremely during the time of the flood. They are devoured by the ibis, for were they to remain and rot they would certainly occasion a stench mortal to men and beasts. The sudden appearance of frogs in untold numbers, was the second plague with which Jehovah afflicted the Egyptians. "The frogs came up and covered the land of Egypt;" they were sent upon the Egyptians in such numbers as to fill their beds, ovens and kneading troughs; and when they died, as they did in immense masses, they filled the land with an offensive and pestilential effluvia. (Ex. viii. 2—14; Ps. lxxviii. 45; cv. 30; Rev. xvi. 13.) The Egypt-

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tians had a female frog-headed deity called *Hyk*=a frog. Weights were often made in the shape of a frog. The toad does not appear on the monuments, the only traces of it are the embalmed reptiles and figures.

FRONTLETS.—See **PHYLACTERIES**.

FROST. Congealed or frozen dew. It appears in a still night, when there is no storm or tempest, and descends upon the earth as silently as if it were produced by mere breathing. The Hebrew word *kepod*, signifies the "hoarfrost," so called as covering the ground; (Ex. xvi. 14; Ps. cxlvii. 16;) the "hoary-frost." (Job xxxviii. 29.) The word *kerahh*, rendered "frost;" (Job xxxvii. 10; Gen. xxxi. 40; Jer. xxxvi. 30;) and "ice;" (Job vi. 16; xxxviii. 29;) designates *ice*, hence also *cold*. The term *hhanamal*, rendered "frost," margin, "great hailstones," (Ps. lxxviii. 47.) Michaelis supposes to designate *ants*, as destroying trees. Throughout western Asia, very severe and frosty nights are often succeeded by days warmer than any our summers afford. Dr. Robinson says, in Jerusalem "the ground never freezes; but Mr. Whiting had seen the pool back of his house covered with thin ice for one or two days." Volney relates an affecting story of a hapless wanderer who was, like Jacob, frozen by the north wind at night, and burnt by the dreadful heat of the sun by day. (Gen. xxxi. 40.)

FRUIT. Among the fruit-bearing trees of Palestine are the vine, olive, pomegranate, fig, sycamore, palm, pear, almond, quince, citron, orange, mulberry, carob, pistacia, walnut, apple, lemon, apricot, peach, banana, plum, and many others, and several kinds of berry. Other trees and plants also abounded, which yielded their produce in the form of odoriferous resins and oils; as the balsam, galbanum, frankincense, ladanum, balm, myrrh, spikenard, storax gum, and tragacanth gum. Among the Hebrews, the produce of planted fruit-trees was not to be eaten for the first three years; they were considered as "uncircumcised" or unclean. The blossoms were pinched

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off, in order that the trees might bear more abundantly afterwards. (Lev. xix. 23—25; Num. xviii. 12, 13.) In the fourth year it was offered to the Lord. They were also prohibited from destroying fruit-trees in time of war; (Deut. xx. 19;) but this prohibition was not always regarded. (2 Kings iii. 19—25.) The word translated *fruit*, denotes not only the *produce* of the trees; (Gen. i. 12, 29; Matt. iii. 10;) but also of the earth and fields. (Gen. iv. 8; Deut. vii. 13; xxviii. 51; Isa. iv. 2; Ps. lxxii. 16; cvii. 34; Matt. xiii. 8.) The word "fruit" is also used symbolically for offspring, children; (Ex. xxi. 22; Gen. xxx. 2; Ps. cxxxii. 13; Acts ii. 30;) also for the results or consequences of conduct; (Prov. xi. 30; Isa. iii. 10; Jer. vi. 19;) also for words. (Heb. xiii. 9.) "Fruit unto God," and "fruit unto death," signify to live worthy of God or of death. (Rom. vii. 4, 5.) The "fruits of the Spirit," are those graces which the Holy Spirit produces in the believer. (Gal. v. 22, 23; Phil. i. 11; Eph. v. 9; James iii. 17, 18.) Fruitfulness in the divine life stands opposed to an empty, barren, and unproductive profession of religion. (John xv. 2—8; Col. i. 10; 2 Pet. i. 5—8; Matt. vii. 16—20.)

FUEL.—See **COAL**.

FULFILLED. This word is generally used, not in the way of accommodation or illustration, but in reference to the actual fulfilment of Scripture prophecy. In the formulas, "Now all this was done, *that it might be fulfilled* which was spoken of the Lord by the prophet;" (Matt. i. 22; ii. 15;) "*then was fulfilled* that which was spoken by Jeremy the prophet;" (Matt. ii. 17;) the events narrated are not to be understood in what is called the *telic* way, that is, as happening *merely* for the purpose of making good the predictions; but rather in the so called *ecbatic* sense.—So that in or by these events was actually accomplished, or literally fulfilled the predictions of the prophets. If we say, "All this took place, in order that what was spoken by the prophet might be fulfilled," that is representing the events themselves that are spoken of, as taking

place in subordination to the prophecy, and merely or principally in order to fulfil it. But if we say, "All this took place, so that the prediction by the prophet was, or should be, fulfilled," then we merely affirm that the mode of the events was such, that a fulfilment of prophecy was accomplished in it; while at the same time, the events themselves might have an unspeakably higher end in view. (Matt. ii. 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 56; xxvii. 35; Mark xiv. 49; John xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9; xix. 24; xxviii. 36.)

FULLER. A person whose business was to be to cleanse soiled garments, or to full new ones. The Hebrew word *kabas*, rendered "wash," signifies *to tread, to trample with the feet*; hence *to wash, to cleanse clothes or garments by treading them in a trough*. This may have been an early part of the operation; afterwards they probably rubbed the cloth on an inclined plane, in the manner which is figured in the paintings on the monuments of Egypt, and still common in the East. (2 Kings xviii. 17; Ex. xix. 10; Lev. xi. 25; Mal. iii. 2; Mark ix. 8.)—See **EN-ROGEL**.

FULLERS' FIELD. A place near Jerusalem, not far from the wall of the city. (2 Kings xviii. 17; Isa. vii. 3; xxxvi. 2.) Whether it was below the city on the south-east side; or on the table-land on the northern side of the city, has not yet been ascertained. Some interpreters suppose it to be the same as the "potters field."—See **ACELDAMA**.

FULLERS' SOPE.—See **SOAP**.

FULNESS. The Greek term *pleroma*, translated "fulness," when connected with the name of God, or of Christ, designates *that which is in them*, i. e., what they possess, what belongs to them, with the accessory idea of copiousness or abundance. It designates the knowledge of God, or the treasures of wisdom in the Godhead; (Eph. iii. 19;) the *grace and truth* of Christ; (John i. 14, 16; Eph. iv. 18;) also His *supreme authority or pre-eminence*. (Col. i. 19.) The term *pleroma*="fulness,"

in Col. ii. 9, "in Him dwelleth all the *fulness* of the Godhead bodily," denotes that all the Divine attributes and qualifications, dwelt in the Saviour bodily, i. e., in His human body—"the Word became flesh." The errorists whom the Apostle controverted, partook largely of the Gnostic theosophy, and maintained that all created beings, who should be purified from all contact with matter, which they regarded as the source and seat of all evil, would gradually become absorbed into the *fulness* of the great Supreme. The Apostle asserts, that *all the pleroma* which they ascribed to the great Supreme, i. e., that *fulness* whence proceeds all existences, and which constitutes the peculiar, the essential, the exclusive attribute of the supreme and imputable and eternal Godhead, and which no emanated being or one of inferior order can possess,—that very *pleroma* belongs to Christ, *who is the fulness* of Him that filleth all in all. (Eph. i. 23.) Though He condescended to take upon Himself a human body—the condition of a servant, yet at the same time, the Apostle ascribes to Him nothing less than supreme and eternal Godhead. (Phil. ii. 7; iii. 21.) In the possession of "all the fulness of the Godhead bodily," the Saviour is **ONE** with the Father, the radiance of His glory and the exact image of His substance. (Heb. i. 3; John i. 14.)

In Eph. iii. 19, believers are represented as partaking of the Divine fulness. To say that they are "filled with all the fulness of God," is confounding the Creator and creature, or at least an admission of the most absolute and unlimited pantheism. The passage properly reads "in order that ye might be filled unto all the fulness of God," i. e., until ye should extend or reach unto the full and perfect experimental acquaintance of "Him in whom all fullness dwells." So in John i. 16, "Of His fulness have we all received, even grace for grace,"—we have received gifts and graces, which, according to our measure and capacity, correspond with His. The same truth is taught in Col. ii. 10, "and in Him

are ye filled;" also in 2 Pet. i. 4, "that ye might be made partakers of the Divine nature." Thus are Christians represented as being in Christ—united to Him as members belonging to the body of which He is the Head,—sustaining, by the indwelling of the Holy Spirit, such an intimate relation to Him, as to be called "the temple of the living God." (Eph. i. 23; John xvii. 21, 23; 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; 1 John iv. 12, 15, 16.) The "fulness of time" denotes the time when Christ appeared, to introduce the new and better dispensation of mercy; the period which the Holy Spirit, by the prophets specified; beyond which the Mosaic institutions should no longer avail, but Jew and Gentile alike have the offer of the common salvation through the gospel. (Gal. iv. 4; Eph. i. 9, 10; iii. 9.)—See COMMUNION.

FURLONG. The Greek word *stadia*, rendered "furlong," signifies the *standard*, or *measure*. As a measure of distance it contained 600 Greek or 625 Roman feet, equivalent to 606 feet 9 inches English. The Roman mile contained eight stadia. (Luke xxiv. 13; John vi. 19; xi. 18; Rev. xiv. 20; xxi. 16.) The stadion, rendered "race," also denotes the *stadium* or *circus*, in which public games were exhibited. (1 Cor. ix. 24.)

FURNACE. The Hebrew word *kibshan*, rendered "furnace," signifies a *brick* or *lime-kiln*, perhaps a potter's furnace. (Gen. xix. 28; Ex. ix. 8, 10.) The furnace used by the metallurgist was termed *kur*. (Prov. xvii. 8; xxvii. 21; Ezek. xxii. 18, 20, 22.) The refining furnace was called *ahil*. (Ps. xii. 6.) The Chaldee *attun*, was a furnace wherein criminals were burned. (Dan. iii. 20—26.) On the Egyptian monuments, the jeweller appears with a little portable furnace and blow-pipe, which he carried about with him, as is still the case in India. The term "furnace" is used metaphorically in Isa. xlviii. 10; Jer. xi. 4; Deut. iv. 20; 1 Kings viii. 51, denoting extreme affliction.

FURNITURE.—See CARPENTER.

G

GAAL=*loathing*. A son of Ebed, who raised a revolt in Shechem against Abimelech. (Judg. ix. 26—41.)

GAASH=*a shaking, earthquake, or tumult*. A mountain among the mountains of Ephraim. (Josh. xxiv. 8; Judg. ii. 9.) Hence also "the valleys of Gaash" around that mountain. (2 Sam. xxiii. 30; 1 Chron. xi. 32.)

GABA.—See GEBÄ.

GABBAI=*tax-gatherer*. A descendant of Benjamin. (Neh. xi. 8.)

GABBATHA=*the back*, i. e., *an elevated place*, probably the *tribunal*. This Syro-Chaldaic word, (John xix. 13.) is explained by the Greek term *lithostroton*=*stone-strowed, paved*, i. e., "Pavement." The place connected with the Roman *prætorium* in Jerusalem, where Pilate's tribunal was set on the occasion of the condemnation of Christ, was covered with stones of various colours, commonly called a *tesselated pavement*. The Romans tried causes within the *prætorium*, but always pronounced sentence in the open air. (John xix. 13.) There was also a "pavement" in the outer court of the temple. (2 Chron. vii. 8.)

GABRIEL=*man* or *hero of God*. An angel sent to Daniel to unfold the vision of the ram and he-goat, (Dan. viii. 16,) and to communicate the prediction of the Seventy Weeks. (Dan. ix. 21.) He was also employed to announce the birth of John to his father Zacharias, (Luke i. 19,) and that of Jesus to Mary. (Luke i. 26.) In Luke i. 19, Gabriel is said to "stand in the presence of God." It may be that the term "Gabriel" is not in itself distinctive, but merely a description of the angelic office, and used as a proper name or title of the representative of the angelic nature in ministrations to man.

GAD=*fortune*. 1. A son of Jacob, the name being probably derived from *good fortune*; (Gen. xxx. 11;) although the signification "*troop*" appears to be alluded to in Gen. xlix. 19. Gad was

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the head of the tribe of like name, the "Gadites," whose territory lay in the mountains of Gilead, (Deut. iii. 12, 16,) between that of Manasseh and Reuben. (Josh. xiii. 24—28; Num. xxxii. 81—36; Ezek. xlviii. 27, 28.) In this position they were subject to frequent incursions from the neighbouring hordes, but they were valorous, and under David, subdued all their enemies. (Deut. iii. 12; xxxiii. 20, 21; 1 Chron. v. 18—22; xii. 8—15.) The "river" or torrent of Gad is the Jabbok, not the Arnon. (2 Sam. xxiv. 5.) 2. A prophet, who was on more than one occasion God's messenger to David. (1 Sam. xxii. 5; 2 Sam. xxiv. 11—19; 1 Chron. xxi. 9—13; 2 Chron. xxix. 25.) He also wrote a history of David's reign. (1 Chron. xxix. 29, 30.) 3. The *god Fortune*, an idol-deity worshipped by the Babylonians and Jewish exiles; perhaps the planet Jupiter. Gad is also rendered "troop," but the margin reads "Gad." (Isa. lxx. 11.)

GADARENES. The inhabitants of the city of **GADARA**=*surrounded, enclosed*, the fortified capital of Peræa. It was situated about five miles east of the river Jordan, and about six from the Lake of Galilee. The present ruined and deserted village *Um Keis* i. e., mother of ruins, situated on the southern bank of the river Hieromax, the Yarmuk, now the Sheriat el Mandur, which falls into the Jordan below the Lake of Galilee, marks the site of the ancient Gadara. It was formerly a large and opulent town; and, from the traces of the ancient wall, it could not have been less than two miles in circuit. Here great numbers of sarcophagi, and remnants of marble columns, tolerably perfect, still exist. In the neighbourhood are the celebrated warm springs, and the remains of the ancient baths. There are also several caverns excavated in the limestone rocks, which formed the necropolis of the ancient city. These caverns or tombs, which dot the cliffs for a considerable distance round the city, serve as places of retreat for families of Arabs; and some of them have

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doors made of large slabs of stone. It is not improbable that this region was mainly inhabited by Greek colonists. The city of Gadara lay too remote from the Lake of Galilee, to be the scene of the miracle recorded in Mark v. 1; Luke viii. 26, 37. The scene of the miracle was evidently at Gergesa, as stated in Matt. viii. 28.—See ΓΕΡΓΕΣΑΝΕΣ.

GADDI=*fortunate*. A descendant of Manasseh. (Num. xiii. 11.)

GADDIEL=*fortune of God*, i. e., *sent from God*. A descendant of Zebulun. (Num. xiii. 10.)

GADI=*Gadite*. The father of Menahem. (2 Kings xv. 14.)

GAHAM=*flaming eyes?* A son of Nahor. (Gen. xxii. 24.)

GAHAR=*lurking place*. One whose descendants returned from the exile. (Ezra. ii. 47; Neh. vii. 49.)

GAIUS=*bridegroom*. 1. A Macedonian, and fellow-traveller of Paul. (Acts xix. 29.) 2. A man of Derbe. (Acts xx. 4.) 3. An inhabitant of Corinth with whom Paul lodged. (Rom. xvi. 23; 1 Cor. i. 14.) 4. A Christian to whom John addressed his Third Epistle. (3 John 1.)

GALAL=*weighty, worthy?* Two Levites after the exile. (1 Chron. ix. 16, 16; Neh. xi. 17.)

GALATIA=*region of the milk-white, or wanderers?* The name was derived from the Gallic or Celtic tribes, called by the Greeks *Galatae*, who, before B.C. 600, had wandered in vast hordes from Asia, and settled at the Carpathian mountains—called by the Greeks the "mountains of *Rhipaia*"—at the sources of the Don and Volga. Some of them, in search of new homes, crossed the Rhipain range to the northern Ocean, and lived in the extremities of Europe, and others settled between the Alps and the Pyrenees. At a later period some of the Galli wandered to the banks of the Danube; and in their march of conquest about B.C. 280, made an irruption into Greece. One division, after many adventures, about B.C. 240, passed the Hellespont into Asia Minor, and seated themselves in the mountainous region between the rivers Sangarius

and the Helys. About B. C. 189, the Gallograeci or Grecian Gauls were brought beneath the Roman dominion; though they retained their own princes. Under Augustus, about B.C. 26, Galatia was constituted a Roman province, and had a governor placed over it and Lycaonia. The province, with its boundaries greatly enlarged, occupied the central region of the peninsula of Asia Minor; and had the Euxine on the north, Cappadocia and Pontus on the east, Pamphylia on the south, and Bithynia and Phrygia on the west. The prevailing language of the Gauls was Greek; though they preserved much of their ancient language and fickleness of character. Galatia was distinguished for the fertility of its soil and for its trade. (Acts xvi. 6; xviii. 23; 1 Cor. xvi. 1; Gal. i. 2; iii. 1; 2 Tim. iv. 10; 1 Pet. i. 1).—See RIPHATH.

GALATIANS, EPISTLE TO THE. The Pauline origin of this Epistle has been generally admitted; and is referred to by Irenæus, Clement of Alexandria, and Tertullian. Paul's first visit to Galatia is recorded in Acts xvi. 6. His second visit was to encourage the church there and in Phrygia. (Acts xviii. 23.) Soon after Paul's second visit there appears to have been a speedy and unexpected change among the Galatian churches. (Gal. i. 6.) Certain Jewish Christians who had not long since come thither from Jerusalem, gained the ascendancy; and persuaded the Galatians of the indispensableness of the whole Jewish ritual to the followers of the Messiah. The Galatians permitted themselves to be circumcised, and, indeed, they conformed to the Jewish religion in its entire extent; and faith came to be regarded as a subordinate thing. Paul being in Ephesus, soon learned the state of the churches; and in this Epistle, which was written about A.D. 55, he urged upon their attention the principles he had recently inculcated upon them. (Gal. i. 10.) He maintained that he was an Apostle, taught and endued with authority from on high. Further, that the law was but a preparation for Christianity; it was

only our schoolmaster; but now we are released from its superintendence; we have become of age, and are heirs of God. (Gal. iv. 8.) Christianity is the religion of liberty, the law that of bondage. (Gal. iv. 25, 26.) Judaism, therefore, is no longer suitable for Christians; labour rather to improve your morals, and to amend your minds and hearts. Henceforth glory in Christ alone.

GALBANUM. A resinous gum of strong, but disagreeable odour, flowing from the *ferula galbani fera*, and perhaps other plants of the same species, which grow in Syria, Arabia, and Abyssinia. When mixed with other fragrant substances, as was the case in the perfume for the sanctuary, it strengthened the perfume, and made its effects more lasting. (Ex. xxx. 34.)

GALEED=*heap or hill of testimony.* A monument of stones erected by Jacob, in testimony of his covenant with Laban the Syrian: but Laban called it Jegar-sahadutha=*hill or heap of stones of testimony.* (Gen. xxxi. 47.)

GALILEE=*a circle, region.* Originally a small region of Palestine; (Josh. xx. 7; xxi. 32; 1 Kings ix. 11; 2 Kings xv. 29;) the northern part of which was called, "Galilee of the Gentiles." (Isa. ix. 1; Matt. iv. 15.) This district was situated near the great centres of trade and commerce on the Mediterranean; and among the Jewish population were intermingled many foreigners, especially the neighbouring Phenecians. Galilee, in the time of Christ, included all the northern part of Palestine lying between the Jordan and the Mediterranean, and between Samaria and Phenecia, and was divided into *Upper and Lower Galilee*; the former lying north of the territory of Zebulun and abounding in mountains; the latter being more level and fertile and very populous. Capernaum and Nazareth were situated in lower Galilee. (Matt. iv. 15; Mark i. 9; Luke ii. 39; iv. 14; viii. 26; John vii. 52.) The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious. (John i. 47; vii. 52; Luke xiii. 4.) Their turbulent

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character explains why Pilate, when sitting in judgment upon Jesus, caught at the word "Galilee," when used by the chief priest, and asked if "He were a Galilean?" (Luke xxiii. 5, 6.) They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem. (Mark xiv. 70.) The disciples of Christ were also called "Galileans." (Matt. xxvi. 69; Mark xiv. 70; Luke xxii. 59; John iv. 45; Acts i. 11; ii. 7.)

GALILEE, SEA OF.—See SEA.

GALL. The Hebrew word *merorah*, signifies *bitterness*, hence used for the gall or bile of animals. (Job xvi. 13; xx. 25.) "The gall of asps," is the poison or venom of serpents. (Job xx. 14, 16.) The word *rosh*, rendered "gall," (Deut. xxix. 18; xxxii. 32; Ps. lxi. 21; Lam. iii. 5, 19,) and "hemlock," (Hos. 10. 4,) denotes a poisonous plant, probably the *poppy*, so called from its *heads*. Thus *mi rosh*, rendered "water of gall," may be the juice of the *poppy*, *opium*; (Jer. viii. 14; ix. 15; xxiii. 15;) hence put for *poison* or *bitterness* generally. (Deut. xxxii. 32, 38.) In Matt. xxvii. 34, of Jesus it is said, "They gave Him vinegar to drink mingled with gall;" but in Mark xv. 23, it is called "wine mingled with myrrh." Whence it is probable that the Greek word *chole*=gall, is a general name for whatever is exceedingly bitter, *bitter herbs*, wormwood, *poppy*, *myrrh*, etc. The term "gall" is used figuratively for great troubles, (Jer. viii. 14,) *wickedness*, (Am. vi. 12,) and *malignity*. (Acts viii. 23; Heb. xii. 15.)—See MYRRH.

GALLERIES. The Hebrew word *attik*, rendered "gallery," in Ezek. xli. 15, 16; xliii. 8, is an architectural term, denoting a *decrement*, where a story or portico is drawn in, an *offset*, *ledge*, *terrace*. In Sol. Song i. 17, the term *rahiti*, rendered "rafters," in the margin "galleries," signifies *carved* or *fretted ceiling*. The word *rahatim*, translated "galleries," in Sol. Song vii. 5, signifies *lock*, *curls*, so called from their *flowing down*.

GALLEY.—See SHIP.

GAM

GALLIM=*fountains*. A city of Benjamin, lying east of Gibeah, probably near the small village *Hizmek*. (1 Sam. xxv. 44; Isa. x. 30.)

GALLIO=*a cock*. A Roman "deputy," properly proconsul of Achaia under the Emperor Claudius. Like his brother, the philosopher Seneca, Gallio was put to death by order of Nero. When Paul first visited Corinth, Gallio nobly refused to abet the persecution raised by the Jews against the Apostle. The honourable conduct of Gallio showed that it was his opinion, that the civil magistrate had nothing to do with religious opinions or the concerns of conscience, in matters where the safety of the state was not implicated; he therefore prudently refused to make the subject a matter of legal discussion. (Acts xviii. 12, 17.)

GALLOWS. The execution of criminals by hanging them on a tree, post, or cross, appears to have been practised amongst the ancient Egyptians and Persians, as well as among the Hebrews. (Gen. xl. 19; Deut. xxi. 22; Est. ii. 23; v. 14; vi. 4.)

GAMALIEL=*reward* or *benefit* of God. 1. A distinguished Pharisee and doctor of the law at Jerusalem, under whom Paul was educated. (Acts xxii. 3.) According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel; and for a long time president of the Jewish Sanhedrim. When the Jewish rulers, alarmed at the progress of Christianity in Jerusalem, arrested the apostles, wishing to put them to death, Gamaliel by his dispassionate advice, checked their impetuosity. He reasoned in the affair with the tact of worldly wisdom and experience, urging that religious opinions usually gain strength by persecution; while, if not noticed at all, they are sure not to leave any lasting impression on the minds of the people, if devoid of truth: and that it is vain to contend against them, if true. (Acts v. 25—41.) 2. A chief of the tribe of Manasseh. (Num. i. 10; ii. 20; vii. 54; x. 28.)

GAMMADIM=*invincibles*. This

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Hebrew word is not the name of a nation or tribe, but rather a description of the character of a people, as the *brave soldiers, fierce warriors*. The Septuagint translates the term "*watchers*." (Ezek. xxvii. 11.)

GAMUL = *weaned*. A descendant of Aaron, and the head of the twenty-second course in the division of the priesthood. (1 Chron. xxiv. 17.)

GARDEN. The Hebrew word *gan* signifies a place surrounded and protected by a fence or wall, hence a *garden*, especially a *park, orchard*, a place planted with trees. Several gardens are mentioned in the Scriptures, as "the garden of Eden," (Gen. iii. 24; Joel ii. 3.) also called "the garden of God," (Ezek. xxviii. 13; xxxi. 8, 9,) and "the garden of Jehovah." (Gen. xiii. 10; Isa. li. 3.) Ahab's "garden of herbs;" (1 Kings xxi. 2;) "the garden of Uzza," or "the king's garden;" (2 Kings xxi. 18; xxv. 4;) "the garden" of the Persian kings at Susa; (Esth. i. 5; vii. 7, 8;) "the garden" of Gethsemane; (John xviii. 1; Matt. xxvi. 36;) and "the garden" of Joseph of Arimathea. (John xix. 41; Matt. xxvii. 57—60.) Gardeners, also watchmen over gardens, are mentioned. (Eccl. ii. 5; John xx. 15; Isa. i. 8.) Gardens were planted with various fragrant and medicinal herbs, and culinary plants, and fruit-trees. (Sol. Song iv. 13; vi. 11.) They owed all their freshness to the waters, of which they were never destitute. (Num. xxiv. 6; Deut. xi. 10; (Sol. Song iv. 15; Isa. i. 30.) The Jews frequently performed their devotions in gardens; (John i. 48; xviii. 1, 2;) and the worship of idols in these shady seclusions was not of unfrequent occurrence. (1 Kings xiv. 23; Isa. lxx. 3; lxvi. 17; Ezek. xx. 28.) Sometimes they were used as burial places. (2 Kings xxi. 18; Mark xv. 46.) Palestine still exhibits fruitful and well watered gardens, filled with vegetables, flowers, and fruit-trees, in the highest perfection of luxuriance and beauty. They are sometimes hedged with prickly pear, which forms an impenetrable barrier. (Gen. xiii. 10; Isa. li. 3.) A "garden" is the

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symbol of a pleasant region; (Gen. xiii. 10; Isa. li. 3;) of prosperity and fruitfulness; (Job viii. 16;) and also of the church. (Sol. Song iv. 16; Isa. lviii. 11; Jer. xxxi. 12.)

GAREB = *leprous, or reviler*. 1. An Ithrite, i. e., a native of Jathir, one of David's distinguished warriors. (2 Sam. xxiii. 38; 1 Chron. xi. 40.) 2. A hill near Jerusalem. (Jer. xxxi. 39.)

GARLAND. A fillet or wreath of plants or flowers, with which the heathen frequently decorated the heads of the oxen which they designed to sacrifice to their deities. (Acts xiv. 13.)

GARLIC. The Hebrew word *shum*, like the Arabic and Ethiopic term, is understood to denote a species of garlic, which was extensively cultivated by the ancient Egyptians. (Num. xi. 5.) The species most commonly cultivated in the East is *allium Ascalonicum*, the 'eschalot' or 'shallot' of our kitchen gardens, which was brought into Europe from Ascalon. It is not improbable that this was the garlic which Herodotus mentions, in connection with the onion, as a principle article of food among the Egyptians, especially of the poorest classes. Dioscorides also describes the garlic among the plants of Egypt. Garlic, perhaps the *allium sativum*, formed a favourite viand with the common people among the Greeks and Romans.

GARMENTS. Immediately after the fall, our first parents clothed themselves with the leaves of the fig tree; afterwards with the skins of animals. The art of manufacturing cloths from wool, cotton, flax, or hair, by spinning and weaving, is of very great antiquity. (Gen. xiv. 23; xli. 42; Job vii. 6; 1 Chron. iv. 21.) One of the oldest and simplest garments was a stripe of cloth bound around the loins, and reaching to the knees. (Isa. xx. 2-4.) Garments woven or dyed of various colours were much esteemed. They were generally made by women, and were occasionally tastefully embroidered. (Gen. xxxvii. 3; Ex. xxviii. 4-8; xxxix. 8; Judg. v. 30; Prov. xxxi. 21-24.) As the Asiatic modes of dress are nearly the same

from age to age, we may suppose the ordinary dress of the Hebrews to have consisted of the inner garment, or *tunic*; the outer garment, or *mantle*, and a girdle. From the simplicity of their form, they could be worn with equal ease by several persons. (Judg. xiv. 19.) The tunic was of linen, and reached usually to the knees; that worn by females, reached to the ankles. This garment, was sometimes woven without seam; (John xix. 23;) the sleeves were wide and open, and easily thrown up. Hence to "make bare the arm" is the removal of all encumbrances for any vigorous exertion. (Isa. lii. 10.) The upper garment, or *mantle*, was a piece of woollen cloth, nearly square and several feet in length and breadth, which was wrapped round the body, or tied over the shoulders. This capacious garment was often girded round the loins with a girdle; and could be so arranged as to form a "lap" or "bosom" for carrying things. (2 Kings iv. 39; Luke vi. 38.) As this garment served the poor man for bed-clothing, the law provided, that if it was pledged it should be restored before night-fall. (Ex. xxii. 26, 27.) The females were generally habited in a loose flowing outer garment, with a belt or zone round the waist, and a veil or hood over the head. The outer robe and the turban were sometimes very elegant. The appendages to female attire, were jewels of gold and of silver, in rich variety. (Isa. iii. 18, 24.) In later times the Jews derived several of their articles of dress from the Greeks and Romans. People of rank delighted in white or purple raiment; (Eccl. ix. 8; Rev. vii. 9; Luke xvi. 19;) blue was also a common colour. (Ezek. xxvii. 16, 24.) The Jews were in the habit of keeping several changes of raiment, and this was a mark of wealth. (Job xxvii. 16; Isa. iii. 6; Matt. vi. 19.) The garments of mourning, were sackcloth and haircloth, sometimes also worn by the prophets. (2 Kings i. 8; Zech. xiii. 4.) The Hebrews were forbidden to wear, "a garment mingled of linen and woollen." (Lev. xix. 19; Deut. xxii.

11;) perhaps on account of their having been so generally worn by the heathen. The changing the dresses of the two sexes was also interdicted. (Deut. xxii. 5.) In the wilderness the Hebrews had weavers and workmen among them, so that their raiment "waxed not old," i.e., was not exhausted during their journey of forty years. (Deut. viii. 4.)

GARMITE. The Hebrew word *Garmi*=*bony*, or *strong*, whence "Garmite," is not the name of a people, but of a man. (1 Chron. iv. 19.)

GARRISON. The Hebrew word *matzab*, designates a garrison, a post, or station held for purposes of offence and defence by a military force; (1 Sam. xiii. 23; xiv. 1, 4, 12; 2 Sam. xxiii. 14; 1 Chron. xi. 16;) rendered "station." (Isa. xxii. 19.) The words, "the plain of the pillar that was in Shechem," should be, "the oak of the garrison which is at Shechem." (Judg. ix. 6.) The word *netzib* also denotes a military station, a garrison. (1 Sam. x. 5; xiii. 3, 4; 2 Sam. viii. 6, 14.) The term *matzabah*, rendered "garrison," designates a pillar, a monument; (Ezek. xxvi. 11;) also rendered "images." (Jer. xliii. 18.)

GASHMU.—See **GESHEM**.

GATAM=*puny*, *thin one*, or *parched valley*. A son of Eliphaz. (Gen. xxxvi. 11, 16; 1 Chron. 1. 36.)

GATE. The gates of Oriental cities were generally made of wood, and sometimes sheathed with strong plates of copper or iron, and secured with strong heavy bolts and locks. Sometimes the gates and doors were of stone, cut out in a single slab. (Deut. iii. 5; Judg. xiv. 3; Ps. cvii. 16; Isa. xiv. 2; Acts xii. 10; Isa. liv. 12; Rev. xxi. 21.) They were opened at sun-rise and shut at sun-set. (Neh. vii. 3.) At the gate was the *forum* or place of public concourse, where judicial trials were held, and disputed points determined. Hence the phrase, "in the gate," often signifies *before the tribunal*. The Ottoman supreme authority derived its appellation of the *Sublime Porte*= "the lofty gate," from the dispatch of public

or folds.) A city in the plain of Judah. (Josh. xv. 36.)

GEDOR=*wall, enclosure*. 1. A city situated in the mountains of Judah, between Bethlehem and Hebron. (Josh. xv. 58; 1 Chron. iv. 39; xii. 7.) Its ruins are now called *Jedur*. 2. A descendant of Benjamin. (1 Chron. viii. 31; ix. 37.) 3. Two men of the tribe of Judah. (1 Chron. iv. 4, 18.)

GEHAZI=*valley of vision*. The servant of Elisha, who, by a deliberate falsehood obtained a portion of Naaman's gift, was visited with the very disease of which the illustrious leper had just been cured. (2 Kings iv. 12—36; v. 20—27; viii. 1—6.)

GEHENNA.—See HINNOM, VALLEY OF.

GELILOTH.—See GILGAL.

GEMALLI=*camel-driver*. The father of Ammiel. (Num. xiii. 12.)

GEMARIAH=*whom Jehovah makes perfect*. 1. The son of Hilkiah. (Jer. xxix. 1—10.) 2. The son of Shaphan. (Jer. xxxvi. 10—26.)

GENEALOGY. The lineage of a family; hence *history*, especially *family history*, since the earliest history among Oriental nations is drawn mostly from the genealogical registers of families. Moses illustrated his history by several genealogical tables, which are the most ancient ethnographic documents we possess; and by noting the years of births and deaths, he interwove with them that chronology, the aid of which he saw to be essential to a perfect history. (Gen. v. 3—32; vii. 11; ix. 28—29; x. 1—32; xi. 10—32; etc.) The tables show that Moses must have had access to the archives of the Egyptians, Phenicians, and Edomites; and other authentic memorials from the hands of the early patriarchs. But these could scarcely have been preserved through a number of centuries without the aid of alphabetic writing. The Hebrews were remarkably careful in framing and preserving their family registers. They were of the utmost importance to a people divided into tribes, as they settled all questions of inheritances, and designated the right to this or that privilege.

But above all they were indispensable until the appearance of the promised Messiah. The officers who were appointed to the care of them were generally Levites; and the office may have been in the temple at Jerusalem. And it is a matter of astonishment that records of such high antiquity—and concerned principally with names of individuals and families, which are very liable to inaccuracies, from transcription—are preserved so perfectly. Some of the registers are necessarily given by the sacred Writers in a condensed form, as they were only solicitous to trace up the posterity to its true source. Even the variations which seem to exist in some of the genealogical records of the Old Testament have been in a great measure reconciled by those who have diligently investigated and compared them. The comparison of the following passages, with the registers in Matthew and Luke, will contribute materially to show the fulfilment of the prophecies relative to the advent of the Messiah. They establish indubitably our Lord's legal right to the throne of David. (Gen. v. 1—32; xi. 10—26; Ruth iv. 18—22; 1 Chron. viii. 1—34; ii. 1—15; iii. 1—17; Heb. vii. 14.)

The following table traces the genealogy of Jesus Christ, according to the flesh, through the period of four thousand years. It shows that Luke iii. 23—38, traces the genealogy of Jesus from Mary His *real* mother to David, to Abraham, and to Adam; while Matthew i. 1—17, exhibits that of Joseph His *reputed* or *supposed* father through the line of the kings of Judah, to David and to Abraham.

GOD.

- 1 Adam
- 2 Seth
- 3 Enos
- 4 Cainan
- 5 Mahalalee
- 6 Jared
- 7 Enoch
- 8 Methuselah
- 9 Lamech

GEN

10 Noah
11 Shem
12 Arphaxad
13 *Cainan*
14 Salah
15 Eber
16 Peleg
17 Ren
18 Serug
19 Nahor
20 Terah
21 Abraham
22 Isaac
23 Jacob
24 Judah
25 Pharez
26 Hezron
27 Ram
28 Amminadab
29 Nahshon
30 Salmon or
Salma
31 Boaz
32 Obed
33 Jesse
34 David

35 Solomon	35 Nathan
36 Rehoboam	36 Mattatha
37 Abijah or <i>Abijam</i> or <i>Abia</i>	37 Menan
38 Asa	38 Melea
39 Jehoshaphat	39 Eliakim
40 Jehoram or <i>Joram</i>	40 Jonan
41 Ahaziah or <i>Azariah</i> or <i>Jehoahaz</i> Joash or <i>Jehoash</i>	41 Joseph
42 Amaziah	42 Juda
43 Uziah or <i>Azariah</i>	43 Simeon
44 Jotham	44 Levi
45 Ahaz	45 Matthat
46 Hezekiah	46 Jorim
47 Manasseh	47 Eliezer
48 Amon	48 Jose
49 Josiah	49 Er
Jehoiakim or <i>Eliakim</i>	50 Elmodam
50 Jehoiachin or <i>Jeconiah</i> or <i>Coniah</i>	51 Cosam
	52 Addi
	53 Melchi
	54 Neri
	55 Salathiel
	56 Zorobabel
	57 Rhesa
	58 Joanna
	59 Juda
	60 Joseph
	61 Semei
	62 Mattathias

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GEN

49 Salathiel or <i>Shealtiel</i>	63 Maath
50 Zerubbabel	64 Naggo
51 Abiud	65 Eli
52 Eliakim	66 Naum
53 Azor	67 Amos
54 Sadoc	68 Mattathias
55 Achim	69 Joseph
56 Eliud	70 Janna
57 Eleazer	71 Melchi
58 Matthan	72 Levi
59 Jacob	73 Matthat
60 Joseph the husband of Mary, and the reputed father of	74 Heli
	75 Mary the wife of Joseph, and the real mother of

JESUS.

The genealogy given in Matt. i. 1—17, is reckoned by three series of fourteen generations each. Hence, it is obvious, that the first begins with Abraham, and ends with David. The second begins with David, and extends unto the migration to Babylon. And the third begins with Jechonias, and ends with Jesus. In this way the writer himself makes out the three divisions. (Matt. i. 17.) An apparent difficulty also arises from the fact, that between Jehoram and Uziah, in ver. 8, three names of Jewish kings are omitted,—Ahaziah, Joash, and Amaziah. (2 Kings viii. 25, and 2 Chron. xxii. 1; 2 Kings xi. 2, 21, and 2 Chron. xxii. 11; 2 Kings xii. 21; xiv. 1, and 2 Chron. xxiv. 27.) Further between Josiah and Jehoiachin, in ver. 11, the name of Jehoikim is also omitted. (2 Kings xxiii. 34; 2 Chron. xxxvi. 4; compare 1 Chron. iii. 15, 16.) And it is not improbable some links are dropped after the time of Jehoiachin, in connection with the names Assir, Pedaliah, etc. (1 Chron. iii. 17—19.) Such omissions are of frequent occurrence, merely for the purpose of condensing the account; as in Ezra vii. 1—5, compared with 1 Chron. vi. 8—15, where Ezra in tracing back his own genealogy to Aaron, omits at least six generations. A similar omission for the same purpose is necessarily implied in the genealogy of David, as given in

of its branches. Here Mr. Rowlands found a valley called *Djurf-el-Gerar* = 'Rush or Rapid of Gerar,' about ten miles south-east of Gaza. Near this place are the traces of an ancient city, called *Tel Jema*, just south of *Umm Jer-rar*, which Conder thinks may mark the site of the city where Isaac sojourned. (Gen. x. 19; xx. 1; xxvi. 1, 17, 20, 26; 2 Chron. xiv. 13, 14.)

GERASENES. The inhabitants of the city of GERASA = *expulsion* or *possession*? This city was on the east of the Jordan, and formed the eastern boundary of Perea. It was situated in the eastern part of Gilead, near the confines of the Arabian desert, on a small stream which flows into the Jabbok, and was one of the cities of the Decapolis. It was large, opulent, and splendid; as is apparent from the magnificent ruins still remaining. It is now called *Jerash*. A few manuscripts read "Gerasenes" in Matt. viii. 28, where others have "Gadarenes," and "Gergesenes." The city of Gerasa lay too remote from the Lake of Tiberias, to admit the possibility of the miracle referred to, having been wrought in its vicinity.—See **GERG-SENESES**.

GERGESENES. The inhabitants of the city GERGESA = *clayey* or *loamy soil*? The city stood on the eastern shore of the Lake of Galilee. At the mouth of Wady Semakh, Dr. Thomson visited a place with ruins, called *Khera*, the walls of which can be traced all round; which he identifies with the long-lost site of Gergesa, where our Lord healed the two men possessed with devils. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of which the two men possessed with devils may have issued to meet Jesus. The Lake is so near to the base of the mountain, that the swine, rushing madly down it, could not stop, but would be hurried into the water and drowned. In 1866, the Palestine Exploration Party visited the eastern shore of the Lake, and examined the ruins at *Khera*, which they describe as being much of the same char-

acter as those at *Kefr Arjib*, of some extent, but containing nothing remarkable. The Party also visited *Kalat-el-Hum*, the ancient Gamala = *Camel-hump*, near to *wady Fik*, noted for the ruins of its ancient fortress, which are situated more than eleven hundred feet above the level of the Lake. At Gamala they saw among the ruins numerous capitals and fragments, but no distinct plan of any building could be made out. Between *wady Samakh* and *wady Fik* the distance may be over two miles; and about halfway between these points, the gentlemen of the Exploration Party say, a spur runs out to the shore, with a slope sufficiently steep to fulfil the requirements of the Bible narrative of the destruction of the herd of swine. Here then, whether we take the view of Dr. Thomson or that of the Exploration Party, the "country of the Gergesenes," as stated in Matt. viii. 28, appears to have been the scene of our Lord's miracle. The miracle occurred near the shore of the Lake: "when He came out of the ship, immediately there met Him a man out of the tombs," (Mark v. 2,) and the place was "over against Galilee," (Luke viii. 26,) which can only be said of the "country of the Gergesenes." The country of the "Gerasenes" and of the "Gadarenes" lay far too remote from the Lake to agree with these statements. Origen appears to have been satisfied that the region of Gergesa was the scene of the miracle: Hesays, "a city called Gergesa, anciently stood on the eastern shore of the Sea of Galilee, and that beside it was shewn the precipice down which the swine rushed." And Thomson observes, as a remarkable fact, "that *wady Semakh* is every where ploughed up by wild hogs in search of the esculent roots upon which they live; and that these creatures still abound there in a state as wild and fierce as though they were still possessed. We conclude then, that the scene of the miracle was in the "country of the Gergesenes," as stated in Matt. viii. 28. The reading "Gadarenes," in Mark v. 1; Luke viii. 26, 36, which is found in a few of the

ancient copies; and also "Gerasenes"—the reading of the Vulgate in all the Gospels, which occurs more frequently, and has been followed by Lachmann, and in Mark and Luke by more recent editors of the Greek Text, may have originated in the conjectures of copyists and critics even earlier than the time of Origen. It will be observed that Matthew mentions *two* demoniacs, Mark and Luke only mention one, yet that by no means denies the existence of *two*. They probably mention but one because of his superior fierceness.

GERIZIM=*dweller in a shorn or desert land*. One of the mountains of Ephraim, situated over against Mount Bbal, (Deut. xi. 29; xxvii. 12; Josh. viii. 83,) and over Shechem; on which, after the exile, a temple was built by the Samaritans as the seat of their national worship. They say that it was on *Gerizim*, and not on *Moriah*, the patriarch offered his son Isaac. Mount Gerizim seems to be properly Mount of the Gerizites; it is now called *Jebel-et-Tur*. The southern mountain, Gerizim, rises 2889 ft. above the sea. Near the eastern end of the valley there is a recess on either side—a vast natural amphitheatre—probably the scene of the ratification of the law. The table-land on the summit, commands a wide view of the country, and especially of the great plain below. Mount Gerizim is referred to as "this mountain," in Christ's conversation with the woman of Samaria, at Jacob's well—which still exists at the base of the mountain. (John vi. 20, 21.) In Deut. xxvii. 4, the Samaritan text has changed "Mount Ebal" into "Mount Gerizim," in order to give sanction to the temple built by the Samaritans, not long after the time of Nehemiah, upon the latter mountain. The Palestine Exploration Party, in 1866, made numerous excavations on Mount Gerizim. Within the ruin known as the "Castle," the foundations of an octagonal church were laid bare, probably the one known to have been built there by Justinian. The church and the fortress were found

to be built on a rough platform of large stones laid together without mortar; and of this platform, which may possibly be that on which the Samaritan temple stood, the so-called "twelve stones"—beneath which tradition places the twelve stones brought up from the Jordan—form a portion. Near the stones is the place where the Samaritans assemble to eat the Passover. In the excavations little was found, excepting a few Roman coins, and several inscriptions, two of them in the Hebrew character, and the others in the Samaritan.—See **EBAL**.

GERSHOM=*a sojourner here*. 1. The first of the two sons—Elielzer was the second—born to Moses in Midian by Zipporah. (Ex. ii. 22; xviii. 3.) These sons of the great lawgiver held no other rank than that of simple Levites, while all the privileges of the priesthood were vested in the sons of their uncle Aaron. (1 Chron. xxiii. 14.) 2. The father of Jonathan the priest to the tribe of Dan; supposed to be the same as the former, from a corruption of the text, making "Moses" into "Manasseh." (Judg. xviii. 30.) 3. A descendant of Moses engaged in the temple service. (1 Chron. xxiii. 15.) 4. A descendant of Phinehas. (Ezra viii. 2.) 5.—See **GERSHON**.

GERSHON=*expulsion*. A son of Levi, and the founder of the family of the "Gershonites." (Gen. xlv. 11; Ex. vi. 16; 1 Chron. vi. 1.) He is called "Gershom," in 1 Chron. vi. 16, 17, 20. The office of the Gershonites was to carry the vails and curtains belonging to the tabernacle, on the western side of which they encamped. (Num. iii. 23–26; xxvi. 57.)

GERSHONITES.—See **GERSHON**

GERZITES.—See **GEZER**.

GESHAM=*filthy*. A descendant of Caleb. (1 Chron. ii. 47.)

GESHEM=*violent rain*. An Arabian, who was probably a subaltern officer among the Samaritans. (Neh. ii. 19; vi. 1, 2.) In Neh. vi. 6, he is called "Gashmu."

GESHUR=*a bridge*. A district of Syria, which some suppose lay along

GIBBEON. — Jer. xli. 12.) In
 have been put out of Gibeon by an error
 of the text. (2 Sam. v. 25.)
 The Hivites, in-
 cluding the four Canaanish cities
 Gibeon, Beeroth, Kirjath-
 baar, and Kiriath-jearim; where they appear to have
 been a sort of democratic govern-
 ment. (Josh. ix. 11; compare x. 2.)
 By a clever trick they secured, by treaty,
 the protection and alliance of Joshua.
 Upon the discovery of the truth, they
 were reduced to the condition of bonds-
 men, or "hewers of wood and drawers
 of water for the congregation, and for
 the altar of the Lord." (Josh. ix. 27.)
 The Gibeonites continued faithful to
 the Hebrews; nevertheless Saul slew
 great numbers of them when he smote
 the city of Nob with the edge of the
 sword. (1 Sam. xxii. 18, 19.) For the
 violation of the ancient treaty, the
 Hebrews, in the reign of David, were
 visited by a most grievous famine;
 and Saul's cruelty towards the unoffend-
 ing Gibeonites was avenged by the exe-
 cution of seven of his descendants in
 Gibeon. (2 Sam. xxi. 1-9.)
 GIBLITES.—See GEBAL.
 GIDDALTI = made great. A son
 of Heman. (1 Chron. xxv. 4, 29.)
 GIDDEL = too great, giant. Two
 men whose posterity returned from
 exile. (Ezra ii. 47; Neh. vi. 49; Ezra
 ii. 60; Neh. vii. 58.)
 GIDDEON = tree-feller, i. e., impetu-
 ous warrior. A judge or regent of the
 Hebrews, who delivered them from the
 bondage of Midian. He was the son
 of Joash of the tribe of Manasseh; and
 having destroyed the worship of Baal,
 was nicknamed "Jerubbbaal" or "Jerub-
 baath" — with whom Baal or the idol
 contends. (Judg. vi. 32; 2 Sam. xli. 21.)
 After the overthrow of the Midianites,
 Gideon, in the true spirit of the theo-
 cracy, rejected the proffer of hereditary
 royalty, which the rulers in the warmth
 of their gratitude had made him. From
 the golden earrings he had slaughtered
 for, Gideon made an "ephod," proba-
 bly in honour of Jehovah. It became,
 however, a snare to the Hebrews who

dwelt in Gilead; who neglected the tabernacle at Shiloh, and fell into idolatry. (Judg. viii. 24—33.) Gideon judged the Hebrews forty years. (Judg. vi. 11—40; vii. 1—25; viii. 1—35; 1 Sam. xii. 11; Heb. xi. 32.)

GIDEONI=*cutting down, destroyer*. A man of the tribe of Benjamin. (Num. i. 11; ii. 22.)

GIDOM=*a cutting down*. A place in the tribe of Benjamin. (Judg. xx. 45.)

GIER EAGLE.—See **EAGLE**.

GIFTS. The practice of making presents as a token of honour, respect, or affection, prevailed extensively in the East. (Gen. iv. 3, 11; 1 Sam. ix. 7; xvi. 20; Job xlii. 11.) Hence to refuse making presents to a king was deemed a mark of contempt. (1 Sam. x. 27.) Kings often made presents of garments to those whom they were disposed to honour. (Gen. xlv. 22, 23; 2 Kings x. 22; Matt. xxii. 11, 12.) Gifts for the purposes of bribery and corruption are strongly reprobated. (Ex. xxiii. 8; Deut. x. 17; Ps. xv. 5; xxvi. 10; Isa. i. 23; xxxiii. 15.) The peculiar offerings under the law are spoken of as "gifts." (Deut. xvi. 17; Matt. v. 23, 24.) The blessings of the Gospel are pre-eminently called "gifts." (Rom. v. 15—21; vi. 23; Eph. iv. 8—12.) Spiritual gifts were bestowed on the apostles, such as the gift of tongues, of prophecy, etc.; and when the end of conferring them was answered they ceased. Among the disciples at Corinth they were not always exercised in an orderly and edifying way. (Rom. xii. 6; 1 Cor. xiii. 2, 8.)

GIHON=*breaking forth, hence a stream, river*. 1. The second of the four rivers of Eden, which is said to flow around the land of Cush, which some suppose to be the Ethiopian Nile. (Gen. ii. 13.) Others apply here the Arabic usage of the word *jihon*=river, and understand the *Araxes*, which rises in the neighbourhood of the Euphrates, flows from west to east, joins the Cyrus, and falls with it into the Caspian Sea; thus taking *Cush* for the Asiatic *Kossai* which reached to the Caucasus. 2. A

place near Jerusalem with an upper and a lower pool connected by a stream. (1 Kings i. 33, 38.) Gihon was situated on the west of the city, in the basin or head of the valley of Hinnon; as it is narrated that Hezekiah "stopped" or covered over the upper out-flow of the waters of Gihon, and brought it down to the west side of Jerusalem; (2 Chron. xxxii. 30; xxxiii. 14;) in order to cut off the supply of water from the approaching Assyrian army. (2 Chron. xxxii. 1—4.) Dr. Robinson says, the waters were brought down by subterranean channels, and that the pool of Hezekiah, the deep fountain near the Haram, and the one in connection with the palace on Zion, were probably fed by the water which must have come from Gihon. This seems to be attested by the discovery of an immense conduit more than twenty feet beneath the surface of the ground on Zion, brought to light in digging for the foundations of the Anglican church. The water could thus be brought into Zion from the upper pool of Gihon, but not from any other quarter. The *En-Tannim*=Dragon well, or fountain of jackals, was probably one of the pools of Gihon. (Neh. ii. 18.)

GILALAI=*dungy, or weighty*. A Levite after the exile. (Neh. xii. 36.)

GILBOA=*bubbling fountain*. A bleak and bare mountainous tract, in Issachar, on the eastern side of the plain of Jezreel. (1 Sam. xxviii. 4; xxxi. 1—8; 2 Sam. i. 6—21.) The name was probably derived from the fountain of Harod, which springs from a wide excavation in the rocky foot of Gilboa, and sends out a copious stream. The ancient town upon the mountain has been identified with the village now called *Jelbon*.

GILEAD=*hard or rugged region, or heap of testimony*. 1. A district of Palestine east of the Jordan, strictly comprehending the mountainous region south of the river Jabbok; (Gen. xxxi. 21—48; Sol. Song iv. 1;) with a city of like name. But the name "Gilead" was also employed in a wider sense, so as to include the whole mountainous

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The whole which was
 there was very large
 and I believe it was
 the same as the one
 which was found in
 the same place in
 the same year. It
 was very large and
 very old. It was
 very large and very
 old. It was very
 large and very old.

Luke xii. 35; 1 Pet. i. 13;) and to "loose the girdle" was to give way to repose and indolence. (Isa. v. 27.)

GIRGASHITES = *dwellers in a clayey or loamy soil*. A Canaanitish tribe, also called "Girgasites." Perhaps the same as the "Gergesenes" who dwelt at Gergesa, on the east of the Lake of Tiberias. (Gen. x. 16; xv. 21; Josh. xxiv. 11; Deut. vii. 1; Matt. viii. 28.)—See **GERGSENES**.

GISPA = *caress, flattery*. An overseer of the Nethinim. (Neh. xi. 21.)

GITTAH-HEPHER.—See **GATH-HEPHER**.

GITTAIM = *two wine-presses*. A city in Benjamin, colonised by the Beerothites. (2 Sam. iv. 3; Neh. xi. 33.)

GITTITES.—See **GATH**.

GITTITH = *a stringed instrument*. A kind of harp or lyre; perhaps the same as the *neginoth*. (Ps. viii., lxxxi., lxxxiv., in the titles.)

GIZONITE. An inhabitant of Gizoh = *quarry*. (1 Chron. xi. 34.)

GLASS. This substance, which is formed by the melting of silica with an alkali, usually potash or soda, is said to have been discovered at a remote period by some mariners, whose fire for cooking fused the sand and produced glass, at the mouth of the river Belus—the *nahr Naaman*—which falls into the Sea between Accho and the foot of Carmel. The Egyptians appear to have been acquainted with the manufacture of glass long before the time of Moses; and the whole process is represented in the paintings of Beni Hassan. The glass-blowers of Thebes were greater proficient in their art than we are. In the British Museum there are bottles and vases of porcelain or opaque glass; and also a piece of glass beautifully stained throughout, and skilfully engraved with the emblazonment of Thothmes III. To produce this effect of glass staining, oxides of cobalt, or of calcined copper and zinc, must have been used for blue, oxide of gold for purple, oxide of silver for yellow, and oxide of copper for green. They imitated amethysts and other

precious stones with wonderful dexterity; and they must have been aware of the use of the diamond in cutting and engraving glass. Glass bowls and bottles were found by Mr. Layard in the ruins of Nineveh; also a vase of transparent glass with the name of Sargon on it. The Hebrews were undoubtedly acquainted with glass. The Hebrew word *zekukit*, rendered "crystal," denotes *glass*. (Job. xxviii. 17.) The Greek word *valos* is properly rendered "glass;" (Rev. xxi. 18, 21;) *glassy*, i. e., *transparent*. (Rev. iv. 6; xv. 2.) But the Hebrew word *giljonim*, rendered "glasses," (Isa. iii. 23,) signifies *mirrors*, properly tablets or plates of polished metal, which were used by the Hebrew women as mirrors. So also, the Greek word *esoptron*, rendered "glass," denotes a metal mirror. (James i. 23;) but the word in 2 Cor. iii. 18; 1 Cor. xiii. 12, would seem to indicate an imperfectly transparent medium, through which objects are beheld.—See **LOOKING-GLASS**.

GLEAN. According to the Mosaic law the corners of the field were not to be reaped—the owner was not to glean his own fields—and a sheaf accidentally left behind in the field was not to be fetched away, but left for the poor. There were equally liberal regulations respecting the vineyards and the olive-yards. (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19—21; Ruth ii. 8, 14.)

GLEDE.—See **VULTURE**.

GLORY. The Hebrew word *cabod*, signifying *to be heavy*, is spoken of the *liver* as being the *heaviest* of the viscera, both in weight and importance; just as the lungs, the *lightest* of all are in our language called the *lights*. (Lev. iii. 4, 10; Prov. vii. 23; Ezek. xxi. 21.) Like the Greek *docha*, it also denotes *abundance*, *honour*, *splendour*; and is rendered "honour"; (Gen. xlix. 6; Ps. vii. 5; Prov. viii. 18;) and "glory." (Gen. xxxi. 1; Isa. x. 3; Matt. iv. 8; Luke iv. 6; Rev. xxi. 24.) The "glory of Lebanon," its magnificence and beauty. (Isa. xxxv. 2.) So of the

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splendour of the sun, stars, etc.; (1 Cor. xv. 40, 42;) of the state of glorified saints; (Luke ix. 31, 32;) and of celestial light. (Rev. xviii. 1.) The glory and majesty of Jehovah, that fiery effulgence in which He is represented as appearing. (Lev. ix. 23, 24; Isa. lix. 19; 2 Thess. i. 9.) The perfections of God, as manifested in His power; (John xi. 40; Rom. vi. 4;) and beneficence. (Rom. ix. 23; Eph. iii. 18.) Also of Jesus, as the effulgence of the Divine perfections. (Heb. i. 3; John i. 14; ii. 11.) The term "glory" is used also of glorified saints, i. e., salvation, eternal life, etc. (Rom. ii. 7, 10; v. 2; viii. 18; 1 Cor. ii. 7; Heb. ii. 10.) So to "glorify," when spoken of God and Christ, is to render conspicuous and glorious the character and attributes of God as glorified by the Son; (John xii. 28; xiii. 31, 32; xiv. 13; xv. 8; xvii. 1, 4;) of Christ as glorified by the Father; (John viii. 54; xiii. 32; xvii. 1, 5; Acts iii. 13;) or by the Spirit; (John xvi. 14;) or by Christians; (John xvii. 10;) or generally. (Lev. x. 8; John xi. 4; xiii. 13.)

GNAT. The Hebrew word *kinnim*, rendered "lice," properly means *gnats*. (Ex. viii. 16—18.) In the third plague which Jehovah inflicted upon the Egyptians, "the dust of the land became gnats upon man, and upon beast." These are even in ordinary years very troublesome in Egypt. All travellers speak of these gnats as an ordinary plague of the country. In cool weather they are especially bold. They pursue the men, prevent them from eating; disturb their sleep, and cause swellings which are extremely painful. The Greek term *konops* also designates a species of gnat. (Matt. xxiii. 24.)—See CAMEL.

GOAD. A stout pole seven or eight feet long, with a small spade at one end to free the ploughshare from clods, and a small pike at the other end, with which the oxen were urged on. (Judg. iii. 31; 1 Sam. xiii. 21; Acts ix. 5.) The "words of the wise are as goads," i. e., they penetrate the

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minds of men and stir them up to the practice of duty. (Ecc. xii. 11.)

GOAT. The goat exhibits varieties of form and appearance; they are both hairy and woolly. The goats of Aleppo are of two breeds; one is like the English, and the other somewhat larger, with ears often a foot long, and broad in proportion. There is a breed of goats near Jerusalem of various colours, black, white, and grey; the ears are remarkably long. (Am. iii. 12.) Goats were among the chief possessions of the wealthy; they formed a principal part of the Hebrew flocks; and both the milk and the young kids were daily articles of food. (Gen. xxvii. 9; 1 Sam. xxv. 2; 2 Chron. xvii. 11; Ex. xxiii. 19; Prov. xxvii. 27; Deut. xiv. 4.) The goat was a pure animal for Jewish sacrifice, and a kid might be substituted as equivalent to a lamb. (Ex. xii. 5; Lev. iii. 12; xvi. 15; Num. xv. 27; Ezra vi. 17.) The hair was manufactured into curtains for the tabernacle, and coverings for tents. (Ex. xxv. 4; xxvi. 7.) The *jaal*, or "wild goat" is probably the ibex or mountain goat, called by the Arabs *beden*. They are still found in the mountains in and adjacent to the peninsula of Sinai, and in the mountains east and south of the Dead Sea, the ancient mount Seir. From Lev. xvii. 7, it appears that the rebellious Hebrews, while in the desert, fell into the idolatrous worship of the *he-goat*, (rendered "devils," compare 2 Chron. xi. 15,) after the example of the Egyptians, under whose influences they had grown up.

GOAT, SCAPE.—See SCAPE GOAT.

GOATH = *lowing*. A place near Jerusalem. (Jer. xxxi. 39.)

GOB.—See GREER.

GOD. This term, which is the name we apply to the Supreme Being, is a different word from the Teutonic word *god* = "good." It is not improbable that the term 'God' has been derived to the Germanic languages from the Persian *Khoda* = 'the self-existent,' 'the uncreated,' and this from the older Zend and Sanskrit

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forms of the same word. So, also, the Icelandic *Godi*, whence perhaps 'God,' signifies the *Supreme Magistrate*. The two principal Hebrew names of the Supreme Being are *Jehovah*, and *Elohim*. Other appellations frequently occur, but they belong rather to His attributes. The term *Jehovah* signifies the *Existing One*, and is generally translated *LORD*. It is the name by which the Most High revealed Himself—the *Eternal*, the *Immutable*—in His covenant relation to the Hebrew people. (Ex. vi. 3.) The name *Elohim*, translated "God," is the plural form of *Eloha*—the same as the Arabic *Allah*. The singular form occurs only in poetry, especially in the book of Job, and in a few passages in some of the later Hebrew books. (Ps. cxiv. 7; Neh. xi. 17; 2 Chron. xxxii. 15.) It also occurs in the primitive form *El*, probably designating the *Strong One*, the *Powerful to effect*, as God has exhibited Himself as the Creator and Sustainer of the world; (Gen. xxxi. 13; Deut. vii. 9;) and is frequently combined with other terms, as *El-Elohim*—"God of gods"—the "mighty God;" (Josh. xxii. 22; Ps. l. 1;) *El-Olam*—the "eternal God;" (Gen. xxi. 33;) *El-Shaddai*—"God Almighty;" (Ex. vi. 3;) *El-Elyon*—"Most High God," (Gen. xiv. 18.)

The term *Elohim* is the abstract expression for *absolute Deity*, apart from the special notions of unity, holiness, substance, etc. It designates the *Supreme God*; and, as occurring generally in the plural form, yet connected with a verb in the singular, it is used to indicate the *unbounded fullness*, the *sum of the excellencies* contained in the Divine Being. For the sake of emphasis, the Hebrews commonly employed most of the words which signify Lord, God, etc., in the plural form, but with the sense of the singular. This is called the plural of *excellence*. So *Adonai*, translated "Lord"—the name chiefly used when God is submissively and reverently addressed. (Gen. xv. 2; Ex. iv. 10, 13; Ps. xvi. 2.) And the forms *Kedoshim*—the most Holy One;

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(Hos. xi. 12 margin; Prov. ix. 10; xxx. 8; Josh. xxiv. 19;) *Shaddai*=the Almighty; (Gen. xxviii. 8;) *Oshai*=my Maker; (Job. xxxv. 10; Isa. liv. 5;) *Boreika*=thy Creator; (Eccl. xii. 1; Isa. xxii. 11; xlii. 5; Ps. cxlix. 2;) and the term *Baalika*=thy husband, thy Lord, (Isa. liv. 5,) are all in the plural. And so the terms *Baalim*=Baal-idol; (Judg. ii. 11; 1 Sam. vii. 4;) *Teraphim*=household-god; (1 Sam. xix. 13, 16;) and the forms of *Adonim*=lord, master, when occurring as the titles of men, are used in the same way. (Gen. xlii. 30; Isa. xix. 4; xxxvii. 6.)

That pronouns were used in a similar way, among the Oriental nations, seems to be somewhat certain: "The letter which ye have sent unto us;" it is king Artaxerxes who says this; (Ezr. iv. 18;) "We will take the interpretation of it;" (Dan. ii. 36;) "Like one of us;" (Gen. iii. 22;) "Let us go down, and let us confound;" (Gen. xi. 7;) also "Who will go for us?" (Isa. vi. 8.) So also in Mark iv. 30; John iii. 11; 1 John i. 4.

The evidence, however, drawn by some, from this peculiar use of the plural in the Divine names, of a plurality of persons in the Godhead, seems too doubtful to be relied upon. But if the plural term *Elohim*, evinces of itself a plurality in the Godhead, what shall be said of its use in Ps. xlv. 6, 7, where first the Son and then the Father is each respectively called *Elohim*? Is there then a plurality of persons in the Son and in the Father too? The use of the plural in respect to words denoting rank, authority, eminence, majesty, is merely for the purpose of giving to them greater fullness, emphasis, and intensity of meaning.

In the Scriptures no attempt is made to prove the existence of God; such an attempt would have been entirely useless, because the fact was universally admitted. The error of men consisted, not in denying the existence of a God, but in admitting too many; and one great object of the Bible is to show that there is but *ONE*. (Deut. iv.

85, 89; vi. 4; xxxii. 89, 40; Isa. xlii. 8; xlv. 6, 8; xliii. 10; xlv. 5—22; xlv. 9; Ps. lxxxvi. 8; Mark xii. 29; John xvii. 8; Rom. xvi. 27; iii. 29, 30; 1 Tim. ii. 5; 1 Cor. viii. 4—6.)

The idea which we entertain of God is a complex one, the different elements of which are furnished to us by different sources. Hence demonstrative proof to establish the existence of the Infinite Spirit—the Supreme God, is perhaps unattainable, as that would seem to be inconsistent with our condition as moral and accountable agents. Though no one single line of argument can furnish the required demonstration, yet many different arguments, evidently concur in converging to this inevitable centre. What is called the *a priori* system of proof is partly *a posteriori*, starting from the experience which consciousness affords us of dependent existence; and every *a posteriori* system of proof embraces of necessity an *a priori* element,—thus the principles that every effect must have a cause, and that design argues intelligence, are *a priori* judgments. Each line of argument, however, contributes confirmative evidence that God is; inasmuch as they establish the necessity of our *conceiving* the idea of a Supreme Being, and satisfactorily prove the necessity of our *believing* in His existence.

We find ourselves and every thing around us, to the utmost extent of our observation, standing in such numerous relations and references to each other, and in such a coherent systematic connection, that the idea of an intentional adaptation to rational purposes, according to universal laws, or of a physical and moral world, is irresistably forced upon us. But such an order of things, everywhere exhibiting conditions of beautiful, happy, and useful existence, we can rationally ascribe only to an *Intelligence* which superintends and arranges all things and events—to a rational *Mind* which selects and acts with an intelligent reference to ends. Consequently, we must suppose the primary and absolute

Cause of all things to be a rational and moral Intelligence. Indeed, the idea of the existence of a Supreme Intelligence, who created and sustains all things, appears, especially when we consider the necessities and aspirations of the mind, to be no less a matter of universal human consciousness than of Divine revelation. (Heb. xi. 6.) So that from the necessity of our conceiving the idea of a God, and of our supposing that He really exists, we are perfectly justified in entertaining a rational belief in One great intelligent Cause; inasmuch as we have the same reason for concluding that there is an All Perfect Mind, that we have in believing in the existence of a world around us.

Though the Most High is infinite, yet, from the essential limitation of our own minds, it will be obvious that we can form only a finite conception of Him, as a finite mind cannot contain an infinite thought. Every mode of human consciousness, whether of thought or of feeling, is finite, and depends upon conditions; but the infinite has no limits or conditions. We *believe* God to be infinite, though our highest positive conception of Him is that of a Being indefinitely great; that is, we set no limits to our view of any of His attributes, in any direction. Though the Deity, as He is, is adequately inconceivable, is adequately ineffable, since human thought and human language are equally incompetent to His infinities; yet, as we can conceive of His existence, it is not impossible to know Him as He has revealed Himself unto us. We cannot, it is true, comprehend the Absolute, but we can apprehend Him. Incomprehensible and inconceivable are not synonymous. The infinite-divine is cognizable to the finite-human. For to know the Infinite is not to limit or measure Him, but to distinguish Him from all that is capable of limitation or measurement. If God cannot be thought, how can He be revealed or known? If He cannot be known, how can it be true that this is "eternal

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life"—to know God and Jesus Christ whom He hath sent?

Though the human mind can never be capable of conceiving of God adequately as He is, or of defining His being, still He is known to us by certain attributes or modes of being, the conception of which is possible to us, and which truly represent Him as far as they go. We conceive of each of these attributes as possessed by God in a degree to which we put no limits, and to which we know that no limits can be assigned. In *degree*, therefore, our conception of the attributes of God is indefinite, and so cannot be defined; but, on the other hand, we may be truly said to define our idea of God when we furnish a comprehensive statement of all the Divine attributes that are revealed to us in Scripture, and in the form in which they are conceived by our finite understanding.

The attributes, qualities, or perfections of God are not to be regarded as properties distinct from the Divine essence, but as the modes under which—after the analogy of our own spiritual constitution—He has mercifully condescended to reveal Himself to our finite conceptions. Though we cannot think of the Divine attributes as in themselves they are, as our conceptions are imperfect, because finite conceptions; yet are our conceptions true, because they are the views of His character as revealed by God Himself in relation to the world.

The attributes of God are usually distinguished as communicable and incommunicable. The communicable are those to which the attributes of the human spirit bear the nearest analogy; e.g., His power, knowledge, will, goodness, and righteousness. The incommunicable are those to which there is in the creature nothing analogous; as eternal, immense, immutable, etc. This distinction, however, must not be pressed too far. God is infinite in His relation to space and time,—we are finite in our relation to both; but He is no less infinite as to His power, knowledge, will, goodness,

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and righteousness, in all their modes, and we are finite in all these respects. All God's attributes known to us, or conceivable by us, are communicable, inasmuch as they have their analogy in us; but they are all alike incommunicable, inasmuch as they are all infinite.

The Divine attributes are also distinguished as natural and moral. The natural are all those which pertain to His existence as an infinite, rational Spirit; (John iv. 24;)—self-existent, (Ex. iii. 14,) eternal, (Isa. lvii. 15,) immense, (1 Kings viii. 27; Deut. xxxii. 3,) immutable, (Mal. iii. 6; James i. 17,) free of will, (Dan. iv. 35,) intelligent, (Ps. cxlvii. 5; Acts xv. 18,) powerful, (Jer. xxxii. 17; Matt. xix. 26,) and His sovereignty. (Dan. iv. 25; Rom. ix. 15—23; 1 Tim. vi. 15.) The moral are those attributes which belong to Him as an infinite Spirit:—righteous, (Deut. xxxii. 4; Rev. xv. 3,) good, (Ps. cxlv. 7, 9,) true, (Deut. xxxii. 4; Rev. xv. 3,) faithful, (Deut. vii. 9; 1 Cor. i. 9,) and merciful. (Num. xiv. 18; Ex. xxxiv. 7.) Those attributes which equally qualify all the rest—the *Infinite*, that which has no bounds; (Job 11. 7—9;)—the *Absolute*, that which is determined, either in its being or modes of being or action, by nothing whatsoever without itself. (Isa. xlv. 22; Job xii. 10; Acts xvii. 28.) The consummate glory of all the Divine perfections in union—the beauty of HOLINESS. (Isa. vi. 3; Ex. xv. 11; Heb. xii. 10.)

Several epithets are applied to God metaphorically, to set forth the relation He sustains to us,—as King, Lawgiver, Judge; (Isa. xxxii. 22; Ps. xxiv. 8; 1. 6;) Deliverer; (2 Sam. xxii. 2, 3;) and Father. (Matt. vi. 9; vii. 11.) And things of superlative excellency are appropriated unto God,—as "the cedars of God"—goodly cedars; (Ps. lxxx. 10;) "mountains of God"—great mountains; (Ps. xxxvi. 6;) "river of God"—a goodly river; (Ps. lxxv. 9;) "flame of God"—a vehement flame. (Sol. Song viii. 6.)

GOD, CITY OF.—See JERUSALEM.

GODLY. That which proceeds from God, is God-like, or pleasing to Him. It also signifies conformity to His will, and an assimilation to His character. (Ps. xii. 1; Mal. ii. 15; 2 Cor. i. 12; Tit. ii. 12.) "Godliness" denotes piety, resulting from the knowledge and the love of God, and leading to the cheerful and constant obedience of His commands. (2 Pet. i. 6; iii. 11.) In 1 Tim. iii. 16, "godliness" means the power of true religion, as developed in practical life, through faith in the humiliation and exaltation of our Divine Redeemer.

GODS. Probably the first stage of idolatry was the worship of some representative of the Supreme Being; as the sun, the elements, or some favoured mortal. From this the transition would be easy to the worship of idols and beasts, considered as personifications of some divine principle, or as sources of good or evil to mankind. In process of time, heroes, and benefactors or even destroyers of mankind, their deeds being magnified by the dim light of tradition, came to be deified, as gods, or demigods, and objects of adoration. In a more recent age, although the study of philosophy flourished, the most wicked of heathen kings, while yet living, obtained temples, and procured priests to adore them, with the offering up of sacrifices. The doctrine of polytheism, or the belief of many gods, being thus disseminated, their number increased surprisingly; the gods of one nation being adopted by another, and frequently their history and attributes mingled in interminable confusion. The gods of the heathen were of both sexes, lived in matrimony, committed adultery, and even polluted themselves by intercourse with mortals. (1 Kings xviii. 27, 28; xx. 23, 28; 2 Kings xvii. 24-34; Isa. xlv. 1; Jer. ii. 28; xlviii. 7; Hos. x. 5; Dan. xi. 36; Rev. xiii. 1-18.)—See **IDOLATRY**.

GOG=*mountain ridge*. 1. The king of the land of Magog, and ruler of Meshech and Tubal. (Ezek. xxxviii. 2-18 xxxix. 1-11.) In Rev. xx. 8, Gog, like Magog, seems to be the name of a

remote region or northern people, probably the Scythians and Goths, and not of a king. 2. A descendant of Reuben. (1 Chron. v. 4.)—See **MAGOG**.

GOLAN.=*erile*. A city of Bashan, afterwards belonging to Manasseh. (Deut. iv. 43; Josh. xx. 8; xxi. 27; 1 Chron. vi. 71.) The district of which it was the capital was called Gaulonitis; and is recognized in the present *Jaulan*, bounded east by the Hauran, south by the river Yarmuk, and west by the Lake of Tiberias and the upper Jordan, and north by the fountains of the Jordan at Banias. A great part of the district is flat and fertile table-land, clothed with luxuriant grass, and the slopes of the mountain-range abound with oak-forests as of old. Dr. Porter's list contains the names of *one hundred and twenty seven* places in Jaulan, all of which, with the exception of about *eleven*, are now uninhabited, and mere heaps of ruin.

GOLD. The most valuable of the precious metals; and with the exception of platinum, the heaviest of all known bodies. It is the most ductile of the metals, is not susceptible of rust, and is not sonorous when struck upon. The continual action of common fire, carried to its utmost vehemence, has no further effect on gold than the fusing of it; it will come out at last unaltered, and with its weight entire. On being exposed to a very powerful burning mirror, or to the heat of the oxy-hydrogen blow-pipe, it melts, and even rises in vapour. (1 Pet. i. 7.) The Hebrews had several words designating different kinds of gold. They obtained their supplies chiefly from Egypt; (Ex. xii. 35;) Sheba; (1 Kings x. 2;) Ophir; (1 Kings x. 28;) and Parvaim. (2 Chron. iii. 6.) The auriferous regions of California and Australia were probably then unknown. Native gold is said to have been formerly found near the Lake of Tiberias; however, for every practical purpose it may be said that Palestine has no gold. The purification of gold by fire is mentioned in Prov. xvii. 8; xxvii. 21. Lead

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and antimony are commonly used for purifying gold, but the ancients also made use of salt, of tin, and of barley-bran. Gold was, in the earliest antiquity, manufactured into utensils, trinkets, and ornaments. (Gen. xiii. 2; xxiv. 22; xli. 42.) The Hebrews acquired their skill in the working of gold while in Egypt. (Ex. xxxv. 32.) Several utensils of the tabernacle, and many ornaments of the mercy-seat and the ark of the covenant, and subsequently many implements of the temple of Jerusalem, were made of gold. (Ex. xxv. 35; 1 Kings vi. 21, 22.) The golden ornaments found in Egypt, and in Nineveh, some of them of elegant workmanship, show that the goldsmith's art was carried to great perfection in remote antiquity. (Mal. iii. 2, 3; Judg. xvii. 4; Isa. xl. 19.)

GOLGOTHA.—See CAVALRY.

GOLIATH=*a captive, an exile*. A Philistine giant, slain by David in single combat. He was a native of Gath, and his height was six cubits and a span=*eleven feet four inches and a half*. (1 Sam. xvii. 4, 11, 23, 46—51; xxi. 9; xxii. 10.)—See ELHANAN.

GOMER=*coals, or the burned*. 1. The eldest son of Japheth, and the progenitor of a northern people. (Gen. x. 2, 8; Ezek. xxxviii. 6.) Probably the *Cimmerians*, whose original abode was on the Taurian peninsula, now the *Crimea*, and the adjacent regions, are to be understood (Herod. i. 6, 15, 103; iv. 1, 11, 12.) The Arabs call this people *Kirim*, whence the modern *Krim*, the *Crimea*, i.e., the ancient Taurican Chersonesus; also *Bahr-el-kirim*,—the Cimmerian Sea, for the Euxina. A portion of this ancient and powerful people, from whom descended other branches of the Celtic family, were known to the Romans as the *Cimbri* or *Cimbrians*. The Cimmerians, pressed by the Scythians probably in the seventh century B. C., migrated northward from the Black Sea, even to the peninsula of Jutland, thence south and west. They spread themselves to Belgium and to Britain. The Welch call themselves *Cymry*, and

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Wales was also called *Cambria* or *Cumbria*. 2. The wife of the prophet Hosea. (Hos. i. 8.)

GOMORRAH=*submersion*. One of the cities in the Jordan valley, destroyed by fire from heaven. The recent traveller, M. de Saulcy, imagined he had found the ruins of Gomorrah, near the north-west angle of the Dead Sea. But that was not the site of the city. The traveller had mistaken weather-fretted stones for ruins; and was evidently imposed upon by his Arab guides. Van de Velde found there no ruins at all; though he had the advantage of De Saulcy's map. (Gen. x. 19; xiv. 8; xix. 24, 25; Deut. xxix. 23.) It is written "Gomorrha." (Matt. x. 15; Mark vi. 11; Rom. ix. 29.)

GOPHER-WOOD.—See CYPRESS.

GORGET.—See SHIELD.

GOSHEN=*land of herbage or fowls*. 1. A province or district of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i.e., during the period of about two hundred and fifteen years. (Gen. xlv. 10; xlii. 28, 34; xlvii. 27; i. 8; Ex. ix. 26.) Some have fixed Goshen in *Wady Tumeylat*, in which flowed the canal of Cairo. But it rather seems to have been situated in that part of lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Gulf of Suez. From Gen. xlv. 28; xlvii. 1; Ex. xiii. 17, it appears that the land of Goshen was the eastern border-land of Egypt, and that it was adjacent to the land of the Philistines. According to Gen. xlv. 10, Goshen was *near* to the royal residence of the kings of Egypt at that time, which, according to Josephus, was Memphis, but according to Ps. lxxviii. 12, 43; Num. xiii. 22, was Zoan or Tanis, situated on the eastern side of the Tanaitic arm of the Nile, and within the Delta. (Ex. ii. 3; v. 8.) The city of Heroopolis was reckoned to Goshen; and the whole district was sometimes called "*Rameses*," after its capital. (Gen. xlvii. 11.) This region is described as a *pasture-ground*; (Gen. xlii. 34; xlvii. 4;) and as one of the

most *fruitful* parts of Egypt. (Gen. xlvii. 6, 11; Deut. xi. 10; Num. xi. 5.) This tract is now comprehended in the modern province *esh-Shurkiyeh*, which extends from the neighbourhood of Abu Za'bel to the Sea, and from the desert to the former Tanaitic branch of the Nile; thus including also the valley of the ancient canal. It was called "the best of the land;" and even now it bears the highest valuation and yields the largest revenue. The immediate descendants of Jacob were doubtless nomadic shepherds dwelling in tents; and probably drove their flocks for pasture far up into the Wady of the desert, like the present inhabitants of the same region. But in process of time, they became also tillers of the soil, and exchanged their tents for more fixed habitations. They lived interspersed among the Egyptians of that district, as appears from their borrowing "jewels of gold and silver" from their Egyptian neighbours; and also from their houses being marked with blood, in order that they might be distinguished and spared in the last dread plague of the Egyptians. (Ex. xi. 2; xii. 13, 18, 22, 23-2.) A city with the neighbouring district, in the mountains of Judah. (Josh. x. 41; xi. 16; xv. 51.) Perhaps now *Lekiyeh*.

GOSPEL. The Greek word *evangelion*, signifying *good news*, is rendered by the appropriate term "Gospel," from the Anglo-Saxon *god-spell*, meaning *good message* or *news*. In the New Testament, the term Gospel is not applied to *written documents*, but only to the things described *orally*, the *glad tidings* concerning Christ and His salvation; (Matt. iv. 23; ix. 35; Mark i. 14; Acts xx. 24; Rev. xiv. 6;) or the *gospel scheme*, its doctrines, declarations, precepts, promises, etc. (Rom. ii. 16; 1 Cor. ix. 14; Gal. i. 11; Eph. i. 13; Phil. i. 5; Col. i. 5; 2 Tim. i. 10.) The term "Gospel" was not appropriated to the *written documents*, in the sense of a history, embodying the oral accounts concerning the life of Jesus, etc., as in the titles of the first four books of the New Testament,

until after the apostolic period. The four Gospels which have been transmitted to us were written in the Greek language; and we learn from undoubted authority, that these four Gospels only, were ever received by the Christian church as the genuine and inspired writings of the evangelists, Matthew, Mark, Luke, and John. One of the first things which strikes the mind of the reader of the four Gospels, is the singular resemblance which these compositions bear to each other in many passages. Each of the Evangelists has indeed a character of individuality. The style of each is peculiar, the mental traits which they severally exhibit, are diverse. Each one has, to some extent, his own method of arrangement, and has some narrations which the others do not contain. But, even in the parts where the resemblance between them is strongest of all, the diversity is still such as to show that there is not the least probability that they copied each other, or merely copied common documents; but rather that each Gospel is a composition original and independent. The writers of the four Gospels appear to have based their compositions, partly on an original *oral* Gospel, possessing to some extent a stereotyped character, which prevailed in the different circles of their Christian intercourse; and partly on written sources of information, or memorials, derived from eye-witnesses. Indeed, the existence of written records or memoranda, founded upon the *oral* accounts of the apostles, is affirmed by Luke, in the proem to his Gospel. (Luke i. 1-4.) In this way we may well account for the similarity the Gospels exhibit to each other, and yet this would seem to have been produced without any direct connection between the Evangelists. The Gospels can in no sense be regarded as methodical annals, yet it is remarkable how every thing in them accords with the time *when* and the places *where* they were composed. And the attentive reader can scarcely fail to observe how wonderfully the Evan-

gelsists are supplemental to each other in minute as well as important particulars, and thus exhibit fully and clearly the fundamental characteristic of their testimony, **UNITY IN DIVERSITY**.

An argument in favour of the integrity of the Gospels down to the present time, may be derived from, and applied in its full strength, to the manuscripts in circulation near the end of the second century. In order to show how difficult it would have been to bring about any considerable changes in copies of the Gospels at that day, Mr. Norton has endeavoured to calculate, as near as may be, how many copies must have been at that period, in circulation. The number of manuscripts then in existence bore some proportion to the number of Christians, and this, to the whole population of the Roman empire. The population of the Roman empire in the time of the Antonines is estimated by Gibbon at about 120 millions; and, probably, it had not decreased at the period referred to. With regard to the proportion of Christians, if we suppose that not more than a *twentieth* part of the empire was Christian at the end of the third century, just after which the conversion of Constantine took place, we can hardly estimate more than a *fortieth* part of it as Christian at the end of the second century. The fortieth part of 120 millions, the estimated population of the empire, is three millions. At the end of the second century, then, there were three millions of believers, using our present Gospels, regarding them with the highest reverence, and anxious to obtain copies of them. Few possessions could have been more highly valued by a Christian than a copy of those books, which contained the history of the religion for which he was exposing himself to the severest sacrifices. If we suppose that there was only one copy of the Gospels for every fifty Christians, the estimate is probably much within the truth. This proportion, however, will give us *sixty thousand* copies of the Gospels for three millions of Christians. Even the cost at that period, of a

manuscript copy of one of the Gospels, must have been but a very trifling consideration. Martial, in his Epigrams, has stated the price of his 18th book, which contains 272 verses, to have been *four sesterii*; or, if this should be thought too much, *two sesterii*; which would still leave a profit, as he says, to the bookseller. The last named sum amounts to a little over *three-pence halfpenny* of our money. With such facts in view, one can scarcely refrain from believing, that the estimate of 60,000 copies of the Gospels as being in circulation at the close of the second century, is far—very far—within the bounds of truth. At this period the numerous copies of the respective Gospels agreed essentially with each other. Had there been important discrepancies among these 60,000 copies, no series of events could either have destroyed the evidence of their discrepancies, or would have produced the present agreement among existing copies, derived as they are, from those in use at the period in question. It follows therefore, that, in the interval between the composition of the Gospels and the end of the second century, their text did not suffer, as has been fancied, from the licentiousness of transcribers. But the Gospels, in addition to the usual motives for care in transcription, present the highly important and influential ones which are drawn from their being deemed *sacred*. They were the basis of the Christian religion, inasmuch as the words and deeds of Jesus, recorded in them, must be the foundation of this religion. It would have been deemed sacrilegious, therefore to have purposely mutilated or disfigured these records in any way whatever. As the canon of the New Testament was finally settled before the close of the fourth century, the rejected writings which bore the names of the Apostles and Evangelists, which were chiefly forgeries by early heretics, and ever considered spurious by the faithful, soon sunk into merited oblivion; and few, if any have descended to our times in their original form.—See **ERISTLES**.

GOURD. The Hebrew word *kikayon*, rendered "gourd," is derived from the Egyptian word *kiki* or *kouki*, and is generally supposed to designate the *Ricinus* or *Palma Christi*, whence the margin of Jon. iv. 6, has "*Palmerist*," generally known by the name of the *Castor-oil Plant*. This plant, which is often cultivated in our gardens, is perennial and has the appearance of a shrub or woody-tree in its native clime, but biennial or annual in colder latitudes. This elegant plant is called *el-kherua* by the Arabs; and at Jericho it still becomes a considerable tree. Like all plants of a very rapid growth, when injured, it quickly fades away. Thus, the *Palma Christi*, which "came up in a night," i. e., grew rapidly, under whose shade Jonah sat, being at day-break struck by an insect, faded away so suddenly, that at sunrise the shrub was quite withered. (Jon. iv. 6—10.) The Hebrew word *packkuoth*, rendered "wild gourds," may designate the *squirting cucumber*, or perhaps the *colocynth*, both plants of the cucumber tribe, producing fruits extremely bitter, laxative, gripping, and hurtful to the nerves. This plant is indigenous in Palestine, in Syria, and Arabia. (2 Kings iv. 39.)

GOVERNMENT. With the Hebrews, as all other nations, unquestionably the earliest form of government was the patriarchal; and it subsisted among them long after many of the neighbouring countries had exchanged it for the rule of kings. The patriarchs governed their respective families, which, including their servants, amounted to several thousands, with unlimited authority; (Gen. xiv. 14; xxxiii. 1, 18; and, when necessary, inflicted capital punishment upon transgressors. They were completely independent, and owed allegiance to no sovereign; they maintained a body of armed servants, and formed alliances with other princes, and even with kings. (Gen. xiv. 17, 24; xv. 9—11; xxi. 14, 22—32; xxii. 18; xxvi. 16, 33; xxxi. 44—54; xxxiv. 6—24; xxxviii. 24; Job i. 5.) But when their descendants had increased so as to form tribes, each

tribe acknowledged a *prince* as its ruler. This office was at first hereditary, and belonged to the eldest son of the founder of the tribe, but probably afterwards became elective. As the tribes increased, there arose a subdivision of the tribes into collections of families called a *house of fathers*, a *clan*, or a *thousand*; (Num. xxxvi. 5—50; 1 Sam. x. 19; xxiii. 23; Judg. vi. 15 margin;) and their rulers were denominated *heads of houses of fathers*, *heads of thousands*, etc., and were subordinate to the princes. (Num. i. 16; x. 4.)

As the Hebrews were destined to become a settled nation, in the land which Jehovah had engaged to give them, and were selected for the especial purpose of preserving and transmitting the true religion, it was necessary that they should be provided with new political institutions, suited to such a condition and destination. To secure these ends, Jehovah, through the instrumentality of Moses, offered himself as King of the Hebrews, and was accepted by the united voice of the community. As God was expressly chosen the King of the people, He promulgated, from the summit of Horeb, the prominent laws for the government of the people, considered as a religious community. The laws were afterwards more fully developed and illustrated by Moses; and the Hebrews promised obedience by a solemn oath. (Ex. xx. —xxiv.; Deut. xxvii.—xxx.) Though the government of the Hebrews was a theocracy, yet it was not destitute of the usual forms of government. God, it is true was the King, and the high priest was His minister; but still political affairs were in a great measure under the direction of the elders, princes, etc. (Num. xiv. 5; xvi. 4; xxvii. 5; xxxvi. 5, 6.) From the great power possessed by the elders, princes, etc., some have pronounced the government to have been aristocratical. But as the people possessed so much influence as to render it necessary for the laws to be submitted to them for their ratification; and that

they even sometimes proposed laws, or resisted those which were enacted; and also as the legislature of the nation had not the power of levying taxes, and that the civil code was regulated and enforced by God Himself, others have considered the Hebrew government to have been a democracy. (Ex. xix. 7, 8; xxiv. 3, 8; Deut. xxix. 9, 14; Josh. ix. 18; 1 Sam. x. 24; xi. 14, 15; Num. xxvii. 1.—8.) The truth seems to lie between these opinions. The Hebrew government, laying aside its theocratical features, was of a mixed form; in some respects approaching to a democracy, in others assuming more of an aristocratic character. However, it is clear that Jehovah was the Supreme Head of the Hebrew people; and that He, with the design of promoting the good of His subjects, governed them by a striking and peculiar providence, and even condescended to exhibit His visible presence in the tabernacle, wherever it travelled, and wherever it dwelt.

Jehovah, in the character of King, governed the Hebrews for sixteen ages, on the terms which He Himself, through the agency of Moses, had proposed to them;—that if they observed their allegiance to Him, they should be prosperous; if not, adversity and misery should be the consequence. And we know how exactly the result agreed with these conditions. (Ex. xix. 4, 5; xxiii. 20—33; Lev. xxvi. 3—46; Deut. xxviii.—xxx.) And when, in the time of Samuel, the government in point of form was changed, and a king was elected, God was still the Supreme Ruler, and the king only His vicegerent; and the same duties and principles were to be observed by the Hebrews as had been originally. (1 Sam. vii. 7; x. 17—23; xii. 14—25; xiii. 6—14; xv. 1—81; xvi. 1, 3.) After the return from captivity, though Jerusalem was rebuilt, and the reformation of the civil and ecclesiastical polity effected by the governors, Ezra and Nehemiah; yet the theocratic

government does not appear to have been restored. The new temple was not, as formerly, the palace of the invisible King. After the death of Nehemiah, the Jews were governed by their high priests, under the appointment of the satraps of Persia. (Ezr. iv. 18.) After nearly three centuries, the Jews passed to the rule of the Greeks, until the reign of Antiochus Epiphanes, king of Syria. Under the able conduct of the Maccabees, they at length established their independence; and that illustrious family, whose princes united the regal and the pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years. About 63, B.C., the Romans, under Pompey, reduced Judea to the rank of a dependant kingdom. Finally Judea was reduced to the form of a Roman province, and governed by Roman Procurators, A. D. 6. In Isa. ix. 6, 7, the "government" designates the dominion and glory of the Messiah.

GOVERNOR. The governors or *satraps*, of the large provinces among the ancient Persians, possessed both civil and military power. They are called *Ahshdarpenim*, from *ks'atrapa*=warrior of the host; or perhaps *overseer of the province*, from *kschetr*, province, and *ban*, overseer; and the term is translated "lieutenants." (Ezra. viii. 36; Est. iii. 12; viii. 9; ix. 3.) The *prefect* or *procurator* was the governor of a province less than a satrapy; and was called *Pahha*=companion, friend, the same as *Pasha*; and is generally rendered "governor," "deputy," "ruler," and "captain." It is applied to the governor in the Assyrian empire; (2 Kings xviii. 24; Isa. xxxvi. 9;) the Babylonian; (Jer. li. 57; Ezek. xxiii. 6, 23;) the Median; (Jer. li. 28;) the Persian; (Est. viii. 9; ix. 3; Neh. ii. 7, 9; iii. 7; Ezra viii. 36;) also to the governor of Judea. (Hag. i. 1, 14; ii. 2, 21; Mal. i. 8.) This office was held by Zerubbabel, and then by Nehemiah. (Hag. i. 1, 14; Neh. v. 14, 18; xii. 26.) The term is occasionally used of a *prefect* of Judea,

in the time of Solomon; (1 Kings x. 15; 2 Chron. ix. 14;) and of Syria in the days of Benhadad. (1 Kings xx. 24.) The provinces of the Roman empire were divided by Augustus, a.d. 27, into Senatorial and Imperial. The Greek term *anthupatos*, designates a proconsul, "deputy," of a Senatorial province, who exercised generally civil functions. (Acts xiii. 7-12; xviii. 12; xix. 38.) The term *egemon* is applied to the *procurator*, "governor," (Matt. x. 18; 1 Pet. ii. 14,) "ruler," (Mark xiii. 9; Luke xxi. 12,) who presided over an Imperial province. Cyrenius was "governor" of the Imperial province of Syria, to which Judea was annexed. (Luke ii. 2.) Pilate, Felix, and Festus were procurators of Judea, and exercised judicial functions. (Matt. xxvii. 2, 11, 14, 15, 21, 23, 27; xxviii. 14; Luke xx. 20; Acts xxiii. 24, 26, 33, 34; xxiv. 1, 10; xxvi. 30.) While the Jews were under the Roman government, the only privilege, in respect to the officers of government, that was granted by the procurators to that nation, was the appointment from among them of persons to manage and collect the taxes. They also had the privilege of submitting litigated questions to referees, whose decisions the Roman governor was bound to see put in execution.

GOZAN.=*pasture*. A district in Assyria, situated on the river Habor, whither part of the ten tribes were carried away by Tiglath-pileser and Shalmaneser. Misled by the reading in 1 Chron. v. 26, some writers have considered "Gozan" as the name of a river. The "river of Gozan" was the Habor, an affluent of the Tigris. It has also been supposed that the region of Gozan is the same as the Gausanitis of Ptolemy, the later Mygdonia, in Mesopotamia, through which the Chebar flows to the Euphrates. But as Gozan is named as an Assyrian region, it would seem, as Grant has observed, to be identical with the modern *Zozan*, the name applied by the Nestorians to the pasture-lands in the highlands of of Assyria, where the Habor takes its

rise. (2 Kings xvii. 6; xviii. 11.)—See HABOR.

GRACE. The Greek word *charis*, rendered "grace," ordinarily denotes the influences of the Holy Spirit upon the human mind. In reference to the primary operations of the Divine influence upon the mind, the Apostle says, "The grace of God that bringeth salvation hath appeared to all men;" not only to counterbalance, in our minds, the influence of the first transgression, but also to awaken in us right emotions, and pre-dispose our hearts to receive the words of God, so that we may abide and grow in the love of the truth. (Tit. ii. 11; Phil. ii. 13; John i. 16.) This salutary influence is communicated to all, in consequence of the sacrificial death, and glorious exaltation of our gracious Redeemer. (Acts ii. 17, 33.) And, as Christ Jesus died for all, so, "unto every one of us is given grace, according to the measure of the gift of Christ," i. e., the gift of grace is co-extensive with the gift of Christ,—the measure of the one is the measure of the other. (Eph. iv. 7; Rom. v. 15; John iii. 16.) Dr. John Brown has well observed, "The first communication of Divine influence is not in answer to our prayers, but in answer to the prayers of Him whom the Father heareth always. The first communication of Divine influence is not to faith, and the prayer of faith. It produces faith, and leads to the prayer of faith. But in the economy of grace, the established order is, and it is plainly founded on the reason of things, on what is true and right, that further communications of Divine influence are granted in answer to believing prayer,—are communicated to him who, feeling his want, comes to Him who alone can supply it." The subsequent operations of this Divine influence are for the enlightening, comforting, and strengthening believers in the ways of holiness. Nor does the internal influence of God on our minds, which is for the purpose of assisting us in our conflict with the depraved propensities of our nature, consist in or

involves any violation of the laws of our moral agency. There is no moral coercion. It is true, indeed, that we cannot prevent the religious convictions and feelings excited in the soul by the immediate agency of God; but we are able to suppress them after they have been excited, or to cherish them by yielding obedience to them. In short, the effects of those feelings are under our control. And this is the case, not merely in the first religious impressions, but in every subsequent gracious influence. (Matt. xiii. 20—22; Acts vii. 51—53; xxiv. 25; Rom. viii. 12, 13; Eph. iv. 30.) The degree of this salutary influence is different, even among those who cherish the good feelings excited in them by the immediate agency of God, and act in conformity to the directions of the holy Word. (Matt. xiii. 8, 23.) This diversity may arise from the different degrees of carefulness with which these gracious influences are cherished, or from the different degrees of faithfulness evinced in obeying the instructions of the holy Word, or from a diversity of disposition, talent, means, or incentives to understand and apply the doctrines of the sacred oracles. The term "grace" also denotes Divine favour, as exercised in conferring gifts, graces, and benefits on man. (2 Cor. iv. 15; viii. 1; 1 Pet. v. 5.) And also favour, kindness, good-will, benevolence. (Gen. vi. 8; xviii. 8; xxxix. 4, 21; Acts ii. 47; vii. 46.) Also for a gift, or alms; a charitable disposition. (1 Cor. xvi. 3; 2 Cor. viii. 4, 6, 7, 19.)

—See REGENERATION.

GRAFT. In training fruit trees, the processes of *grafting* and *inoculating*, are often resorted to, in order to improve the quality of the fruit; by taking shoots, or buds, from approved trees, and inserting them on others, where, with proper precautions, they continue to grow. By this process, particular sorts of fruit may be kept from degenerating, which they are very apt to do when raised from the seed; for the grafts, though they re-

ceive their nourishment from the stocks, always produce fruit of the same sort as the tree from which they were taken. (Rom. xi. 17—24.) An insect of the gnat species is said to breed in the male fig-tree, and being covered with the pollen of the male flowers, impregnates with it the stigma of the female tree. The flowers of the palm tree yield fruit only on the female tree, when its stamina have been fecundated by pollen from the male; and as it is precarious to leave this process to be effected by insects or the wind, it is commonly done by manual labour. The Hebrews appear to have pinched off the blossoms of the fruit trees, during the three first years of their growth, in order to improve their fruitfulness. (Num. xviii. 12, 13.)

GRAPES. The soil and climate of Palestine were well suited to the growth of the vine, and particular districts of that country were famed for the excellency of their grapes. (Deut. viii. 7, 8; Num. xiii. 23; Gen. xlix. 11; Sol. Song i. 14; Isa. xvi. 8; vii. 28; Hos. xiv. 7.) The Hebrew spies brought back to the camp a cluster of grapes, of an unusual size, which they had cut off in the valley of Eschol; "they carried it on a stick by two," not only on account of its weight, but also in order to prevent its being squeezed, so that they might bring it entire to the Hebrew camp. (Num. xiii. 23.) Travellers tell us that the clusters of some of the vines of Palestine are so large, that they weigh ten or twelve pounds, and the berries may be compared with our plums, and are as long as two joints of a finger. The grapes of Palestine are mostly red or black; hence the juice is called "the blood of the grape;" (Gen. xlix. 11;) and "red wine;" (Isa. xxvii. 2.) The first grapes ripen in July; and from that time until November, Jerusalem is abundantly supplied with this delicious fruit. The general vintage takes place in September. The Hebrews were required by their law not to ga-

ther the grapes until the vine was three years old. (Lev. xix. 10, 23; Deut. xxiii. 24; xxiv. 21.) The Hebrew term *beushim*, rendered "wild grapes," signifies *bad grapes*, the cultivation of which had been unsuccessful, which on account of bad growth, or bad soil, never reached maturity, but remained *diminutive* and *sour*. (Isa. v. 1, 2, 3.)

GRASS. The Hebrew term *desha*, rendered "grass," is used for green *herbage* generally; as clothing the meadows, and as affording the choice food of beasts. (Gen. i. 11; Isa. lxvii. 14; Deut. xxxii. 2; 2 Sam. xxiii. 4; Job vi. 5; Ps. xxxvii. 2; Prov. xxvii. 25; Amos vii. 1.) The term *hhatzir*, translated "hay," denotes *grass*, ready for mowing; as hay was not in use. (Isa. xv. 6; Prov. xxvii. 25; Ps. civ. 14.) The grass was cut green as it was wanted. The weakness of the shoots of grass which spring up on the flat roofs of houses in the East, is used as an emblem of speedy destruction, as being exposed to the scorching rays of the sun, they soon wither away. (2 Kings xix. 26; Ps. cxxix. 6; Isa. xxxvii. 27.) The rapid growth and tenderness of grass furnish several of the most striking illustrations of the frail condition and fleeting existence of man. (Ps. xc. 5, 6; Isa. xl. 6—8; 1 Pet. i. 24, 25.) The dry stacks of grass, etc., were often used as fuel for the oven. (Matt. vi. 30; xiii. 30; Luke xii. 28.)

GRASSHOPPER.—See LOCUST.

GRAVE.—See SEPULCHRE.

GRAVEN IMAGE.—See GODS.

GREAT SEA.—See SEA.

GREAVES. A sort of boots without feet, for the defence of the legs, made either of stout leather or metal. They usually terminated at the ankle, and rose in front nearly to the top of the knee, and were open behind, but the opposite edges, at the open part, nearly met when the greave was buckled or tied to the leg. (1 Sam. xvii. 6.)

GRECIA.—See GREECE.

GRECIANS. This term is applied

to those Jews by birth or religion who spoke Greek; it is used chiefly of foreign Jews and proselytes, whether converted to Christianity or not. An intercourse was always maintained between those Grecian or Hellenistic Jews and the mother country; they had several synagogues, and enjoyed several advantages at Jerusalem. (Acts vi. 1; ix. 29; xi. 20.)—See GREEKS.

GREECE. A country situated at the south extremity of the Oriental peninsula of Europe. The southern district comprehends the ancient Peloponnesus, now the Morea. Northern Greece, or Hellas proper, is situated north of the Gulf of Corinth, and includes the modern Livadia, with parts of Thessaly and Epirus. But the country known to the Hebrews by the name of *Javan*, whence *Ionia*, comprehended all the countries inhabited by the descendants of Javan, as well in Greece as in Asia Minor. (Gen. x. 2—4.) *Ionia* properly was the beautiful province on the western part of Asia Minor; and, as being adjacent to the East, was better known than others to the Orientals, and was extended by them so as to comprehend the whole of Greece. (Gen. x. 2; Isa. lxvi. 19; Zech. ix. 13.) In Dan. viii. 21; x. 20; xi. 2, the term *Javan* is rendered "Grecia." The Greek name *Hellas*, which was applied to the region of Thessaly; afterwards to the whole central part of continental Greece, as far north as to Thesprotia, excluded the Peloponnesus and the islands. In this sense it seems to be used in Acts xx. 2, where it is distinguished from Macedonia. Elsewhere in the classics the name is applied to the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, and even Ionia. The Greeks and Hebrews seem to have met for the first time in the slave-market; when Tyrian slave-merchants sold some of the children of Judah to the Grecians. (Joel iii. 6; Ezek. xxvii. 13.) The relations, however, of the Hebrews with the Greeks appear to have been

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of a distant kind, until the Macedonian conquest of the East, when part of Asia Minor, and the cities of Syria, North Palestine, and Egypt, became deeply imbued with the Greek language and feeling. (Zech. ix. 13; Joel iii. 6.) About B.C. 146, the Romans conquered Greece, and afterwards divided it into the two great provinces of *Macedonia* and *Achaia*. (2 Cor. ix. 2, 4.) Greece was finally conquered by the Turks, A.D. 1481. In 1831, Greece was erected into an independent monarchy; and now, that the Ionian islands, which were under the protection of Great Britain, have been added to the kingdom, it retains nearly its ancient limits.—See JAVAN.

GREEKS. Those who used the Greek language and customs, whether in Greece, Asia Minor, or other countries, were called Greeks; and as Greek was the prevailing language, the name "Greek" was often used to designate all those who were not Jews, i. e., the Gentiles. (Acts xvi. 1, 8; Rom. i. 16; 1 Cor. i. 22—24; Gal. iii. 28.) The term "Greek" was opposed to the term "barbarian;" under the latter term are comprised all who are not Greeks. (Rom. i. 14.) "Greek" is also used as a designation of a Gentile convert to Judaism, a *Greek proselyte*. (John xii. 20; Acts xiv. 1; xvii. 4; xviii. 4.) After the conquests of Alexander the Great, the Greek became the common language of almost all the East, and was generally used in commerce. Hence the Greek is the original language of all the books in the New Testament; but the sacred authors have followed that style of writing which was used by the Hellenists, or Grecizing Hebrews, blending idioms and turns of speech peculiar to the Syriac and Hebrew languages, very different from the classical spirit of the Greek writers.—See GRECIANS.

GREYHOUND. The Hebrew word *zazir*, rendered "greyhound," properly signifies *bound together, girded*. (Prov. xxx. 31.) Hence some understand a *war-horse*, as ornamented with girths and buckles about

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the loins; others a *greyhound*, as having the loins contracted and slender.

GRIND.—See MILL.

GRIZZLED. The original term rendered "grisled," signifies *strewed* or *sprinkled with spots, spotted, piebald*. It is spoken of goats; (Gen. xxxi. 10, 12;) and of horses. (Zech. vi. 3, 6.)

GROVE. The Hebrew word *ashel*, rendered "grove," designates the *tamarisk tree*, which Abraham planted. (Gen. xxi. 31; compare 1 Sam. xxxi. 13.) Groves were anciently planted around the heathen temples of those deities who were believed to patronize immodesty and prostitution. (Horace, lib. 1, Ode 12.) But the Hebrew word *Asherah*, rendered "grove," signifies *fortune, happiness*, and is properly the name of a goddess of the Hebrew idolaters, to whom they made statues, images, etc., and whom they often worshipped together with Baal. (1 Kings xv. 13; xviii. 19; 2 Kings xvii. 16; xxi. 8; xxiii. 4; Judg. iii. 7; x. 6; 2 Chron. xv. 16; xxxiii. 8.) Mention is made of *Asherah*, (2 Kings xxiii. 6; xiv. 15,) and also of *Ashtoreth*; (2 Kings xxiii. 13;) the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.—See ASHTORETH.

GUARD.—See EXECUTIONER.

GUDGODAH=*thunder*. A station of the Hebrews in the desert; (Deut. x. 7;) called in Num. xxxiii. 32, "Hôr-hagidgad"=*mount of Gidgad*.

GULLOTH=*springs*. The name of of two springs or places, the Upper and Lower, not far from Hebron, given by Caleb to his daughter. (Josh. xv. 19; Judg. 1. 15.) Stanley thinks the Gulloth is the stream flowing through the beautiful green valley about one hour south-west of Hebron; and that the two places are now called *Ain-Nunhar* and *Dewir-Ban*.

GUNI=*coloured, dyed*. 1. A son of Naphtali; his descendants were called "Gunites." (Gen. xli. 24; Num. xxvi. 48.) 2. A descendant of Gad. (1 Chron. v. 15.)

GUR=*a whelp, cub*. A place near

she might have children, in accordance with a custom even now not uncommon in the East. (Gen. xvi. 1—3.) The consequence was what might have been anticipated. Hagar, finding herself about to receive the blessing which was denied to her mistress, became vain and insolent. (Prov. xxx. 23.) Provoked by this conduct in her handmaid, Sarah dealt hardly with her, so that she was compelled to flee towards Egypt, her native country. In the wilderness, the angel of the Lord informed her that she should bear a son, and his name should be called Ishmael; and, at the same time, directed her to return and submit herself to her mistress. Hagar retraced her steps to her former home, wherein due time Ishmael was born. (Gen. xvi. 4—16.) In process of time Isaac, the long promised heir, was born; Ishmael being then fourteen years of age. About three years afterwards, when Isaac was weaned, and invested with the sacred robe or badge of birthright, Sarah saw Ishmael making sport of her child, and perhaps ill treating him. (Gal. iv. 29.) Ishmael's conduct gave mortal offence to Sarah, and she immediately requested Abraham to banish him and his mother from their home. Abraham, grieved at her request, but being divinely admonished to comply, supplied Hagar with bread—i. e., food—and a bottle of water, and sent her and her son away. In the wilderness of Beersheba, probably on her journey towards Egypt, when her supply of water was exhausted, and she saw nothing before her and her son but famine and death, God renewed His promise to Hagar, "That He would make Ishmael a great nation." The lad grew up in the wilderness, "and his mother took him a wife out of the land of Egypt." In Gal. iv. 24, the Apostle, in an allegory, makes Hagar represent the Jewish church, which was in bondage to the ceremonial law; as Sarah represents the church of Christ, which is free from this bondage.

HAGARENES. The Hebrew word *Hagri*=fugitive, rendered "Hagarites."

(1 Chron. v. 10, 19, 20,) and "Haggeri," margin *Haggerite*, (1 Chron. xi. 38,) "Hagerite," (1 Chron. xxvii. 31,) and, "Hagarenes," (Ps. lxxxiii. 6,) designates an Arabian people, probably named after Hagar. They were expelled from the country east of Gilead, by Saul; and, with the exception of some who entered the service of Saul, appear to have settled in the region adjacent to the Persian Gulf, where they were known as the Gerrhæans, probably the same as the *Agraioi*, in the province now called Bahrein,

HAGARITES.—See HAGARENES.

HAGGAI=*festive*. One of the Hebrew prophets, who may have seen the old temple in its glory; while others suppose him to have been born at Babylon, whence he probably accompanied Zerubbabel in the first return of the Jews from captivity. Haggai prophesied during the second year of Darius Hystaspes, who mounted the Persian throne in 521 B.C. His prophecy is principally composed of keen reproof and of affecting exhortations to induce his countrymen to resume the building of the temple, which they had abandoned for fourteen or fifteen years, because of the opposition and intrigue of their enemies. In this he was successful. (Hag. i. 1; Ezra v. 1—17; vi. 8, 14.) The prophecy also contains predictions concerning Christ, and the universal establishment of His kingdom. The glory of the temple, which is predicted with great clearness, (Hag. ii. 7—9,) was to be occasioned by the coming of the Messiah; and though Herod made important alterations in it, still the temple of Zerubbabel was always regarded as the second temple, and Christ, the "Desire of all nations," did appear and teach in it. (Mal. iii. 1; Isa. xi. 10; lx. 3; Luke xix. 47; John xviii. 20.)

HAGGERI.—See HAGARENES.

HAGGERITE.—See HAGARENES.

HAGGI=*festive*. A son of Gad. His descendants are called "Haggites." (Num. xxvi. 15.)

HAGGIAH=*festival of Jehovah*. A descendant of Merari. (1 Chron. vi. 30.)

HAGGITES.—See **HAGG.**

HAGGITH=*festive*. The wife of David and mother of Adonijah. (2 Sam. iii. 4; 1 Kings i. 5, 11; 1 Chron. iii. 2.)

HAI.—See **AI.**

HAILSTONES. Masses of ice or frozen vapour, perhaps occasioned by rain falling through a dry and very cold stratum of air, and descending from the clouds in showers or storm. They assume various figures; some are round, others angular, others pyramidal, others flat, and sometimes they are stilted with six radii, like crystals of snow. The difference in the formation of snow and hail is, that in the former case the vapour in the clouds is congealed before it is collected into drops; in the case of hail, the vapour is collected into drops or masses, and then frozen. A hail-storm is generally accompanied by lightning, and seems to be produced by a certain electrical state of the atmosphere. So "hail mingled with fire," is mentioned as one of the plagues of Egypt. (Ex. ix. 22-25; Ps. lxxviii. 47-49; cv. 32; clxviii 8.) Several travellers have noticed thunder and hail in Egypt, in January and February. A violent storm of hail was also supernaturally employed in the overthrow of the army of the kings of Canaan. (Josh x. 11.) Magazines of snow and hail are spoken of as being reserved for the day of battle and war. (Job. xxxviii. 22, 23; Ezek. xxxiii. 22.) Violent tempests of hailstones, of prodigious size, are not uncommon in the East. An American gentleman, Com. Porter, describes one which occurred in August, 1831, of which he was something more than an eye-witness: "Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been discharged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us, the lumps of ice stripped them into ribbons. We fortunately had a bullock's hide in the

boat, under which we crawled and saved ourselves from further injury. One man of the three oarsmen had his head literally smashed; another was much injured in the shoulder. Balls of ice, as large as my two fists, fell into the boat, and some of them came with such violence as certainly to have broken an arm or leg had they struck us in those parts. One of them struck the blade of an oar and split it. The scene lasted, perhaps, five minutes; but it was five minutes of the most awful feeling that I ever experienced. When it passed over we found the surrounding hills covered with masses of ice—I cannot call it hail—the trees stripped of their leaves and limbs, and every thing looked desolate. My own servants weighed several pieces of three quarters of a pound; and many were found by others of upwards of a pound. There were many which fell around the boat in which I was, that appeared to me to be as large as the swell of a large size water decanter. It was the most awful and terrific scene that I ever witnessed, and God forbid that I should be ever exposed to such another." Terrible storms of "hail" are the symbols of the Divine vengeance upon evil nations, and persecutors of his people. (Isa. xxviii. 2; Hag. ii. 17; Rev. viii. 7; xi. 19; xvi. 21.)

HAIR. The colour of the hair of the people of the East is commonly black, rarely red. The Hebrew word *admoni*, rendered "of a ruddy complexion," signifies *red-haired*, as appears to have been the case with Esau, (Gen. xxv. 25,) and David. (1 Sam. xvi. 12; xvii. 42.) The ancient Egyptian priests shaved not the beard only, but also the head; and others, if they did not shave it with a razor, were accustomed to wear the hair very short. The abundant and long hair which often cover the heads of the figures on the monuments was probably false like our wigs. The Egyptian peruquiers were quite proficient in their art, as may be seen from the periwig brought from Thebes, in

HAI

an entire state of preservation, in the British Museum. It resembles the wigs worn by females of quality, delineated on the tombs and statues. It is as large as those worn by our learned judges at the present time; and is of a glossy auburn, but differs from the modern style in having the plaits beneath, and the ringlets above. The Hebrews were accustomed to cut the hair very much as we do, except that they used a razor or knife, and not scissors; (Isa. vii. 20; Ezek. v. 1; xlii. 20;) and excepting also in the case of a vow or religious obligation to let it grow, as in the case of the Nazarites. (Num. vi. 5; Judg. xiii. 5; xvi. 17; 1 Sam. i. 11; 2 Sam. xiv. 26.) At one period a fine head of hair was esteemed a great ornament, as in the case of Absalom. (Sol. Song v. 6; 2 Sam. xiv. 26.) The hair was combed and set in order; (Isa. iii. 24;) and anointed with aromatic oil, especially on festivals; (Ps. xlii. 5; xcii. 10; cxxiii. 2; 2 Sam. xiv. 2;) and perhaps daily. (Eccl. i. 8; Ruth iii. 3; Prov. xxix. 17.) Females, as is commonly the case, let the hair grow long, and hang in tresses, (Sol. Song vii. 6; Luke vii. 38; 1 Cor. xi. 6—15,) and "plaited," or "braided" it, and fixed it with crisping pins. (Num. v. 18; 1 Tim. ii. 9; 1 Pet. iii. 3.) They ornamented their hair with gems and gold. (2 Kings ix. 30.) The Egyptian and Assyrian monuments frequently exhibit elaborate dressing and ornamentation of the hair. Baldness was a source of contempt. (2 Sam. xiv. 26; 2 Kings ii. 23; Isa. iii. 24.) The plucking or shaving off the hair by others, denotes punishment or disgrace. (2 Sam. x. 4; 1 Chron. xix. 4; Isa. vii. 20; Neh. xiii. 25.) The practice of shaving, or cutting off the hair, was an indication of mourning or sorrow. (Job. i. 20; Jer. vii. 29.) A change in the colour of the hair was one of the earliest indications of the leprosy. (Lev. xiii. 4, etc.; xiv. 8, 9.) The hoary head, is the symbol of the respect due to age. (Lev. xix. 32.)—See BEARD.

HAM

HAKKATAN=*the little or small*. The father of Johanan. (Ezra viii. 12.)

HAKKOZ.—See KOZ.

HAKUPHA=*bent, crooked*. One of the Nethinim. (Ezra ii. 51; Neh. vii. 53.)

HALAH=*fortified*. An Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. (2 Kings xvii. 6; xviii. 11.) Some suppose Halah to have been a province of Mesopotamia, on the banks of the Chebar; but it probably is to be regarded as a section of the great plain of the Tigris, identical with the region called *Calachene* by the Greeks and Romans.—See GOZAN.

HALAK=*smooth, bare, bald*. A mountain in the neighbourhood of the mountains of Seir, forming a landmark for the southern boundary of Palestine, as Baal-gad was the boundary on the north. (Josh. xi. 17; xii. 7.)

HALHUL=*surrounded*. A town in the mountains of Judah. (Josh. xix. 28.) It is now a ruined site, called *Hulhul*, about four miles north of Hebron.

HALI=*necklace, trinket*. A town in the tribe of Asher. (Josh. xix. 25.)

HALL. See PRÆTORIUM.

HALLELUJAH=*praise ye Jehovah*. A common exclamation of joy and praise in the Hebrew worship. It was also chanted on solemn days of rejoicing, as an expression of praise; and as such it has been adopted into the Christian church, and is still used in devotional psalmody. This word occurs at the beginning and at the end of Psalms cvii., cxl., cxliii., cxvii., cxxxv. It is sometimes rendered "praise ye the Lord;" (Ps. civ. 35; cxvii. 1; cxlvi. 1;) and is also written "Alleluia." (Rev. xix. 1, 3; iv. 6.)

HALLOHESH=*the enchanter*. One who sealed the covenant with Nehemiah, also written "Haloresh." (Neh. iii. 12; x. 25.)

HALLOW.—See HOLY.

HAM=*warm, hot*. 1. The younger son of Noah, whose posterity is described in Gen. x. 6, 20, as occupying the southernmost regions of the known

HAM

earth. (Gen. ix. 22.) From Ham, the ancestor of the Egyptians, perhaps the same as *Amon*, their supreme deity, Egypt derived its domestic name *Khmkah*, or the land of Ham, which occurs so frequently on the hieroglyphic monuments; and is found more than ten times on the Rosetta Inscription. (1 Chron. iv. 40; Ps. lxxviii. 51; cv. 23, 27; cvi. 22.) 2. A region in or near the country of the Ammonites, inhabited by the *Zuzim*; now called *Ham-mat*. (Gen. xiv. 5.)—See *AMON*.

HAMAN = *magnificent, splendid*. The "son of Hammedatha, the Agagite," probably of the royal family of the Amalekites. (Est. iii. 1; Jos. Ant. xi. 6. 5.) This wicked and ambitious courtier became prime minister to Xerxes, the Persian monarch. And because Mordecai, a Jew, in an humble station at court, refused to pay him the homage which his pride and vain-glory craved, Haman resolved on his destruction; and to accomplish it, was willing to sacrifice the whole body of the Jews who were then scattered throughout the Persian dominions. He succeeded, by falsehood and intrigue, in obtaining a decree for this purpose; but the queen, through the influence of Mordecai, was prompted to interpose for their deliverance, which she accomplished; and Haman ended his career on the very gibbet which he had caused to be prepared for the execution of Mordecai. (Est. vii. 10.)

HAMATH = *fortress, citadel*. A large and important city of Syria, situated in the narrow valley of the "Asy," the ancient Orontes, near the northern boundary of the Land of Promise. (Num. xiii. 21; xxxiv. 8; Am. vi. 2.) Hamath is one of the oldest cities in the world; (Gen. x. 18;) and was the chief city on the highway from Phenicia to the Euphrates. It was the seat of a powerful king; (2 Sam. viii. 9;) but in the reign of Hezekiah it fell into the hands of the Assyrians. (2 Kings xvii. 24; xviii. 84; Isa. x. 9.) It is also called "Hamath-Zobah." (2 Chron. viii. 8.) The "land of Ha-

HAM

math," is the country or district around; (2 Kings xxv. 21;) the inhabitants were called "Hamathites." (Gen. x. 18; Josh. xiii. 5; Judg. iii. 8.) Hamath was called by the Greeks *Epiphania*; but it now retains its ancient name *Hamah*. It is reckoned one of the most picturesque towns of Syria; and is said to contain more than 80,000 inhabitants. Four bridges span the river, and connect the two parts of the city; and within the town are many dams and water machines, by means of which the water is led off by canals from the river to irrigate the gardens, and supply private houses. Porter says, "there is no town in the world in which primeval life can be seen in such purity as in Hamath." The principal trade of Hamath is with the Arabs, who buy here their tent furniture and clothes. The government of Hamath comprises about 120 inhabited villages, and 70 or 80 which have been abandoned. The western part of its territory is the granary of northern Syria; yet the beautiful and fertile plain is said to be infested by mice, which often destroy a whole crop at once. The "entrance of Hamath" was the pass between the Lebanon and Bargylus range of mountains; it is the only opening from the Sea to Hamath. (Num. xxxiv. 7, 8.)

HAMATH-ZOBAH.—See **HAMATH**.

HAMMANIM. This Hebrew word, rendered "images," in Lev. xxvi. 80; 2 Chron. xiv. 5; xxxiv. 4, 7; Isa. xvii. 8; xxvii. 9; Ezek. vi. 4, 6; but, in the margin, almost invariably, "*sun images*," properly denotes *suns, images of the sun*, i. e., images or figures of Baal, used in idolatrous worship.—See **BAAI**.

HAMMATH = *warm springs*. A town of Naphtali, near Tiberias, (Josh. xix. 85,) celebrated for its warm fountains. It was called by the Greeks *Ammaus* = warm baths. "Hammothdor" = *warm spring dwelling*, is probably the same place. (Josh. xxi. 32.) Vespasian, for a time, had a fortified camp near these springs. (Josh. Ant. xviii. ii. 8; Wars, iii. x. 1; iv. i. 3.) The late Ibrahim Pasha erected a

splended building in connection with these springs, in which is a public bath, with a marble pavement; and also private rooms for wealthier guests, furnished in an uncommonly good Oriental style. Dr. Robinson says, "The water, as it issues from the ground, is too hot to bear the hand in it; a pocket thermometer held for some time in the water, and then examined in the air, stood at 140° F. At the time of the earthquake, Jan. 1, 1837, and for some days afterwards, the quantity of water flowing from the springs is said to have been immensely increased; it was also thought to have been hotter than at ordinary times. The taste is excessively salt and bitter, like heated sea water; there is also a strong smell of sulphur, but no taste of it. The water deposits a sediment as it runs down to the Lake, which differs in colour below the different springs, being in one white, in another greenish, in a third reddish yellow, etc. These baths are regarded as efficacious in rheumatic complaints, and in cases of debility; and are visited, principally in July, by people from all parts of Syria."

HAMMEDATHA=*given by Hom*? The father of Haman. (Est. iii. 1; viii. 5.)

HAMMELECH=*the king*. The father of Jerahmeel and Malchiah. (Jer. xxxvi. 26; xxxviii. 6.)

HAMMOLEKETH=*the queen*. A woman of the tribe of Manasseh. (1 Chron. vii. 18.)

HAMMON=*warm or sunny*. 1. A place in Asher. (Josh. xix. 28.) 2. A place in Naphtali. (1 Chron. vi. 76.)

HAMMOTH-DOR.—See **HAMMATH**.

HAMONAH=*multitude*. The prophetic name of a city in a valley where the slaughter of Magog was to take place. (Ezek. xxxix. 16.)

HAMON-GOG=*multitude of Gog*. The prophetic name of a valley, where Gog and all his multitude were to be buried; described in Ezek. xxxix. 11, as the "valley of the passengers," east of the Sea of Galilee. (Ezek. xxxix. 1—16; compare Rev. xx. 7—9.)

HAMOR=*an ass*. A Hivite, contemporary with Jacob and his sons. (Gen. xxx. 19; xxxiv. 2—26; Josh. xxiv. 32; Judg. ix. 28.) He is also called "Emmor." (Acts vii. 16.)

HAMUEL=*wrath of God*. A descendant of Simeon. (1 Chron. iv. 26.)

HAMUL=*pitted, spared*. A son of Phares; (Gen. xlv. 12; 1 Chron. ii. 5;) his descendants were called "Hamulites." (Num. xxvi. 21.)

HAMUTAL=*father-in-law, or kinsman of the dew*. The daughter of Jeremiah of Libnah, the wife of king Josiah, and the mother of Jehoahaz and Zedekiah. (2 Kings xxiii. 31; xxiv. 18; Jer. lii. 1.)

HANAMEEL=*which God has graciously given*. The kinsman of Jeremiah. (Jer. xxxii. 7—12.)

HANAN=*merciful*. 1. One of David's officers. (1 Chron. xi. 43.) 2. A son of Azel. (1 Chron. viii. 38; ix. 44.) 3. A descendant of Benjamin. (1 Chron. viii. 28.) 4. One of the Nethinim. (Ezra ii. 46; Neh. vii. 49.) 5. One who helped the people to understand the law. (Neh. viii. 7.) 6. A son of Igdaliah. (Jer. xxxv. 4.) 7. Four Levites in the time of Nehemiah. (Neh. x. 10, 22, 26; xiii. 13.)

HANANEEL=*which God has graciously given*. The name of a tower near the north-east corner of the wall of Jerusalem. (Jer. xxxi. 38; Zech. xiv. 10; Neh. iii. 1; xii. 39.)

HANANI=*gracious*. 1. A seer in the time of Asa, and the father of the prophet Jehu. (1 Kings xvi. 1, 7; 2 Chron. xvi. 7—10.) 2. The brother of Nehemiah. (Neh. i. 2; vii. 2.) 3. A son of Heman. (1 Chron. xxv. 4, 25.) 4. A son of Immer. (Ezra x. 20; Neh. xii. 36.)

HANANIAH=*whom Jehovah has graciously given*. 1. A false prophet in the time of Jeremiah. (Jer. xxviii. 1—17.) 2. A military leader under Uzziah. (2 Chron. xxvi. 11.) 3. One of the sons of Heman. (1 Chron. xxv. 4, 23.) 4. The father of Zedekiah. (Jer. xxxvi. 12.) 5. A descendant of Shelemiah. (Neh. iii. 30.) 6. A descendant of Benjamin. (1 Chron. viii.

24.) 7. A son of Zerubbabel. (1 Chron. iii. 19, 21.) 8. The grandfather of Irijah. (Jer. xxxvii. 13.) 9. One of the priests. (Neh. xii. 12.) 10. The governor of the citadel of the temple. (Neh. vii. 2.) 11. One of the family of Bebai. (Ezr. x. 28.) 12. The son of one of the apothecaries. (Neh. iii. 8.) 13. One of the chiefs of the people. (Neh. x. 23.) 14.—See SHADRACH.

HAND. This word is employed in the Scriptures in a variety of allusions. The hands of the high priest were laid on the head of the scapegoat when the sins of the people were publicly confessed; (Lev. xvi. 21;) and the Hebrews, when presenting their sin offerings, confessed their sins while they laid their hands upon the victim. (Lev. i. 4.) In this solemn act the penitent hoped that God would accept the sacrifice in his stead, and grant him the forgiveness of his sins. To "give the right hand" was a pledge of fidelity; (2 Kings x. 15; Ezra x. 19;) and to "strike hands" was a pledge of suretyship. (Prov. xvii. 18; xxii. 26; 2 Chron. xxx. 8. margin.) The vanquished gave their hands as a pledge of submission and fidelity to the victors. (Ezek. xvii. 18; Jer. 1. 15; Lam. v. 6.) The right hand was lifted in taking an oath. (Gen. xiv. 22; Deut. xxxii. 40; Ezek. xx. 28; Ps. cxliv. 11; Isa. lxii. 8.) To stand or be at one's right hand, is to aid or assist any one; (Ps. xvi. 8; cix. 31; cx. 5; cxxi. 5;) so also "man of thy right hand," i. e., whom thou sustaineest, aidest; (Ps. lxxx. 17;) and to take, or hold the right hand, is to sustain, to aid. (Ps. lxxiii. 23; Isa. xli. 13; xlv. 1.) My hand is with any one, i. e., I aid him, am on his side. (1 Sam. xxii. 17; 2 Sam. xxiii. 12; 2 Kings xxiii. 19.) To sit at the right hand, is the highest place of honour. (1 Kings ii. 19; Ps. xlv. 10; cx. 1; Job. xxx. 12; Ps. c. 1; Acts ii. 34; Heb. x. 12.) To smite the hands together over the head, was a gesture of despairing grief. (2 Sam. xiii. 19; Jer. ii. 37.) The expression *yad lead*,

rendered "*though hand join in hand*" is simply "hand to hand," and signifies from hand to hand, *to hand down*. i. e., through all ages and generations the wicked shall not go unpunished. (Prov. xi. 21.) To "kiss the hand" is an act of homage. (1 Kings xix 18; Job xxxi. 27.) To the right hand signified to the south, as the left hand signified to the north. (Job xxiii. 9; 1 Sam. xxiii. 19; 2 Sam. xxiv. 5.) To pour water on any one's hands signifies to serve him; (2 Kings iii. 11;) and to wash one's hands denotes innocence; (Matt. xxvii. 24;) the Jews washed their hands before eating as a mark of purity. (Matt. xv. 2.) The "hand of God" is spoken of as the instrument of power; and to it is ascribed that which strictly belongs to God Himself. (Job. xxvii. 11; Ps. xxxi. 16; xcv. 4; Isa. lxii. 8; Prov. xxi. 1; Acts iv. 28; 1 Pet. v. 6.) So the hand of the Lord being upon or with any one, denotes divine aid or favour; (Ezra vii. 6, 28; Luke 18. 22, 31; Neh. ii. 8; Isa. i. 25; Lxxi. 66; Acts xi. 21;) further, the hand of the Lord is upon or against thee, denotes punishment. (Ex. ix. 3; Deut. ii. 15; Judg. ii. 15; 1 Sam. vii. 13; xii. 15; Ezek. xiii. 9; Am. i. 8; Acts xiii. 11.) The laying on and lifting up of hands were modes of benediction; (Gen. xlviii. 14; Lev. ix. 22; Mark x. 16; Luke xxiv. 50;) and also of inauguration to any particular office; (Num. viii. 10;) xxvii. 18—28; Deut. xxxiv. 9;) it was also the symbol of the communication of the Holy Ghost, endowing the recipient with miraculous gifts. (Acts viii. 17; xix. 6; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.) The "hand-writing of ordinances that was against us," which Jesus blotted out, indicates the fulfilment of the law, and the satisfaction made by His sacrificial death. (Col. ii. 14; Eph. ii. 15, 16.)

—See ORDAIN.

HANDICRAFT.—See ARTS.

HAND-BREADTH. The palm, used as a measure of four fingers, equal to three-and-a-half inches. (Ex. xxv. 25; xxxvii. 12; 1 Kings. vii. 26; 2

Chron. iv 5; Ezek. xl. 5, 43; Jer. lii. 21; Ps. xxxix. 5.)

HANDKERCHIEF. The original word rendered "handkerchief," (Acts xix. 12,) and "napkin," Luke xix. 20; John xi. 44; xx. 7,) properly signifies a *sweatcloth*, and in a general sense, a handkerchief or napkin; which was sometimes beautifully wrought with the needle. The Hebrew term rendered "kerchiefs," in Ezek. xiii. 18, 22, properly means *cushions, quilts, or mattresses*.

HANDMAID. On the Egyptian monuments there are various representations of maid-servants waiting upon their mistresses, sometimes at the bath, at others at the toilette, and also in bringing refreshments and handing them round to visitors. Sometimes the lady of a mansion is seen rigidly enforcing her authority, even with the rod or whip, over her female domestics. The noble Egyptians, with their wives, had also other inmates of the harem, who were sometimes merely servants, and sometimes also concubines; most of them appear to have been foreigners, either taken in war or brought to Egypt to be sold for slaves. Hagar was one of the female slaves obtained by Abraham in Egypt, for a handmaid to Sarah. Not unfrequently such handmaids occupied the position of secondary wives. (Gen. xvi. 1—4; xxix. 24; Ex. xxiii. 12.)

HANDSTAVES. Weapons of war resembling spears or javelins, which were cast with the hands. (Ezek. xxxix. 9.)

HANES = A royal city of middle Egypt, on the western side of the Nile, called by the Greeks *Heracleopolis* = Hercules city; the ruins of which are now called *Anasieh*. Others, with the Targum, identify Hanes with Tahpaphes, and consider the former name an abbreviated form of the latter. (Isa. xxx. 4.)—See **ТАНПАНЕС**.

HANG. Hanging on a tree or gibbet, appears to have been a mark of infamy, inflicted on the dead bodies of criminals, rather than a punishment, as modern nations employ it. (Gen.

xl. 17—19; Num. xxv. 4, 5; Deut. xxi. 22, 23; 2 Sam. xxi. 6.) The Jews included crucifixion also in this mode of punishment. (John xix. 31; Acts v. 30; Gal. iii. 13; 1 Peter ii. 24.) The person suspended was considered as a curse, an *abomination* in the sight of God, and as receiving this token of infamy from His hand. The body, nevertheless, was to be taken down and buried on the same day.

HANGINGS.—See **VEIL**.

HANIEL=*grace of God*. A descendant of Asher. (1 Chron. vii. 39.)

HANNAH=*entreaty*. One of the wives of Elkanah, and the mother of the prophet Samuel. (1 Sam. i. 2.)

HANNATHON = *graciously regarded*. A place in the tribe of Zebulun. (Josh xix. 14.)

HANNIEL=*grace of God*. A phylarch or chief of the tribe of Manasseh. (Num. xxiv. 23.)

HANOCH=*initiated, or initiating*;

1. A son of Midian, the son of Abraham. (Gen. xxv. 4;) also written "Henoah." (1 Chron. i. 22.) 2. The eldest son of Reuben; (Gen. xlv. 9; Ex. vi. 14;) his descendants were called "Hanochites." (Num. xxvi. 5.)

HANUN=*bestower, or graciously regarded*. 1. A king of the Ammonites, and the successor of Nahash. After the death of Nahash, David sent messengers to Hanun to condole with him, and to express his respect for the memory of the deceased king. But Hanun pretended to think that David had sent them as spies; so he took them and shaved off one half of their beards, and cut off their garments in the middle, and in this condition sent them home. This ungenerous conduct led to a war, which terminated fatally for Hanun, whose army was utterly discomfited, and his capital taken. (2 Sam. x. 1—19; xi. 1; xii. 26—30; 1 Chron. xix. 1—19; xx. 1—3.) 2. The son of Zalaph. (Neh. iii. 30.) 3. A man mentioned by Nehemiah. (Neh. iii. 13.)

HAPHRAIM=*two pits*. A place in the tribe of Issachar, north of Megiddo. (Jos. xix. 19.)

HARA=*mountainous*. A region of

Assyria, probably a part of Media, as some suppose the Persian mountain district now called *Irak Ajemy*, also *el-Jebel*=the mountains. Rawlinson identifies Hara with Haran, west of the Tigris; but the Hebrew names have but one letter in common. (1 Chron. v. 26.)—See GOZAN.

HARADAH=*terror, fear*. A station of the Hebrews in the desert. (Num. xxxiii. 24.)

1. **HARAN**=*parched, or rugged*. A city in the north-west of Mesopotamia, whither Abraham migrated with his family from Ur; and where Terah his father died. (Gen. xi. 31, 32; xxvii. 43.) Haran had commercial intercourse with Tyre; (Ezek. xxvii. 23;) and was subdued by the Assyrian army. (2 Kings xix. 12; Isa. xxxvii. 12.) It was called *Carra* by the Greeks and Romans; and also "Charran." (Acts vii. 4.) It was celebrated as the place where Crassus, the Roman general, was defeated and killed by the Parthians. *Harra*n, as it is now called, is a small village, situated on the banks of the river Belik, which flows into the Euphrates. It is marked by a few ruins, and other relics of earlier times. The small village *Harra*n *el-Awamed*=Harran of the columns, east of Damascus, on the western border of the Lake into which the Abana and the Parphar flow, has been supposed to be the representative of the ancient Haran. But the evidence in favour of the Harran of Mesopotamia, renders this theory utterly improbable. 2. A son of Caleb. (1 Chron. ii. 46.)

3. **HARAN**=*mountaineer*. The brother of Abraham and the father of Lot. (Gen. xi. 26—28.) 4. A son of Shimei. (1 Chron. xxiii. 9.)

HARARITE=*a mountaineer*. An inhabitant of the mountainous tract of Ephraim or Judah; also written "Harorite," and "Harodite;" spoken of three of David's heroes. (2 Sam. xxiii. 11, 26, 33; 1 Chron. xi. 27, 34, 35.)

HARBONAH=*ass-driver*. A eunuch in the court of Xerxes; (Est. vii. 9;) also written "Harbona." (Est. i. 10.)

HARE. The Hebrew word *arnebeth*, rendered "hare," may designate either of the two species of hare found in Syria, which differ considerably in point of size. The largest is the Syrian hare, and chiefly haunts the plains; the other is the common hare of the desert. Both are abundant. This animal was pronounced unclean by the Mosaic law, "because he cheweth the cud," or rather *re-cheweth*, "but divideth not the hoof." As the hare does not chew the cud, though—by chewing again in order to a more complete mastication—it seems to do so, it does not belong to the order of true ruminants. (Lev. xi. 6; Deut. xiv. 7.)

HAREL=*mount of God*. A name given to the altar of burnt offering. (Ezek. xliii. 15.)—See ABIEL.

HAREPH=*plucking off*. A son of Caleb. (1 Chron. ii. 51.)

HARETH=*thicket*. A city in the mountains of Judah. (1 Sam. xxii. 5.)

HARHAIHAH=*zeal of Jehovah*. The father of Uzziel. (Neh. iii. 8.)

HARHAS=*zealous*? An ancestor of Shallum, the husband of Huldah; (2 Kings xxii. 14;) also written "Hasrah." (2 Chron. xxxiv. 22.)

HARHUR=*inflammation*. One whose descendants returned from the captivity. (Ezra ii. 51; Neh. vii. 53.)

HARID.—See HADID.

HARIM=*flat-nosed*. A priest of the third course in the temple service. (1 Chron. xxiv. 8.) Two families of his descendants returned from the exile. (Ezra ii. 32; x. 21 31; Neh. iii. 11; x. 5.)

HARIPH=*autumnal rain*. One who sealed the covenant with Nehemiah; (Neh. vii. 24; x. 19;) also called "Jorah." (Ezra ii. 18.)

HARLOT. This term is generally applied to an abandoned woman, whether married or unmarried. (Gen. xxxviii. 24; Lev. xix. 29; Josh. ii. 1; Judg. xi. 1; Hos. iii. 3.) From the use of the Hebrew word *zonah*, rendered "harlot," (Gen. xxxiv. 21,) we learn that long before the time of Moses, morals had become very much corrupted by the prostitution of females.

(Gen. xxxviii 21, 22.) Among many nations prostitution made a part of sacred worship, as may be inferred from the Hebrew word *kadeshah*, rendered "harlot," and "whore," which properly means a *consecrated prostitute*. The Babylonians, according to Herodotus, compelled every native female to prostitute herself in the temple of Venus once in her life. (i. 199.) Among the heathen even the prostitution of boys was not uncommon. The Hebrew term *kadesh* means a prostitute boy, a sodomite, one *set apart* or *consecrated* to the flagitious vice in question. (Deut. xxiii. 17; 1 Kings xiv. 24; Job xxxvi. 14; Nam. xxv. 1; Hos. iv. 14.) The evidence of the ancient monuments is not very favourable to the modesty of the Egyptian women. They are represented as addicted to excess in drinking wine, as even becoming so much intoxicated as to be unable to stand or walk alone, or "to carry their liquor discreetly." To prevent those evils to which the Egyptians, and, in later times, the Greek and the Roman philosophers, refused to oppose any decided resistance, Moses enacted, that among the Hebrews, no prostitute, neither male nor female, should be tolerated; and that if the daughter of a priest especially, were guilty of whoredom, she should be stoned and her body burnt. (Lev. xix. 29; xxi. 9; Deut. xxii. 20, 21; xxiii. 17, 18.) These laws, it must be admitted, were severe; but prostitutes of both sexes, notwithstanding their severity, were set apart, in the time of the kings, in the service of idols. (Prov. ii. 16—19; v. 2—6; vii. 5—27; 1 Kings xv. 12; 2 Kings xxiii. 7; Am ii. 7; vii. 17.) The terms "harlot" and "whoredom" are frequently used figuratively to denote the wicked and unchaste conduct of the Hebrews, in forsaking their covenant with God, and giving themselves up to idolatry and impurity. (Lev. xvii. 7; xx. 5, 6; Deut. xxxi. 16; Jer. iii. 1—9; v. 7; Hos. i. 2; Ezek. xxiii. 2—49.) Spoken also of the intercourse and commerce of heathen nations among themselves;

(Nab. iii. 4; Isa. xxiii. 17; Jer. lvi. 7;) so pagan Rome is called "the mother of harlots," i. e., the chief or the leader of all harlots—wholly given up to idolatry and to worshipping the beast, alluring and seducing all the tributary nations to do the same. (Rev. xvii. 5.)

HARNEPHER = *snorter, snorer*. A descendant of Asher. (1 Chron. vii. 36.)

HARNESS. The Hebrew word *asar* signifies to *harness*, to *yoke*, and refers to the furniture of a horse to fit him for the chariot. (1 Kings xviii. 44; Gen. xli. 29; Jer. xli. 4.) From the monuments we see that the harness of the Egyptian and Assyrian war chariots was composed of leather, and the trappings were richly decorated, being stained with a great variety of colours, and studded with gold and silver. (James iii. 3.) The Hebrew word *hamushim*, rendered "harnessed,"—"The children of Israel went up harnessed out of the land of Egypt," (Ex. xiii. 18,) properly signifies by *five* in a *rank*, as in the margin. They marched on their journey in perfect military order, by their companies of *fifty*, or five in rank and ten in file, with a captain over them. (Josh. i. 14; Judg. vii. 11 margin.)—See **WAR**.

HAROD. = *trembling*. A fountain which springs from a wide excavation in the rocky foot of Gilboa, on the south side of the valley of Jezreel. (Judg. vii. 1.) It is the same as the "fountain of Jezreel," now called *Ain Jalud*. (1 Sam. xxix. 1.) Porter says, "it sends out a copious stream which forms a miniature lake, and then murmurs away down the vale."—See **GILBOA**.

HARODITE.—See **HARARITE**.

HAROEH.—See **REATHA**.

HARORITE.—See **HARARITE**.

HAROSHETH = *working in wood*. A city in the north of Palestine, called "Harosheth of the Gentiles," so called, perhaps, from the remains of the Canaanitish nations having resorted thither in great numbers to obtain the protection of king Jabin.

HAR

Thomson identifies Harosheth with an enormous double mound, covered with the remains of old walls and buildings, called *Harothieh*, at the entrance of the pass to Jezreel from the plain of Acre. The village of the same name is now on the opposite side of the river Kishon. (Jndg. iv 2, 13, 16.)



Egyptian Harpers.

HARP. An instrument of music, which consisted of an unornamented section of a circle, or of a triangular frame, with strings drawn parallel to each other from the upper bar to one of the sides; consequently, the strings gradually diminished in length, and also in size or weight, from the lowest to the highest, so as to be tuned by semitones, like the strings of a piano-forte. The Egyptians designated their stringed instruments, which possessed the same general form as the harp, the lyre, and the guitar, by the general term *tabouni*; which probably answers to the Hebrew *gitteth* and *neginoth*=stringed instruments. (Ps. viii. 1; lxxxi. 1; iv 1; vi. 1; Hab. iii. 19.) The Hebrew *nebel*, the psalter or harp, had ten or twelve strings; (Ps. xxxiii. 2; cxliv. 9;) and was made of cypress or of sandal wood. (2 Sam. xvi. 5; 1 Chron. xiii. 8; 1 Kings x. 12; 2 Chron. ix. 11.) This instrument was used in the public worship of God; (2 Sam.

HAR

vi. 5; 1 Kings x. 12; 1 Chron. xv. 16; xvi. 5; xxv. 1—7; 2 Chron. xx. 28; xxix. 25;) and was employed at festivals, and for luxurious purposes. (Isa. v. 12; Am. v. 23; vi. 5.) The *sabeca*, rendered "sackbut," appears to have been only another kind of the *nebel*, distinguished by the number of its strings. (Dan. iii. 5, 7, 10, 15.) The Chaldee term *pesanteriin* denotes the psalter of the Greeks, and is the name of another species of the *nebel*. All these harps appear to be of the same class, their general form being probably the same. The Hebrew *kinnor* and the Greek *kithara* are generally translated "harp;" but the term *lyre* would, perhaps, be the better term. The invention of the *kinnor* or *lyre* is ascribed to Jubal. (Gen. iv. 21.) This instrument was consecrated to joy and exultation. (Gen. xxxi. 27.) Hence the frequency with which, in the lyrical poems of the Old Testament, the *kinnor*, the instrument handled by David as a master—and employed as the means of driving away the melancholy of Saul—is summoned to the praise of the Divine majesty. (1 Sam. xvi. 16—23; Ps. xxxiii. 2, 3; xliii. 4; xlix. 4; lxxi. 22; xcii. 3, 4; cxxxvii. 2; cxlix. 3; Am. vi. 5; 1 Cor. xiv. 7; Rev. v. 8; xiv. 2; xv. 2.) It was used in the temple; (1 Chron. xvi. 5; xxv. 8;) and at festivals, and was also carried round by courtesans; and by its presence, also made the means of increasing the joy of the vintage. (Isa. v. 12; xxiii. 16; xxiv. 8.) The Hebrew word *mahhalath*, which occurs in the titles of Ps. liii., and lxxxviii., signifies a *lute* or *guitar*, accompanied by the voice. This ancient instrument is frequently found on the most ancient Egyptian monuments. Indeed, upon the oldest monuments of Egypt and Assyria, instruments are found with the most diverse number of strings, so that any advancement in the art of constructing them cannot be traced.

HARROW. The Hebrew word *sad-did*, rendered "harrow," seems to have designated a rude implement of Hebrew husbandry; probably a mere

plank or log of wood, upon which stones were heaped and the labourer sat, and which was drawn over the field by oxen, to break in pieces the clods and level the surface. Thomson says, in Syria they know nothing about the harrow. (Isa. xxviii. 24; Job xxxix. 10; Hos. x. 11.) The word *hharitz*, rendered "harrow of iron," properly signifies a "thrashing sledge of iron." (2 Sam. xii. 31; 1 Chron. xx. 8.)

HARSHA = *enchanter, magician*. One of the Nethinim. (Ezra ii. 52; Neh. vii. 54.)

HART. The Hebrew word *ajal*, rendered "hart," denotes the male deer, stag, hart; and was used of the various species of deer, and antelopes, which in part are furnished with twisted horns like the ram. The hart is one of the most graceful and beautiful of animals: It was clean by the Levitical law; (Deut. xii. 15; xiv. 5;) and noted for the grace and agility of its motions. (Sol. Song ii. 9; Isa. xxxv. 6.) The "hind," or female, is smaller and weaker than her mate, and has no horns. (Gen. xlix. 21.) She is sure and swift of foot, and leaps fearlessly among the rocks and precipices. (2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19.) The instinctive affection of the hart and hind are alluded to in Prov. v. 18, 19; Sol. Song ii. 7; iii. 5. They are soon exhausted by hunger and thirst. (Jer. xiv. 5; Lam. i. 6; Ps. xxix. 9; xlii. 1.)—See DEER.

HARUM=*made high*. A descendant of Judah. (1 Chron. iv. 8.)

HARUMAPH = *snub-nosed*. One who returned from the exile. (Neh. iii. 10.)

HARUPHITE.—See SHEPHATHIAH.

HARUZ = *eager, active*. The father-in-law of Manasseh. (1 Kings xxi. 19.)

HARVEST. In Palestine, the barley harvest precedes the wheat harvest by a week or a fortnight. In the valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May. (Josh. iii. 15.) On the plain along the coast, the harvest is

usually a fortnight later; and on the mountains, at Jerusalem and Hebron, still later by another fortnight. Dr. Robinson says: "On the 4th and 5th of June, the people of Hebron were just beginning to gather their wheat; on the 11th and 12th, the threshing-floors on the Mount of Olives were in full operation. We had already seen the harvest in the same state of progress on the plains of Gaza on the 19th of May; while at Jericho, on the 12th of May; the threshing-floors had nearly completed their work." On the sixteenth day of the first month, *Abib*=April, a handful of ripe ears was offered before the Lord, as the first fruits; after which it was lawful to put the sickle to the corn. (Lev. xxiii. 9—14.) The harvest is described as beginning with the barley, and with the festival of the Passover; (Lev. xxiii. 9—14; 2 Sam. xxi. 9, 10; Ruth ii. 23;) and ending with the wheat, (Gen. xxx. 14; Ex. xxxiv. 22,) and with the festival of Pentecost. (Ex. xxiii. 16.) In the most ancient times the corn was plucked up by the roots. When the sickle was used, the wheat was either cropped off under the ear, or cut close to the ground; in the former case, the straw was afterwards plucked up for use; in the latter, the stubble was left and burnt on the ground for manure. (Isa. xvii. 5; Job xxiv. 24.) The sheaves were collected into a heap, or removed to the threshing-floor. (Gen. xxxvii. 7; Lev. xxiii. 10—15; Ruth ii. 7—15; Job xxiv. 10; Jer. ix. 22; Mic. iv. 12; Am. ii. 13.) The reapers were the owners and their children, and men and women servants. (Ruth ii. 4, 8, 21, 23; John iv. 36; James v. 4.) Refreshments were provided for them, especially drink, of which the gleaners were often allowed to partake; (Ruth ii. 9;) so in the Egyptian scenes, we see reapers drinking, and the gleaners applying to share the draught. The time of harvest was a season of very great enjoyment, especially when the crops had been plentiful. (Ps. cxxvi. 1—6; Isa. ix. 8.) The term harvest is used symbolically

HAS

for destruction, slaughter of a people; (Jer li. 33; Hos. vi. 11; Isa. xvii. 5; Joel iii. 13; Rev. xiv. 14—16;) also for the end of the world.) Matt. xiii. 39.)

HASADIAH = whom *Jehovah loveth*. A son of Zerubbabel. (1 Chron. iii. 20.)

HASENUAH = the *bristling*. A descendant of Benjamin. (1 Chron. ix. 7.)

HASHABIAH = whom *Jehovah regards, esteems*. 1. A son of Merari. (1 Chron. vi. 45.) His descendants are also mentioned. (1 Chron. ix. 14; Neh. xi. 15.) 2. A son of Jeduthun. (1 Chron. xxv. 3, 19.) 3. One of David's officers; (1 Chron. xxvi. 30;) also called "the son of Kemuel." (1 Chron. xxvii. 17.) 4. A chief of the Levites. (2 Chron. xxxv. 9.) 5. A descendant of Merari. (Ezr. viii. 19, 24; Neh. xii. 24.) 6. A ruler of part of Keilah. (Neh. iii. 17; x. 11.) 7. One of the priests. (Neh. xii. 21.) 8. A son of Bunni. (Neh. xi. 15.) 9. A descendant of Asaph. (Neh. xi. 22.)

HASHABNAH = whom *Jehovah regards, esteems*. One of the Levites (Neh. x. 25.)

HASHABNIAH = whom *Jehovah regards, esteems*. 1. The father of Hattush. (Neh. iii. 10.) 2. A Levite in the time of Nehemiah. (Neh. ix. 5.)

HASHBADANA = *considerate judge*. A Levite in the time of Ezra. (Neh. viii. 4.)

HASHEM = *fat*. A Gizonite; (1 Chron. xi. 34;) also called "Jashen." (2 Sam. xxiii. 32.)

HASHMONAH = *fatness, fat soil*. A station of the Hebrews in the desert. (Num. xxxiii. 29.)

HASHUB = *thinking, intelligent*. 1. The father of Shemaiah; (Neh. iii. 23; xi. 15;) also written "Hasshub." (1 Chron. ix. 14.) 2. The son of Pahath-moab. (Neh. iii. 11; x. 23.)

HASHUBAH = *esteemed*. A son of Zerubbabel. (1 Chron. iii. 20.)

HASHUM = *rich, opulent*. One whose descendants returned from the exile. (Ezra ii. 19; x. 38; Neh. vii. 22; viii. 4; x. 18.)

HASHUPHA = *uncovered, naked*. One of the Nethinim; (Neh. vii. 46;) also written "Hasupha." (Ezra ii. 43.)

HAT

HASRAH.—See **HARHAS**.

HASENAAH = the *thorny*. One whose sons returned from the exile; (Neh. iii. 3;) also called "Sennah." (Ezra ii. 35; Neh. vii. 38.)

HASSHUB.—See **HASHUB**.

HASUPHA.—See **HASHUPHA**.

HATACH = *verity*. A eunuch in the court of Xerxes. (Est. iv. 5, 6.)

HATE. To abominate, or regard with a passion contrary to love. (Jer. xlv. 4.) God's hatred is towards all sinful thoughts and ways. It is a feeling of which all holy beings are conscious in view of sin, and is wholly unlike the hatred mentioned among the works of the flesh. (Gal. v. 20.) When the Hebrews compared a stronger affection with a weaker one, they called the first *love*, and the other *hatred*, meaning to love in a less degree. (Deut. xxi. 15.) "Jacob have I loved, and Esau have I hated;" (Rom. ix. 13;) i.e., on Jacob have I bestowed privileges and blessings, such as are the proofs of affection; but from Esau have I withheld these privileges and blessings. That this refers to the bestowment or withholding of temporal blessings, is clear, not only from this passage, but from comparing Mal. i. 2, 3; Gen. xxv. 23; xxvii. 27—29, 37—40. When our Saviour says that he who would follow Him must "hate" father and mother, He means that even those dearest earthly friends must be loved in a subordinate degree; so, in the same sense, the follower of Christ is to hate his own life, or be willing to sacrifice it for the love and service of the Redeemer. (Gen. xxix. 30; Deut. xxi. 16; Prov. xiii. 24; Matt. vi. 24; x. 37; Luke xiv. 26; xvi. 13; John xii. 25.)

HATHATH = *terror, dismay*. A son of Othniel. (1 Chron. iv. 13.)

HATIPHA = *seized, captive*. One whose descendants returned from the exile. (Ezra ii. 54; Neh. vii. 56.)

HATITA = a *digging, exploring*. One whose descendants returned from the exile. (Ezr. ii. 42; Neh. vii. 45.)

HAT.—See **TURBAN**.

HATSI-HAMMENUCHOTH = *midst of resting places*. A son of Shobal.

(1 Chron. ii. 52.) This name is rendered "half of the Manahethites," or "Mennuchites," but in the margin it is rightly considered a proper name. So in verse 54, "half of the Manahethites" ought to have been "the Hatsi-hammennuchothites."

HATTIL=*waving*. One whose descendants returned from the exile. (Ezra ii. 57; Neh. vii. 59.)

HATTUSH=*assembled*. 1. A son of Shemaiah. (1 Chron. iii. 22; Ezra viii. 2.) 2. The son of Hashabniab. (Neh. iii. 10.) 3. One who sealed the covenant with Nehemiah. (Neh. x. 4; xii. 2.)

HAURAN=*caves*. A region east of the Sea of Galilee and the lower Jordan, forming one of the four provinces—Bashan, Argob, Golan, and Hauran—into which the kingdom of Bashan was rent after the Assyrian conquest. (Ezek. xlvii. 16, 18.) These were apparently the most ancient divisions of the country before the reign of Og. (Deut. iii. 8, 4; iv. 43; 1 Kings iv. 13.) The province of Hauran was called by the Greeks and Romans *Auranitis*. Within its limits, in the time of Ezekiel, Hauran included Trachonitis, and part of Bashan. This region is regarded as consisting of two parts: 1. *En-Nukrah*. This is the *Plain of Hauran*, extending through its whole length, from *wady-el-Ajum* on the north to the desert on the south. It has a gentle undulating surface, and the soil is esteemed the most fertile in Syria. It contains many inhabited villages, and many towns and villages deserted or in ruins. 2. *Jebel-Hauran*. This mountain appears from the northwest, as an insulated range, with the conical peak called *Keib*—"the dog," which is probably an extinct volcano, near its southern extremity. On the lower range stands the castle of Sulkhad, distinctly seen from Busrah, the ancient capital. In the spring of 1838, an attempt to enforce the conscription against the Druzes of Hauran, caused them to rise in open insurrection. Their country was overrun and wasted; their villages burned with fire; and their wives and

children sold as slaves in the markets of Damascus. The war was finally terminated by the concession on the part of the Egyptian government.

HAVILAH=*circuit*. 1. A region abounding in gold, pearls, and gems, and flowed around by the river Pishon. (Gen. ii. 11.) Some suppose that India is to be understood, which among the ancients also embraced part of Arabia. Others hold Havilah to be the region of Colchis, the well-known gold country of the ancients, which was watered by the several turnings of the Kur or Cyrus. 2. A region of Arabia, deriving its name from a son of Joktan. (Gen. x. 29; xxv. 18; 1 Sam. xv. 7.) Probably the *Chaulotaioi*, dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district *Hawilah*. 3. A region deriving its name from a son of Cush, which is probably to be sought in Ethiopia. Probably the *Avalites*, dwelling on the *Sinus Avalites*, now *Zeila*, to the southward of the straits of Babel-Mandeb. (Gen. x. 7; 1 Chron. i. 9.)

HAVOTH-JAIR.—See **BASHAN-HAVOTH-JAIR**, and **JAIR**.

HAWK. The Hebrew word *netz*, rendered "hawk," seems to be a generic term for the falcon tribe. (Lev. xi. 16; Deut. xiv. 15.) Several species of the hawk have been noticed in Syria, as the *hobby*, the *merlin*, the *kestrel*, the *gerfalcon*, the *goshawk*, which are used in the falconry of the Moslem landowners of Asiatic Turkey. Ainsworth noticed the *falcon* and the *kestrel* as being still brought up for the chase by the people of Assyria. The hawk is migratory in its habits, and was pronounced unclean by the Mosaic law. (Job. xxxix. 26.) The Hebrew term *tahhmas*, rendered "night-hawk," seems to designate the male *ostrich*. (Lev. xi. 16; Deut. xiv. 15.)

HAY.—See **GRASS**.

HAZAEEL=whom *God beholds or cares for*. An officer in the court of Syria, whom Elijah was commanded to designate as successor to Benhadad II., king of Syria. (1 Kings xix. 15—17.) Several years after this, Hazael stifled

HAZ

Benhadad to death, took the throne *b.c.* 886, and, in process of time, perpetrated on Israel all the cruelties Elisha had foretold. (2 Kings viii. 7—15; x. 32; xii. 17, 18; xiii. 3, 7, 22; 2 Chron. xxiv. 23.) He reigned more than forty-five years. Benhadad, Hazael, and Ahab are named on the monuments in the British Museum, as having been subdued by the Assyrians.

HAZALAH = whom *Jehovah* beholds. A descendant of Judah. (Neh. xi. 5.)

HAZAR-ADDAR.—See **ADAR**.

HAZAR-ENAN = *village of fountains*. A place on the north-west corner of the Promised Land. Dr. Porter identifies the large village of *Kuryetein* with Hazar-enan. It stands in the centre of a long valley, between Damascus and Palmyra. Here are copious fountains—the only ones of any note in the whole of that vast arid region. The ruins scattered among the lanes and gardens show that it was once a place of importance. (Num. xxxiv. 9, 10; Ezek. xlvii. 17; xlviii. 1.)

HAZAR-GADDAH = *village of Gaddah*. A place in the tribe of Judah. (Josh. xv. 27;) now probably *el Ghurra*.

HAZAR-HATTICON = *middle village*. A place on the borders of the Hauran. (Ezek. xlvii. 16.)

HAZAR-MAVETH = *village or court of death*. A son of Joktan; whose name is supposed to have been given to a district in Arabia Felix, situated on the Indian Ocean, and abounding in frankincense, myrrh, and aloes, but noted for the insalubrity of the climate; whence it is still called by the Arabs, *Hadhramaut*. (Gen. x. 26.) This name, in its larger meaning, seems to refer to the countries which once formed the Himyaritic kingdom. "The orographical features of Hadhramaut," says Baron von Wrede, "resemble much those of Abyssinia; and it would seem as if the two countries were united previous to the great convulsion which tore Arabia and Africa asunder, leaving, as an everlasting monument of its extent and power, the deep longitudinal gap which is now filled with the water of the Red Sea."

HAZ

HAZAR-SHUAL = *village of jackals*. A place in the tribe of Simeon. (Josh. xv. 28; xix. 8; 1 Chron. iv. 28; Neh. xi. 27.) Van de Velde conjectures the identification of the ruined village *Saweh*, east of Beersheba, with Hazar-shual.

HAZAR-SUSAH = *village of horses*. A place in the tribe of Simeon, on the southern border of Palestine; (Josh. xix. 5;) also written "Hazar-Susim." (1 Chron. iv. 81.)

HAZEL.—See **ALMOND TREE**.

HAZEL-EL-PONI = *the shadow looking upon me, or the protection of the presence*. The sister of Jezreel, a descendant of Judah. (1 Chron. iv. 8.)

HAZERIM = *villages*. The ancient residence of the Avim before they were expelled by the Caphtorim. (Deut. ii. 23.)—See **AVIMS**.

HAZAROTH = *villages*. A station of the Hebrews in the wilderness; supposed to be the fountain now called *Ain el-Hudhera*. It is the only perennial water in these parts. (Num. xi. 35; xii. 16; xxxiii. 17; Deut. i. 1.)

HAZEON-TAMAR.—See **EGEDI**.

HAZIEL = *vision of God*. The son of Shimei. (1 Chron. xxiii. 9.)

HAZO = *vision*. A son of Nahor, whose posterity probably settled on the Euphrates. (Gen. xxii. 22.)

HAZOR = *enclosure, castle*. 1. A royal city of the Canaanites, assigned to Naphtali, near the waters of Merom, on the south of Kedesh, where Jabin dwelt, and which was subdued and burnt by Joshua. (Josh. xi. 1—13; xii. 19; xix. 36.) It was rebuilt by Jabin, whose army was routed by Deborah and Barak. (Judg. iv. 2—16.) It was fortified by Solomon; (1 Kings ix. 15;) and in the general invasion of the country by Tiglath Pileser, fell into his hands, and its inhabitants were carried into Assyria. (2 Kings xv. 29.) Dr. Robinson, in his last visit to this region, suggests that *el-Khureibeh*, or the Tel with ruins south of Kedesh, may have been the ancient Hazor. Perhaps the fountain Mel-lahah may be near the site of "En-Hazor." (Josh. xix. 37.) Dr. Porter

identifies the ruins of an ancient city, on the south bank of the ravine of Henda; situated over the Lake Merom, about six miles south of Kedesh, with Hazor. He says, "Not a building—not even a foundation was perfect. Large cisterns, heaps of stones, mounds of rubbish, prostrate columns, the remains of a temple, and an altar with a Greek inscription—such were the ruins strewn over this site." In 1866, the Palestine Exploration Party visited this region. A little more than two miles south-east of Kedesh, they visited an isolated hill called *Tel Harah*, where they found the remains of a large city of very ancient date; the walls of the citadel and a portion of the city wall could be traced. This ruin Captain Wilson regards as the long sought-for Hazor, in preference to Tel Khureibeh. 2. A city in the south of Judah, near Kedesh. The Septuagint regards Hazor-Ithnan as one city. (Josh. xv. 23.) 3. A city of Benjamin; perhaps marked by the ruins of *Tel Asur*, six miles north of Bethel; though others suggest the ruin called *Kaurbet Arsur*, not far from Ramah. (Neh. xi. 33.) 4. A town in the south of Judah called fully "Hazor-Hadattah"—new Hazor. (Josh. xv. 25.) 5. A place in Arabia, perhaps in the region of Hazarmaveth. (Jer. xlix. 28—33; Gen. x. 26.)

HEAD. This term is used to signify the *chief*, or the *prince* of a people or State; (Judg. x. 18; xi. 8; 1 Sam. xv. 17; Ps. xviii. 48; Isa. vii. 8, 9;) of a family—the head, chief, patriarch; (Ex. vi. 14; Num. vii. 2; 1 Chron. v. 24;) also of a husband in relation to a wife. (Gen. iii. 16; 1 Cor. xi. 3; Eph. v. 23.) So of Christ the Head in relation to His church, which is His body; (1 Cor. xii. 27; xi. 3; Eph. i. 22; iv. 15; v. 23; Col. i. 18; ii. 10, 19;) and of God in relation to Christ. (1 Cor. xi. 3.) *Head* is also used for what is *uppermost*—the *summit* of a mountain. (Gen. viii. 5; Ex. xvii. 9, 10; xix. 20; Isa. ii. 2.) "Four *heads* of rivers," i. e., four *principal* rivers. (Gen. ii. 10.) The "*head* stone of the corner," the foundation or chief corner-

stone, the leader as it were of all. (Pa. cxviii. 22; Isa. xxviii. 16; 1 Pet. ii. 6; Matt. xxi. 42; Mark xii. 10.) Covering the head was a sign of mourning; (Lev. xxi. 5; xiv. 1; 2 Sam. xiii. 19; Job i. 20; Am. viii. 10;) while anointing the head was an emblem of joy. (Pa. xxiii. 5; Eccl. ix. 7—9; Luke vii. 46.) It was not unusual to swear by the head. (Matt. v. 36.)

HEADBAND.—See **TURBAN**.

HEAL.—See **PHYSICIAN**.

HEART. The heart, with us, is the seat of the affections and emotions; but with the Hebrews, it was considered the seat of the understanding or intellect; and the viscera or bowels were regarded as the seat of the emotions. (Job xii. 8; xi. 12; 1 Sam. xiii. 14; 1 Kings x. 24; Eccl. xi. 9; Ezek. xiii. 2; Hos. vii. 11; Mal. iv. 6; Acts xiii. 22.) The Lord is said to have "hardened the heart of Pharaoh." (Ex. ix. 12; Rom. ix. 17.) But this was not in the way of *direct* influence on the heart or mind; nor can such hardening of the heart be any thing which takes away criminality and guilt, nor any thing which in any measure abridges the entire freedom of a man's own actions; for the sacred writers frequently ascribe the hardening of "the heart" and "the neck" to the wicked themselves. (Ex. viii. 15, 32; ix. 34; 1 Sam. vi. 6; 2 Chron. xxxvi. 13; 2 Kings xvii. 14; Neh. ix. 16, 17, 29; Prov. xxix. 1; Jer. vii. 26; xix. 15.) God is said to harden their hearts, because He sustains them in life, and places them in circumstances where they receive prophetic warnings and reproofs; inasmuch as under this arrangement of His providence, instead of allowing His long suffering to lead them to repentance, they become more hardened and wicked. (John xii. 40.) So the Jews hardened their own hearts, inasmuch as they freely and voluntarily abused all the blessings and privileges which the providence and mercy of God had bestowed upon them, and thus became more stupid and corrupt. (Isa. vi. 10; Matt. xiii. 15.) It is true that "God

stirred or roused up Pharaoh," so that he was the occasion of the Divine power and glory being displayed in all the land of Egypt. But this was not done by the *direct* and *immediate* influence of God in hardening his heart, but rather the active and bitter indignation of Pharaoh was greatly increased or excited by the signs and wonders which Divine providence performed before the eyes of this contumacious monarch. Hence God was not the author of Pharaoh's sin, any more than He is the author of our sin, because He has given us power by which we may sin, and with full knowledge that we shall sin. We are free agents, we sin voluntarily, and we are therefore accountable for it; all which was equally true of Pharaoh and of the Jews.

HEATH.—See JUMPRA.

HEATHEN. The Hebrew word *goy*, and the Greek word *ethnos*, rendered "gentiles," and "heathen," are not only applied to nations foreign to the Hebrews, but also to designate those who were idolaters, or what we call "heathen;" just as the Muhammedans call infidels *gigour*. (Ps. ii. 1; Luke ii. 32; Matt. xviii. 17; Rom. ii. 14; iii. 29.) At this day, the heathen, or those without the knowledge of the gospel, comprise more than three-fourths of the human family. Though the actual state of the heathen is affecting bad, nothing against their possible salvation can be deduced from their depraved condition; inasmuch as the question is—not what they *are*, but what they have had the means of becoming. If all matters of faith in the Divine will, and the gracious influences of the Holy Spirit, have passed away from the heathen through the fault of their ancestors, and without the present race having been parties to the abandonment of truth, then they would appear no longer to be accountable, being neither under law nor under grace. But, as the Scriptures declare that all men are responsible to God, and that the whole world will be judged at the last day, we are bound to admit the accountability of all, and, with that,

the remains of law and the existence of a merciful government towards the heathen on the part of God. Though they have no written revelation of the Divine will, yet as Christ has died for all men, and the communication of preventing grace—a "law written on their hearts"—is co-extensive with the gift of Christ, it would appear that the Divine sovereignty is exercised, not in leaving any portion of our race without the means of salvation, then punishing them for sins which they have no means of avoiding; but rather in communicating superior advantages to us, and inferior ones only to the heathen. God never exacts of men according to what they have not, but only requires a good use of what they possess. There may be heathen who have not only come to a preception of the evils of idolatry, but who conscientiously act with reference to the Divine will, so far as that will has been revealed to them through the law of conscience; and if so, they may be accepted, saved through the mercy of God in Jesus Christ. Degraded as the heathen are, it might be found that there are among them the same grades of intelligence and morality which we find in Christian lands; it may be, as many living up to the light which they enjoy, as Christians to their superior lights and privileges; while, at the same time, it may be presumed that few are saved where less means are vouchsafed, than among others who have the invaluable pre-eminence in the possession of the full revelation of the Divine will. The thought, that some heathen may be saved, cannot serve to invalidate the duty of sending to them the gospel, inasmuch as professing Christians are exposed to equal peril with them, in withholding from them the means of attaining the full knowledge of the way of salvation by faith in Christ.—See GENTILES.

HEAVEN = *heaved*, or *elevated*. The Hebrew term *shamaim*, rendered "heaven," and "heavens," properly signifies *high*, *elevated*, and designates the expanse of the sky, the firmament;

(Gen. i. 8, 14;) poetically represented as supported on foundations and columns; (2 Sam. xxii. 8; Job xxvi. 11;) and also as a *galgal*, rendered "heaven," properly the *circuit*; (Ps. lxxvii. 18;) but including also the regions above the sky, the "third heaven," (2 Cor. xii. 2,) the "heaven and heaven of heavens" = the "highest heaven," (Deut. x. 14; 1 Kings viii. 27,) the abode of God and angels and glorified spirits, the spiritual paradise. (Ps. ii. 4; Eph. iv. 10; 2 Cor. xii. 4; Heb. iv. 14; vii. 26.) Heaven is pre-eminently the temple of the Most High; the other parts of the universe may be regarded as the outer court; or, if we regard the universe at large as His temple, heaven will be the Holy of Holies, and we must consider the most resplendent displays of His majesty, afforded by the visible creation—the glories of the earth, and of the sun, and moon, and stars—merely the decorations of the veil which separates between the holy and the most Holy Place. And if such be the magnificence of the veil, what will be the splendours and glories of the inner sanctuary? Here is the throne of God and the Lamb; and here the faithful out of every kindred, and people, and tongue, will be gathered together in the endless happiness of perfect holiness, to see His face, and to admire and adore the riches of Divine grace and glory. (Ps. xvii. 15; Matt. v. 8; Rev. xxii. 3, 4.)

This is the place and this the state
Of all that fear the Lord;
Which man nor angels may relate
With tongue, or pen, or word.

The Hebrews generally, and other nations of antiquity, seem to have had but feeble notions of a future state. The patriarchs and prophets, undoubtedly, had clearer views on this subject, for the Apostle expressly asserts that "they sought a better and a heavenly country." (Heb. xi. 16; Gen. v. 24; 2 Kings ii. 1—12; Matt. xvii. 3.) But still it was reserved for the gospel to turn Hebrew twilight into broad Christian day: "Christ hath abolished death, and brought life and immortality

to light through the gospel." (2 Tim. i. 10.) It is of importance to remember that while the Scriptures but occasionally speak of the glories of heaven, they have said more about that meanness which is requisite to our admission there—"holiness, without which no man shall see the Lord."

HEAVEN, KINGDOM OF. — See KINGDOM OF HEAVEN.

HEAVE-OFFERING. — See OFFERINGS.

HEBER = *society, community*. 1. A descendant of Asher. (Gen. xlvii. 17; 1 Chron. vii. 31.) His descendants are called "Heberites." (Num. xxvi. 45.) 2. A descendant of Hobab, and the husband of Jael. (Judg. iv. 11, 17; v. 24.) 3. A descendant of Benjamin. (1 Chron. viii. 17.) 4. A descendant of Judah. (1 Chron. iv. 18.)

HEBER = *one of the other side*. 1. A descendant of Benjamin. (1 Chron. viii. 22.) 2. A descendant of Gad. (1 Chron. v. 18.) 3. — See EBER.

HEBREWS. The name "Hebrew" is properly a patronymic derived from Eber the ancestor of Abraham. (Gen. x. 21, 25.) It is not improbable that the name was applied by the Canaanites to Abraham, as meaning the *man of the other side*, or perhaps the trans-Euphratean immigrant; (Gen. xiv. 13;) yet the term "Hebrews," when applied to the descendants of Abraham, was really equivalent to the "children of Eber." (Num. xxiv. 24.) The name was applied to them by the Canaanites and other foreign nations, but in later times "Jews" was used. The writers of the Old Testament apply to the Israelites the term "Hebrews," either where foreigners were introduced as speaking; (Gen. xxxix. 14, 17; xli. 12; Ex. i. 16; ii. 6; 1 Sam. iv. 6, 9; xiii. 19; xiv. 11; xxix. 3;) or where Israelites are represented as speaking of themselves to foreigners; (Gen. xl. 15; Ex. i. 19; ii. 7; iii. 18; v. 3; vii. 16; ix. 1, 18; Jon. i. 9;) or where they are opposed to other nations. (Gen. xliii. 32; Ex. i. 15; ii. 11, 13; xxi. 2; Deut. xv. 12; Jer. xxxiv. 9, 14; 1 Sam. xiii. 3, 7; xiv. 21.) "Hebrew of the

Hebrews," one of full Hebrew descent, and acquainted with the Hebrew language. (Phil. iii. 5; 2 Cor. xi. 22.) The Hebrews were the chosen or peculiar people of Jehovah. He was their King; and that they might answer their high destination, in preserving the knowledge of Jehovah through succeeding ages, for the ultimate benefit of all nations, civil institutions were necessary, by which the knowledge and worship of the true God should be so intimately connected with the political structure of this nation, that they must be imperishable, so long as the people should remain a nation. The Land of Canaan was considered as the royal possession, of which the Hebrews were to be the hereditary occupants, and from which they were to render to Jehovah a double tithe, as the Egyptians did to their king. The invisible King delivered to them the summary of His law—the Magna Charta of the State—from the summit of Sinai. This was designed for the unalterable fundamental law of the commonwealth; and the Hebrews bound themselves to the observance of the great compact by a solemn oath. Jehovah finally promised His subjects such a government, and such a peculiar direction of their affairs and destinies, that blessing and national prosperity should follow the observance of the law as its reward; but cursing and national calamity the transgression of the law, as its punishment, till they should again return to their obedience. But the Hebrews frequently violated the compact by engaging in idolatrous worship, for which they were occasionally given into the hands of their enemies, and finally to captivity in Assyria and Babylon.—See Jews.

HEBREWS, EPISTLE TO THE. There is probable, if not certain evidence, that this Epistle was written by Paul during his imprisonment at Rome, early in A. D. 63, and before the second Epistle to Timothy. It was written in the Greek language, and was chiefly addressed to the Hebrew Christians in Palestine. The object of this Epistle

was to prove to the Jews, from their own Scriptures, the divinity, humanity, atonement, and sovereignty of Christ, particularly his pre-eminence over Moses and the angels of God—to demonstrate the superiority of the Gospel to the Law—to show the object and design of the Mosaic institutions—to fortify the minds of the Hebrew converts against apostasy under persecution, and to engage them to a deportment becoming their Christian profession. This Epistle is the key to the ritual of Moses, which unlocks its most intricate and mysterious, and apparently trivial arrangements. It brings to view the soul that animated the whole body of its ceremonies, and which gives them all their importance; and by the light it affords, we are enabled to enter into the darkest places of that extraordinary edifice, and to see the wisdom of its proportions, and the admirable adaptation of all its parts to their design. It was calculated to reconcile the Jew to the destruction of his temple, the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name, because it exhibits a nobler temple, a better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial. And, as the distinguished honours and privileges which it makes known are equally the portion of the Gentile believer, they are no less fitted to wean his mind from the beggarly elements of this world, and to reconcile him to the lot of a stranger and sufferer on earth.

1. **HEBRON**=*conjunction, alliance*. An ancient city of Judah, situated about twenty miles south from Jerusalem. It was originally called "Kirjath-Arba"—city of Arba, and "Arbah," from Arba, the father of Anak. (Gen. xxiii. 2; xxxv. 27. Josh. xiv. 15.) The Arbite city appears also to have been called "Mamre," probably from the name of Abraham's friend. (Gen. xxiii. 19; xxxv. 27.) It is one of the most ancient cities in the world, being mentioned even prior to Damascus, (Gen. xiii. 18; xv. 2,) having been built

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seven years before Zoan, or Tanis, the ancient capital of lower Egypt. (Num. xiii. 22.) At the conquest of Palestine by the Hebrews, Hebron was taken by Joshua, and it afterwards became one of the six cities of refuge. (Josh. x. 36, 37; xiv. 6—15; xv. 13, 14; xx. 7; xxi. 11, 13; Judg. i. 20.) Hebron, before the capture of Jerusalem, became the royal residence of David. (2 Sam. ii. 1—4, 11; v. 1, 3; 1 Kings ii. 11.) After the exile, the returning Jews dwelt again in the city and surrounding villages. (2 Chron. xi. 10; Neh. xi. 25.) Hebron is estimated by Lieut. Lynch at 2644 feet above the Mediterranean; it is situated in a deep, narrow valley stretching up the sides of the adjacent hills, and abounding in pasturage, with many vineyards. There are two ancient reservoirs still existing; one of which was probably the "pool of Hebron," over which David hanged the assassins of Ishbosheth. (2 Sam. iv. 12.) The present inhabitants are said to be the wildest, most lawless, and desperate people in the Holy Land; and it is a singular fact that they sustain now the same mutinous character with the rebels of ancient days, who armed with David against Saul, and with Absalom against David. Hebron is now called by the Arabs *el-Khulil*—the Friend, in allusion to Abraham. The present population is said to be about 5000, nearly all of whom are Moslems. There are manufactories of glass, and also of water-skins. But Hebron is chiefly celebrated for the tombs of the patriarchs in the moor over the cave of Machpelah.—See MACHPELAH.

2. HEBRON. One of the sons of Kohath; (Ex. vi. 18; 1 Chron. vi. 2, 18;) his descendants are called "Hebronites." (Num. iii. 27; xxvi. 58.) 3. The son of Mareshah. (1 Chron. ii. 42, 43.) 4.—See ABDON.

HEDGE. A remarkable feature in Palestine, which is universal, is the want of enclosures in the agricultural districts; the whole country being one immense common. The only exception is found in a few enclosed gardens and vineyards, close to the walls of some

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of the towns, which are hedged with the prickly pear, or other thorny shrubs. The limits of a field are usually marked by a narrow strip of unploughed ground—sometimes by a rough pillar or heap of stones. The crops are secured against the cattle only by the watchful care of the herdsman, who usually keeps them at a distance upon the hills. (Job xix. 8; Prov. xv. 9; Hos. ii. 6.)

HEEL. When Jehovah had pronounced the sentence of condemnation upon the first human pair, it was His sovereign pleasure also to intimate a purpose of mercy: "And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; He shall wound thee, as to the head=*vitally, incurably*, and thou shalt wound him, as to the heel=*partly, curably*." (Gen. iii. 14, 15.) In this announcement, which has with great propriety been styled the **FIRST GOSPEL**, lies the grand principle of all true religion. It is the root and substance of all the prophecies and promises of after times. The war between the two parties, thus described, was then declared, and has since been prosecuted without intermission. (Rom. vii. 23.) The Son of God appropriately, and all true believers by their union with Him, are the seed of the woman. (Acts xiii. 23; Gal. iv. 4; Heb. ii. 16; John xvii. 21—23.) The servants of the devil and the host of evil spirits who fell with him are the seed of the serpent. (John viii. 44; 1 John iii. 8.) The wounding of the head of the serpent refers to the utter overthrow of his empire in this world, and his final expulsion from the region he has invaded, to that which is his appointed place. And the wounding of the heel of the seed of the woman refers to the injury done by Satan to the cause of Christianity, in impairing the dignity and retarding the progress of its triumphs. Thus shall the empire of Satan be smitten with incurable disaster; while the cause of the Redeemer shall be merely wounded in the heel, from which it would recover,

and pursue its triumphs until the earth be subjected to the sway of Him whose right it is to reign.—See **SHED**.

HEGAI=*eunuch*, or *venerable*. A eunuch in the court of Ahasuerus; (Est. ii. 8, 15;); in verse 8, he is called "Hege."

HEGE.—See **HEGAI**.

HEIFER. A young cow, used by the Hebrews in sacrifice. The heifer was to be free from blemish, and of a red colour, to characterise it as a sin-offering; as the *red* colour, in the symbolic language of the Scriptures, denotes sin. (Isa. i. 18.) It was to be slain and burned without the camp; and the ashes, mingled with water, sprinkled upon the unclean, for the purposes of purification. (Num. xix. 1—10; Heb. ix. 13, 14.) The whole ceremony had "the remembrance of sin" for its object. (Heb. x. 3.)

HEIR.—See **FIRST-BORN**, and **INHERITANCE**.

HELAH=*rust*, *scab*. A wife of Ashur. (1 Chron. iv. 5, 7.)

HELAH=*stronghold*. A city near the Euphrates, where David gained a victory over Hadadsezer; supposed by some to be the *Alamatha*, of later times, on the west bank of the Euphrates. (2 Sam. x. 16, 17.)

HELBAH=*fatness*, *fertile region*. A city in Asher. (Judg. i. 31.)

HELBON=*fat*, *fertile*. A Syrian city, celebrated for its excellent wine. (Ezek. xxvii. 18.) This city was generally supposed to be the same as Aleppo, the modern *Haleb*; but recent research has found the ancient Helbon in a village situated in the upper part of a valley, of the same name, descending from Anti-Lebanon, north of the Barada—the ancient Abana, and parallel to it. This valley is celebrated for its fine grapes and vineyards. Dr. Robinson says "the wine of Helbon" is the best and most famous wine in the country, while Aleppo produces none of any special reputation. (Ezek. xxvii. 18.)

HELDAI=*worldly*, or *hidden*. 1. A man mentioned in Zech. vi. 10; in verse 14, he is called "Helem"=*a dream*. 2.—See **HELEB**.

HELED=*fat*, *fatness*. One of David's military chiefs. (2 Sam. xxiii. 29.) In 1 Chron. xi. 30, he is called "Heled"=*transient*; and in 1 Chron. xxvii. 15, he is called "Heldai."

HELED.—See **HELEB**.

HELEK=*part*, *portion*, *lot*. A son of Gilead; his descendants were called "Helekites." (Num. xxvi. 30; Josh. xvii. 2.)

HELEM=*stroke*. 1. A descendant of Asher. (1 Chron. vii. 35.) 2.—See **HELDAI**.

HELEPH=*exchange*. A place in Naphtali; which some identify with *Beit Lif*, in Wady el-Ayun. (Josh. xix. 33.)

HELEZ=*loin*. 1. A descendant of Sheshan. (1 Chron. ii. 39.) 2. One of David's military chiefs; called the "Paltite," also the "Pelonite." (2 Sam. xxiii. 26; 1 Chron. xi. 27; xxvii. 10.)

HELI=*ascent*, *summit*. The father of Mary, and *father-in-law* of Joseph. (Luke iii. 23.)

HELIOPOLIS.—See **ON**.

HELKAI=*Jehovah is his portion*. One of the priests. (Neh. xii. 15.)

HELKATH=*field*. A city of the Levites in Asher. (Josh. xix. 25; xxi. 31.) Some suppose that Hukok is written for Helkath, in 1 Chron. vi. 75.

HELKATH-HAZZURIM=*field of swords* or *of the rocks*. A place near Gibeon, so called from the deadly combat mentioned in 2 Sam. ii. 13—17.

HELL=*the covered*, *concealed*, or *lower regions*. As there are four distinct words in the Hebrew and Greek Scriptures—*sheol*, *hades*, *tartarus*, and *gehenna*—indifferently rendered "hell" by our translators, it would appear that, in their day, the word *hell* had not acquired, so exclusively as at present, the meaning of *world of future misery*. The Hebrew word *sheol* signifies a cavity, a hollow subterranean place; and is used to designate the grave, the under-world, the region of the spirits of the dead. It was considered as an immense region, a vast subterranean kingdom, of which

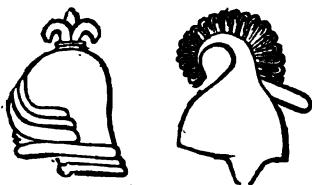
the grave seems to have been as it were only a part, or a kind of entrance-way; (Deut. xxxii. 22; Job xi. 8; xxvi. 6; Isa. xiv. 9; Jer. v. 14;) and was regarded as extending deep down into the earth, even to its lowest abysses, as deep as the heavens are high above it. (Job xi. 8; Ezek. xxxi. 15; Jon. ii. 2; Am. ix. 2; Deut. xxxii. 22; Ps. cxxxix. 8.) *Sheol* was poetically represented as involved in thick darkness, a place of utter and perpetual gloom; (Job x. 21, 22;) of inaction and silence; (Ps. vi. 5; xxx. 17, 18; cxv. 17; 1 Sam. ii. 9; Isa. xxxviii. 18; Eccl. ix. 10;) shut up with strong gates and bars; (Isa. xxxviii. 10; Job xvii. 16;) and from it there is no possibility of escape. (Job vii. 9, 10; 2 Sam. xii. 23.) *Sheol* is also personified, as an insatiable monster, devouring all without remorse or distinction. (Prov. i. 12; xxvii. 20; xxx. 16; Isa. v. 14; Sol. Song viii. 7; Job xxiv. 19; Ps. xlix. 14.) The term *sheol* sometimes designates the world or region to which both the righteous and the wicked go after death. (Gen. xxv. 8; xxxv. 29; xxxvii. 35; xlix. 29; Num. xx. 26; Deut. xxxii. 50; Judg. ii. 10.) According to this general view of the word *sheol*, our translators have rendered it by the term "grave" in thirty instances out of the sixty-three in which it occurs in the Hebrew Scriptures. (Gen. xxxvii. 35; xlii. 38; xlv. 29, 31; 1 Sam. ii. 6; 1 Kings ii. 6, 9; Job vii. 9; xiv. 13; xvii. 13; xxi. 13; xxiv. 19; Ps. vi. 5; xxx. 3; xxxi. 17; xlix. 14, 15; lxxxviii. 3; lxxxix. 48; cxli. 7; Prov. i. 12; xxx. 16; Eccl. ix. 10; Sol. Song viii. 6; Isa. xiv. 11; xxxviii. 10, 18; Ezek. xxxi. 15; Hos. xiii. 14.) In three cases it is translated "pit." (Num. xvi. 30, 33; Job xvii. 16.) In many of the remaining cases, where they have translated it "hell," it should have been rendered, "grave," or "region of the dead;" as it may be doubtful whether they meant thereby to designate the world of future torment. But as every generic word is capable also of a specific meaning,

when circumstances require it, so the term *sheol* is evidently used to denote the place of final punishment, the world of misery, the region of "the second death." (Job xxi. 13; Ps. ix. 17; Prov. v. 5; ix. 18; xxiii. 14.) So also the Greek word *hades* is employed to designate the *under-world, subterranean regions* simply, in opposition to the regions above the earth; (Matt. xi. 22; Luke x. 15;) the *region of the dead, the domains of death, or of satan*; (Matt. xvi. 18; compare Ps. ix. 13; cvii. 18; Isa. xxxviii. 10;) the *grave, sepulchre, depository of the dead*; (1 Cor. xv. 55;) also the region of woe, or punishment. (Luke xvi. 23.) In Rev. i. 18; vi. 8; xx. 13, 14, *hades* is represented as the *region of the dead, and Death* as the king over it. Thus *hades*, in a general sense, designates the place to which the righteous go as well as the wicked, i. e., the *region of the dead*, comprising both an Elysium and a Tartarus, or a state of happiness and a state of misery; the one separated from the other by an "impassable gulf." (Luke xvi. 19-26.) The Saviour, subsequently to His death, is represented as being in *sheol* or *hades*. (Ps. xvi. 10; Acts ii. 27, 31.) He descended into those regions to proclaim His sovereignty over hell, and, in the presence of the angels and the spirits of the just, to triumph over satan. In His ascension He "lead captivity captive," wrenched the sting from death, and victory from the grave. (Eph. iv. 9; Col. ii. 15.) Whatever the state of either the righteous or wicked may be whilst in *hades*, the empire of death, that state will certainly cease, and be exchanged for another, at the general resurrection. The righteous will be exalted to higher glory, while the wicked will be doomed to a "second death," more dreadful than the first. (Rev. xx. 8-15; xxi. 8, 9.) The term *tartarus* designates the *infernal regions*: "God spared not the angels that sinned, but confined them in tartarus." (2 Pet. ii. 4.) This place of torment is evidently the abode of sinful men as well

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as of the sinning angels. So the Jews of later times used the word "gehenna," to designate the *world of woe*, hell, the place of everlasting torment. (Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6.) It will thus be evident from the usage of the several terms translated "hell," that there is a place of future punishment, just as surely as there is of future happiness; and that the punishment of that region is endless. However, if those who reject the doctrine of endless punishment are in the right, we who believe it are just as safe as they are, since there can be no difference in the result. But if we are in the right, and they mistake the meaning of God's word, through the spirit of unbelief, and through desire to live without that self-denial which the gospel of Christ demands on penalty of everlasting death, then what can await them but "everlasting destruction from the presence of the Lord, and from the glory of His power?"—See PUNISHMENT.

HELL, GATES OF.—See GATE.



Assyrian Helmets.

HELMET. A piece of defensive armour which covered the head. In the earliest ages it was made of skins or leather, in the form of a skull-cap. The kings had helmets of metal, of various forms, and usually adorned with crests or plumes. The Assyrian warriors, as represented on the monuments, wore helmets of leather, copper, and also of iron. (2 Chron. xxvi. 14; 1 Sam. xvii. 5, 38; Jer. xlvi. 4; Ezek. xxvii. 10; xxxviii. 5; xxxiii. 24.) The term "helmet" is used figuratively for *defence* and *protection*. (Isa. lix. 17; Eph. vi. 17.)

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HELON = *strong*. The father of Eliah. (Num. i. 9; ii. 7.)

HEM.—See FRINGE.

HEMAM.—See HOMAM.

HEMAN = *faithful*. 1. A wise man of the tribe of Judah. (1 Kings iv. 31; 1 Chron. ii. 6.) 2. A Levite, one of David's chief singers or "seers." (1 Chron. vi. 33; xv. 15, 17, 19; xvi. 41, 42; xxv. 1; Ps. lxxxviii. 1; 2 Chron. xxxv. 15.)

HEMATH = *warm springs*. 1. The father of the house of Rechab. (1 Chron. ii. 55.) 2.—See HAMMATH.

HEMDAN = *pleasant*. A descendant of Esau. (Gen. xxxvi. 26.) In 1 Chron. i. 41, he is called "Amram." He is supposed to be the ancestor of the Arab tribe *Amran*, dwelling south-eastward of Akaba.

HEMLOCK. A wild, umbelliferous plant—*Conium maculatum*, remarkable for its narcotic and dangerous properties. The Hebrew word *laanah*, translated "hemlock," (Am vi. 12,) probably designates "wormwood." The term *rosh*, rendered "hemlock," (Hos. x. 4,) seems to denote a species of poppy.—See WORMWOOD.

HEN. The Hebrews appear to have been accustomed to the breeding of poultry. In the East, when the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman army, as an eagle, was about to fall upon the Jews; our Lord expresses a desire to guard them from threatened calamities; but they disregarded His invitations and warnings, and fell a prey to their adversaries. (Matt. xxiii. 37; Luke xiii. 34.)

HEN = *favour*. A son of Zephaniah. (Zech. vi. 14.)

HENA. A city upon the Euphrates above Babylon. (2 Kings xviii. 34; xix. 18; Isa. xxxvii. 18.) The inscriptions mention an important town in this region, called *Anah* or *Anat*, which is still called *Anah* by the Arabs.

HENADAD = *favour of Hadad*. One of the Levites. (Ezr. iii. 9; Neh. iii. 18, 24.)

HENOCH.—See **EWOCH**.

HEPHER=*a pit, well*. 1. A royal city of the Canaanites. (Josh. xii. 17.) The "land of Hopher" may refer to the same locality. (1 Kings iv. 10.) 2. A son of Gilead. (Num. xxvi. 32; xxvii. 1; Josh. xvii. 2.) His descendants were called "Hepherites." (Num. xxvi. 32.) 3. One of David's distinguished officers. (1 Chron. xi. 36.) 4. A son of Ashur. (1 Chron. iv. 6.)

HEPHZIBAH=*my delight is in her*. The mother of king Manasseh. (2 Kings xxi. 1.) Also used as a symbolic name of Zion. (Isa. lxii. 4.)

HERALD. The laws of Moses, as well as the temporary edicts of Joshua, were communicated to the people by the *shoterim*="officers." (Josh. i. 10; iii. 2.) Subsequently, the laws and edicts of the kings were proclaimed publicly by criers or heralds. (Jer. xxxiv. 8, 9; Jon. iii. 5-7; Dan. iii. 4; v. 29.) They were made known in distant provinces, towns and cities, by messengers, sent for that purpose. (1 Sam. xi. 7; 2 Chron. xxxvi. 22; Ezra i. 1; Am. iv. 5.)

HERB. The Hebrew word *aiseb* signifies *green herb, plant*, and is applied to vegetables and the larger plants, whose stalk is not ligneous; growing in the fields; (Gen. ii. 5; iii. 18; Ex. ix. 22; x. 12, 15;) and on mountains; (Isa. xlii. 15; Prov. xxvii. 25;) growing up and setting seed; (Gen. i. 11, 12, 29;) and serving as food for man; (Gen. i. 30; iii. 18; Ps. civ. 14;) and for beast. (Deut. xi. 15; Ps. cvi. 20; Jer. xiv. 6; Dan. xi. 15, 23, 32, 33; v. 21; Am. vii. 1, 2.) Men are said to "flourish as a green herb;" (Ps. lxxii. 16; xcii. 7; Job v. 25;) also to "wither." (Ps. cii. 41; 1 Kings xix. 26; Isa. xxxvii. 27.) The Hebrew word *jarak* properly signifies *green*, and is applied to any green thing, verdure, foliage of fields and trees; (2 Kings xix. 26; Isa. xxxvii. 27; xv. 6; Ex. x. 15; Num. xxii. 4; Ps. xxxvii. 2; Gen. i. 80; ix. 8;) especially a *plant, herb*; (Deut. xi. 10; 1 Kings xxi. 2;) a por-

tion of *herbs, vegetables*. (Prov. xv. 17.)—See **BITTER HERBS**.

HERD. The Land of Canaan was eminently a pastoral and agricultural country; and some parts, specially Gilead and Bashan, were suited to the rearing of cattle. (Num. xxxii. 1; Ps. xxii. 12.) The patriarchs were wealthy in "flocks and herds, even very much cattle"—camels, kine, asses, goats, and sheep. (Gen. xiii. 6; xxxii. 14, 15; Ex. xii. 38; Job i. 3.) At a long subsequent period, wealth still consisted, in a great degree, in the possession of flocks and herds. (1 Sam. xxv. 2.) The first two kings of the Hebrews, Saul and David, came from "following the herd" to ascend the throne. (1 Sam. ix. 3. xi. 5; xvi. 11; Ps. lxxviii. 70.) And the daughters of chiefs and wealthy proprietors did not think it beneath them to tend the flocks and herds of their family. (Gen. xxiv. 19, 20; xxix. 9; Ex. ii. 16.)

HERDSMEN.—See **SHEPHERD**.

HERES=*the sun*. 1. A mountain of the Amorites. (Judg. i. 35.) 2.—See **OX**.

HERESH = *silence, or craftsman*. One of the Levites. (1 Chron. ix. 15.)

HERESY. The Greek word *airesis*, rendered "sect;" (Acts v. 17; xv. 5; xxiv. 5; xxvi. 5; xxviii. 22;) and "heresy;" (Acts xxiv. 14;) properly imports no more than *option, choice, a chosen way of life*; and was nearly equivalent to the English words *sect, school, party*. The term is used by the historian merely for distinctions' sake, without the least appearance of intention to convey either praise or blame. The word "heresy" is also used by implication for *discord, dissension*. (1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1.) So in Tit. iii. 10, the term "heretic" signifies *one who creates dissensions, introduces errors, etc., a factious person*. Hence the term does not answer to the English word "heretic," which always applies to one who entertains opinions in religion, not only erroneous, but pernicious; whereas the word "heresy," in Scriptural use, has no necessary connexion with opinion at all; its immediate connexion is with division or

dissension, as it is thereby that sects and parties are formed.

HERMAS=*Mercury*. A Christian at Rome, to whom Paul addressed special salutation. (Rom. xvi. 14.)

HERMES=*Mercury*. A Christian at Rome. (Rom. xvi. 14.)

HERMOGENES=*begotten of Mercury*. A companion, for some time, of Paul. (2 Tim. i. 15.)

HERMON=*prominent summit, peak*. The high southern part of Anti-Libanus lying around the sources of the Jordan; and now called *Jebel et-Telj*=‘the snow mountain,’ and *Jebel esh-Sheikh*=‘the chief mountain.’ It has three peaks or summits, hence called “the Hermons,” incorrectly rendered the “Hermionites.” (Ps. xlii. 6.) Mount Hermon was the northern limit of the territory of Israel conquered east of the Jordan. (Deut. iii. 8; iv. 48; Josh. xi. 3, 17; xiii. 11.) Hermon and Tabor are the representatives of all the mountains of the Promised Land. (Ps. lxxxix. 12; xlii. 6; cxxxiii. 3.) Mount Hermon bore also the name of “Sion”=*lofty*; (Deut. iv. 48;) and was called by the Sidonians “Sirion”=*coat of mail*, and by the Amorites, “Shenir” or “Senir”=*cataract*; which may have been the names of the different summits. (Deut. iii. 9; Sol. Song. iv. 8; 1 Chron. v. 23.) The central peak of Hermon, which is a cone of gray limestone, rises to an elevation of 10,000 feet above the Mediterranean. The top is partially crowned with snow, or rather ice, during the whole year; which, however, lies only in the ravines, and thus presents, at a distance, the appearance of radiant stripes, around and below the summit. On one of the summits Dr. Porter noticed some ancient ruins, probably a temple of Baal; and not unlikely the site of “Baal-Hermon,” or “Mount Baal-Hermon.” (Judg. iii. 8; 1 Chron. v. 23.) The high ridge, *Jebel-ed-Duhy*, on the north of the valley of Jezreel, is sometimes called the Little Hermon. The Palestine Exploration Party noticed the construction of *Jebel-ed-Duhy*, and describe it as composed of a conglomerate of

trap fragments, flints, and portions of hard limestone, the highest point is entirely of basalt. But *Jebel-esh-Sheikh* is the true and only Hermon of the Scriptures.—See **LEBANON**.

HEROD, surnamed **THE GREAT**. The son of Antipater, the Idumean. Antipater having been appointed procurator of Judea by Julius Cæsar, B.C. 47, he made his son Herod procurator of Galilee. A few years after, Herod and his brother Phasaelus were appointed tetrarchs of Judea by Mark Anthony. Herod, being driven into exile by Antigonus, repaired to Rome, where, by the influence of Antony, he was declared king of Judea. He returned, subdued the country by force, put to death Antigonus, and to reconcile the Jews to his sway, married Mariamne, the grand-daughter of Hyrcanus. After the battle of Actium, Herod joined the party of Octavius, and was confirmed in his possessions. Herod was notorious for his jealousy and cruelty. He extirpated the ancient Maccabean family. On a groundless charge he had Mariamne put to death upon the scaffold. He endeavoured, however, to conciliate the affections of the Jews, by rebuilding and decorating the temple; but the prejudices of the nation against a foreign yoke were only heightened when he erected theatres and gymnasia at Jerusalem. After a while, Alexander and Aristobulus, his two sons by Mariamne, were accused of conspiring against their father's government, and were executed. Herod died a few days before the Passover, in the earliest days of Nisan=April, in the year 750 from the foundation of Rome, in the thirty-seventh year after his appointment to the throne, and the seventieth year of his age, in reality about two years after the birth of Christ, but four years, at least, before it, according to the received erroneous chronology. The massacre of the children in Bethlehem, “from two years old and under,” occurred but a few months before the death of Herod the Great. (Macrobius, Saturn. ii. 4; Matt. ii. 1–22; Luke l.

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5; iii. 1; Jos. *Ant.* xiv. 9 sq. xv. 6 sq. xvi. 5 sq. xvii. 11. 4; xviii. 5. 1.)

HEROD ANTIPAS. The son of Herod the Great, by Malthace, his Samaritan wife. After the death of his father, he was appointed by Augustus to be tetrarch of Galilee and Perea, whence, also, the very general appellation of "king" is sometimes given to him. (Matt. xiv. 9; Mark vi. 14; Luke iii. 1.) He married a daughter of Aretas, an Arabian king, but afterwards induced Herodias, the wife of his brother Philip Herod, to connect herself with him. Herod was banished by Caligula to Lugdunum—Lyons about A.D. 40. He appears to have been of the sect of the Sadducees. (Matt. xiv. 1, 8, 6, 9; Mark vi. 14—22; viii. 15; Luke iii. 1, 19; viii. 3; ix. 7, 9; xiii. 31; xxiii. 7—15; Acts iv. 27; xiii. 1; Jos. *Ant.* xvii. 1. 3; xviii. 5. 7.)

HEROD AGRIPPA. 1. The son of Aristobulus, and grandson of Herod the Great and Mariamne. Agrippa = *wild horse*, received from Caligula the title of "king," with the provinces which had belonged to his uncle Philip, and to Lysanias, and those of Herod Antipas. Claudius afterwards gave him all those parts of Judea and Samaria which had belonged to his grandfather Herod the Great. In order to ingratiate himself with the Jews, he commenced a persecution against the Christians. He died suddenly and miserably at Cæsarea, in the fifty-fourth year of his age. (Acts xii. 1—21; xxiii. 35; Jos. *Ant.* xviii. 5 sq. xix. 4, 5, 6, 7, 8 sq.) 2. The son of the preceding Herod Agrippa. On the death of his father, Claudius set him over the kingdom of Chalcis, now *Anjar*, in Lebanon, which had belonged to his uncle Herod. He was afterwards transferred from Chalcis, with the title of "king," to those provinces which his father at first possessed, Batanea, Trachonites, Auranitis, and Abilene. It was before this Herod Agrippa that Paul was brought by Festus. He died in the early part of the reign of Trajan. (Acts xxv. 13—26; xxvi. 1—32; Jos. *Ant.* xix. 9. 2; xx. 5. 2; xx. 6 sq. 7 sq.)

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HERODIANS. A Jewish sect, originating probably in a political partiality towards the Roman emperor and Herod Antipas his deputy. The great body of the Jews, and especially the Pharisees, held that the law of Moses forbade their subjection to a foreign power; (Deut. xvii. 5;) while Herod Antipas and his partizans—the Herodians—regarded that law as forbidding a voluntary subjection; but if they were reduced by force of arms, they considered it lawful to avow their allegiance and pay tribute. Hence the difficulty of the question proposed to Christ by the Herodians and Pharisees. (Matt. xxii. 15—18; Luke xx. 19—23.) The Herodians, as supporters of the Roman domination, also held that it was lawful to comply with the customs and adopt the rites of the conquering nation, which the Pharisees did not. The Herodians appear to have been, generally, Sadducees, as the "leaven of Herod" is also denominated the "leaven of the Sadducees." (Matt. xvi. 6; Mark iii. 6; viii. 15; xii. 13.)

HERODIAS. The daughter of Aristobulus and Berenice, and granddaughter of Herod the great and Mariamne. She was married to her uncle Philip Herod, but abandoned him and connected herself with his brother Herod Antipas. It was by her artifice, that Herod Antipas was persuaded to cause John the Baptist to be put to death, she being enraged at John on account of his bold denunciation of the incestuous connection which subsisted between her and Herod. When Herod was banished to Lyons, she also accompanied him. (Matt. xiv. 3, 6; Mark vi. 17—22; Luke iii. 19.)

HERODION. A Christian whom Paul calls his kinsman. (Rom. xvi. 11.)

HERON. The Hebrew word *anaphah* is the name of an unclean bird, probably the "heron;" (Lev. xi. 19; Deut. xiv. 18;) which is found in Egypt, and also in the Hauran, where it frequents the margins of the lakes and pools, striking and devouring a great quantity of fish. It appears from the

monuments, that the ancient Egyptians used to keep tame herons, probably to assist in fishing, as among the Chinese at the present day.

HESED = *desire, ardour*. An officer under Solomon. (1 Kings iv. 10.)

HESHBON = *invention, or intelligence*. The capital of the Amorites, afterwards falling within the bounds of Reuben and Gad, and assigned to the Levites; and still later ranked among the cities of Moab. (Num. xxi. 24—30; xxxii. 37; Deut. ii. 24—30; Josh ix. 10; xiii. 17; xxi. 39; 1 Chron. vi. 81; Isa. xv. 4; Jer. xlviii. 2.) It was situated about 18 miles east of the point where the Jordan enters the Dead Sea. It was celebrated for its pools, (Sol. Song vii. 5,) and wheat. (Ezek. xxvii. 17.) Mr. Leigh brought Heshbon wheat to this country, the stems of which measured five feet two inches, with eighty-four grains in the ear, which was four times heavier than a head of English wheat. It is now called *Heshban*. The numerous ruins, with cisterns, attest its ancient splendour. The pools in the *Wady* swarm with fish—"The fish-pools of Heshbon."

HESHMON = *fatness*. A place in Judah; now *el Meshash*. (Josh. xv. 27.)

HETH = *terror, dread*. A Canaanite, the ancestor of the Hittites; who dwelt in the vicinity of Hebron. (Gen. x. 15; xv. 20; xxiii. 3, 7; xxv. 16.)—See **HITTITES**.

HETHLON = *wrapped up, hiding place*. The name of a pass, between the northern extremity of Lebanon and the Bargylus or Nusairiyeh mountains, from the Sea coast to the plain of Hamath; (Ezek. xlvii. 15; xlviii. 1;) also called "the entrance of Hamath." (Num. xxxiv. 7, 8.) Porter says, "that to this day it is called by the people of Tripoli *Bab Hamah*—the door of Hamath."

HEZEKI = *strong*. A descendant of Benjamin. (1 Chron. viii. 17.)

HEZEKIAH = *Jehovah strengthens*. 1. The son and successor of Ahaz, king of Judah. He reigned twenty-nine years, from B.C. 725 to B.C. 696. Immediately on his accession to the throne

he purified the temple, restored the worship of Jehovah, and abolished idolatry. He re-established the festivals, and invited the Hebrews of the neighbouring kingdom of Israel to share with their brethren of Judah, in the homage due to **JEHOVAH THEIR SUPREME KING**. (2 Kings xviii. 1—6; 2 Chron. xxix. 1—36; xxx. 1—27; xxxi. 1—21; Prov. xxv. 1.) He extended the fortifications and supplied Jerusalem more plentifully with water by a new aqueduct. (2 Chron. xxxii. 27—30.) He conquered the Philistines; and shook off the Assyrian yoke which Ahaz had voluntarily taken on himself. But in the fourteenth year of his reign, Sennacherib came with a large army to reduce Judah to obedience, and to conquer Egypt. Hezekiah submitted to this potent conqueror, and paid the required tribute. This campaign is carefully noted on the Assyrian cuneiform inscriptions, where the amount of tribute is stated at 30 talents of gold, and 800 talents of silver, being an excess of 500 talents of silver, probably taken from the temple. The facts stated by the sacred historian are repeated on the contemporary inscriptions with marvellous accuracy, and yield beautiful confirmation to holy Writ. (2 Kings xviii. 13—17.) But after Sennacherib had gained possession of Ashdod, he determined to complete the subjugation of Judah. He soon reduced several cities and summoned Jerusalem to surrender. Hezekiah relied on the promise of Divine deliverance announced to him by Isaiah: "Behold I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land;" (2 Kings xix. 7; Isa. xxxvii. 7;) and this deliverance was soon accomplished. The "rumour" which Sennacherib heard was of the advance of Tirhakah, the Ethiopian, who was on his march through Arabia to attack the Assyrian territories, with a force which Sennacherib did not deem it prudent to meet. Soon after, the predicted "blast"—probably a vio-

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lent tempest of mingled hail and fire—smote the Assyrian camp, and cut off in one night a hundred and eighty-five thousand men. The Assyrian army was so suddenly reduced by the immediate judgment of God, that Sennacherib was obliged to make a precipitate retreat to Assyria. (2 Kings xviii. 17—37; xix. 1—37; 2 Chron. xxxii. 1—22; Isa. xxxvi. 1—22; xxxvii. 1—38.) Soon after this signal deliverance, Hezekiah was attacked by the plague; and though it made its appearance externally, in the plague-bowl, there was so little hope of his recovery, that Isaiah earnestly requested him to make his will. (Isa. xxxviii. 1.) But afterwards, in answer to his prayer, Hezekiah received a Divine promise of recovery in three days, and of an addition of fifteen years to his life. Merodach-Baladan, king of Babylon, sent an embassy to Hezekiah, to congratulate him on his recovery, and on his deliverance from Sennacherib. Hezekiah appears to have been so greatly elated, that he made before the foreign ambassadors a vain and somewhat pompous display of his possessions. He was, however, reproved by Isaiah, and assured that his wealth should, at a future day, be transported to Babylon, and his own sons become servants in the palace of her king. When the fifteen years had expired, Hezekiah was gathered to his fathers, and was sincerely lamented by all his people. (2 Kings xx. 1—21; 2 Chron. xxxii. 23—33; Isa. xxxviii. 1—22; xxxix. 1—8.) A collection of proverbs was made under his reign. (Prov. xxv. 1.) He is also called "Ezekias." (Matt. i. 9, 10.) 2. One of the sons of Neriaiah. He is called "Hiskijahu" in the margin. (1 Chron. iii. 25.) 3. One whose posterity returned from the exile. (Neh. vii. 21.) In Neh. x. 17, he is called "Hiskijah."

HEZION=*vision*. The grandfather of Benhadad. (1 Kings xv. 18.)—See **REZON**.

HEZIR=*swine*. 1. One of the priests in David's reign. (1 Chron. xxiv. 15.) 2. A Levite who lived in

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the time of Nehemiah. (Neh. x. 20.)

HEZRAI=*enclosed*. One of David's distinguished warriors. (2 Sam. xxiii. 35.) He is also called "Hesro the Carmelite." (1 Chron. xi. 37.)

HEZRO.—See **HEZRAI**.

HEZRON=*enclosed*. 1. A son of Reuben. (Gen. xlv. 9; Ex. vi. 14.) His descendants were called "Hezronites." (Num. xxvi. 6.) 2. A son of Pharez. (Gen. xlv. 12; Ruth iv. 18, 19; 1 Chron. ii. 5, 18, 21, 24, 25.) He is also called "Esrom." (Matt. i. 3.) 3. A city in the south of Judah, called also "Hazor." Perhaps the village *Hazur*, near Kasteen. (Josh. xv. 25.)

HIDDAL=*breakers*, or *joyful*. One of David's distinguished warriors. (2 Sam. xxiii. 30.) He is also called "Hurai" = *linen weaver*. (1 Chron. xi. 32.)

HIDDEKEL=*rapid Dekel*. A celebrated river of western Asia; it is called the third of the rivers which issued from the common stream in the garden of Eden, and "floweth in front of Assyria." (Gen. ii. 14; Dan. x. 4.) The Hiddekel is called in the ancient inscriptions *Tigra*=the arrow, in the Zend language, "Teger" = *stream*, whence the name "Tigris." Like its twin river, the Euphrates, the Tigris has, in the Armenian territory, numerous sources. The western branches, which form the principal stream, according to Colonel Chesney, spring from the southern slope of the Anti-Taurus, at no great distance from the sources of the Araxes, the Euphrates, and the Halys; and form a junction at Osman Kein, not far from Diarbekir. The eastern branch is formed by the union of several streams, some of which, according to the recent researches of Mr. Layard, have their sources on the southern slopes of Nimrud Dag, and others in the districts of Mukus and Shattak; and, further eastward, in the Bohtan districts, in the mountains of Kurdistan, which all fall into the united waters of the Bitlis and Sert, and form a stream nearly equal to the western Tigris. The eastern and western

branches of the Tigris unite at Tilleh; whence the river rushes through the long, narrow, and deep gorge, to the low country of Assyria. To the north of Musul its most important tributary is the eastern Khabour—the Habor. After reaching Musul=*collection or union*, so called from the bridges of boats which connect that city with the vicinity of Nineveh, the river is about 300 feet wide, and, when swollen by its periodical increases from the rains, or the melting of the mountain snows, becomes impetuous, inundating the lower country, and sometimes destroying the bridges of boats. The river receives several important tributaries; and between Musul and Baghdad passes over several ledges of limestone rocks, which form rapids of greater or less importance. In the latter part of its course it averages 600 feet in width, frequently 15 or 20 feet in depth; and, during a sudden rise, flows about five miles an hour; still, in passing over the alluvial plain, the current is often less than a mile an hour. At Kurnah, between Baghdad and Basrah, the Euphrates and the Tigris unite; the combined stream receives the name of Shat-el-Arab, which after a course of about 120 miles, falls into the Persian Gulf. The whole course of the Tigris, to its junction with the Euphrates, has been estimated at 1146 miles; and the basin as enclosing an area of 36,000 geographical square miles. The Tigris is navigable from the Persian Gulf almost as far as Tekrit, a distance of nearly 600 miles, to vessels drawing from three to four feet of water. There is an active commerce along the river between Basrah and Baghdad, by means of large country boats which go in fleets; above the latter city, it is chiefly carried on by rafts from Musul. The Euphrates Expedition ascended the Tigris to beyond Dokhalah; and the Euphrates steamer passed from the Euphrates to the Tigris by the ancient canal, which leaves the former a few miles above Felugo, and enters the latter a short way below Baghdad. However, the

usual indifference of the Turkish government is not only bringing about the same changes in the course and condition of the Tigris, as in those of the Euphrates, in neglecting to keep up the embankments, but has, by continued misgovernment, oppression, and neglect, contributed to turn one of the most fertile countries in the world into a desert and a wilderness. The banks of the Tigris, where stood Nineveh, and other populous cities, once the seats of high culture, and the residence of mighty kings, are now covered with mounds and ruins, the relics of ancient greatness. Such is the desolation, that there is scarcely one permanent settlement on the banks of the Tigris, from Jezireh to the immediate vicinity of Baghdad, with the exception of Musul and Tekrit.—See EUPHRATES.

HIEL = *God liveth*. A man of Bethel, who rebuilt Jerico, notwithstanding the imprecation denounced in Josh. vi. 26.—See ABIRAM.

HIERAPOLIS=*sacred city*. A city of Phrygia, situated about six miles north of Laodicea. (Col. iv. 13.) According to Fellows, the ruins of the city are extensive; among which are the remains of temples, churches, a triumphal arch, a theatre, gymnasium, baths, and highly ornamented sarcophagi. A village now called *Pambuk Kalesi*=cotton castle, stands amid the ruins. Hierapolis was celebrated for its warm springs, which hold in solution carbonate of lime, depositing incrustations on anything with which the waters come in contact.

HIGGAION. This word, rendered "a solemn sound," (Ps. xcii. 3,) properly means "murmuring tones" of the harp. In Ps. ix. 16, the words "*Higgaion Selah*," appear to be used as a musical sign: *instrumental music, pause*, i. e., let the instrumental strike up a symphony, and singers pause.

HIGH PLACES. The Hebrew word *banah*, is a general term, comprehending mountains and hills; but in Ezek. xx. 29, it is given as the proper name of a place; while in other passages it is usually and correctly trans-

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lated, "high place." The Hebrews, like most other ancient nations, frequently offered sacrifices upon high places, notwithstanding the prohibition in Deut. xii. 1—32, both to Jehovah, and to idols; (1 Sam. ix. 12—14; 1 Kings iii. 2, 4; 2 Kings xii. 3; 1 Chron. xvi. 39;) and erected chapels thereon, and had ministers of the sacred rites. (1 Kings xii. 32; xiii. 32; 2 Kings xvii. 29, 32.) Even Solomon, after the erection of the temple, and other kings, till the time of Josiah, frequently sacrificed on hills and mountains. (1 Kings xi. 7; 2 Kings xiv. 4; xv. 4, 35; 2 Chron. xx. 38; Ezek. vi. 8; Lev. xxvi. 30.) Probably the massive circular ruins on the summits of Hermon, are the remains of such places of ancient idolatrous worship. (2 Kings xxiii. 7; Ezek. xvi. 16; Am. v. 8.)

HIGH PRIEST.—See **PRIEST**.

HIGH-WAY. Travellers have frequently noticed the lack of roads in Palestine. Travel and transport being all performed on the backs of beasts of burden, which usually move in single file, the most important routes are only marked by narrow winding paths; and the soil is often so hard as to take no impression from the feet of animals, so that the eye of an unpractised traveller there perceives, even upon a common thoroughfare, no evidence that others have passed along the same way. No repairs are ever made—no labour employed to remove an obstacle or prevent a breach. Dr. Olin says, "The great road, leading across the plain from the Damascus Gate at Jerusalem, has been worn by travel and washed by rains, till it has the appearance of a deep artificial trench, into which an infinite number of small rolling stones have been gathered from the adjacent fields. It is hardly necessary to remark that where there are no roads, there can be no wheel carriages. I did not see so much as a cart or wheel-barrow in the Holy Land. Convenient artificial roads never existed here to any great extent, with the exception of the few

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military routes constructed by the Romans during their sway over these countries." And Consul Moore, in his report on the trade and commerce of Jerusalem, for 1866, observes, "The roads of the district—between Jaffa and Jerusalem—are of a most wretched description, and, with the want of security, are the main cause of the poverty and general backwardness of the country. The formation of roads would, in the nature of things, itself react upon the country, and tend to promote its security. Owing to the above causes, vast and fertile plains are allowed to lie waste, or are but partially and poorly cultivated." (Lev. xxvi. 22; Ps. lxxxiv. 5; Prov. xvi. 17.)

HILEN.—See **HOLON**.

HILKIAH=*portion of Jehovah*. 1. A high priest of the Hebrews. (2 Kings xxii. 4, 8, 12.) 2. The father of Jeremiah. (Jer. i. 1.) 3. The father of Eliakim. (2 Kings xviii. 18, 26; Isa. xxii. 20; xxxvi. 3.) 4. A descendant of Merari. (1 Chron. xxvi. 11.) 5. The father of Gemariah. (Jer. xxxix. 3.) 6. A descendant of Merari. (1 Chron. vi. 45.) 7. One who stood with Ezra when he read the law. (Neh. viii. 4; xii. 7.)

HILL-COUNTRY.—See **JUTTAH**.

HILLEL=*praise*. The father of Abdon. (Judg. xii. 13, 15.)

HILL OF GOD.—See **GIBEAH**.

HIN=*a vessel*. A measure of liquids, containing the sixth part of a bath, equal to about ten pints. (Num. xv. 4, sq. xxviii. 5, 7, 14; Ex. xxix. 40; Ex. iv. 11.)—See **BATH**.

HIND.—See **HART**.

HINNOM. A valley at the foot of the southern brow of Mount Zion, on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, commonly called the "Valley of the son of Hinnom." (Josh. xv. 8; xviii. 16; 2 Kings xxiii. 10; Neh. xi. 30; Jer. vii. 32; xix. 2, 6.) The Greek *geenna*, and the forms "gehinnom" and "gehenna," are merely different forms of the Hebrew name. It is now called *wady Jehinnam*. (Matt.

v. 22, 29, 30; Mark ix. 43, 45, 47.) It was noted for the human sacrifices here offered to Moloch, under some of the idolatrous kings; hence it was called "Tophet"—*the place of burning*. (Jer. vii. 31; xix. 11—14.) In allusion to this detested and abominable burning, the later Jews applied the name *gehenna*, to denote the place of future punishment, or the fires of hell. Josiah caused to be carried there the filth of the city of Jerusalem. (2 Chron. xxviii. 3; 2 Kings xxiii. 10; Ezek. xxiii. 37, 39.) But we have no evidence that the custom of desecrating this place was continued down to the period when our Saviour was upon earth, or that perpetual fires were kept up, in order to consume the offal which was deposited there. Parts of the valley are now under tillage, and planted with olive and other fruit trees.

HIRAH=*nobility, noble birth*. An Adullamite. (Gen. xxxviii. 1, 12.)

HIRAM=*noble, high born*. 1. A distinguished king of Tyre, contemporary with David and Solomon. (2 Sam. v. 11; 1 Kings v. 1—18; ix. 11, 14; x. 11; 1 Chron. xiv. 1.) He is also called "Huram." (2 Chron. ii. 2; viii. 2, 18; ix. 10, 21.) His dominion is supposed to have extended over the western parts of the chain of Lebanon. Under his reign, the city of Tyre became celebrated for its commerce and magnificence; and the vast supplies he furnished to the Hebrew kings, show the greatness of his resources. When David was building himself a palace, Hiram sent him cedar-wood from Lebanon, and skilful artificers. Hiram also—unless we suppose a second king of the same name, which is very probable—furnished Solomon with gold, timber from Lebanon, stone, and artificers, for his magnificent buildings, especially for the temple at Jerusalem. Hiram also took part in Solomon's traffic to the Eastern Seas—which certainly could not have been undertaken by the Hebrew king without his assistance in providing ships and experienced mariners. An ancient monument of many

large stones, traditionally called the "Tomb of Hiram" still remains a few miles south-east of Tyre. 2. A celebrated Tyrian artificer, the son of a widow of the tribe of Dan, and of a Tyrian father. He was sent by Hiram, king of Tyre, as his "father," i.e., master-workman, to Solomon, for whom he executed the principal work in the interior of the temple, as well as several of the sacred utensils. (1 Kings vii. 13, 14, 40.) He is called "Huram," (2 Chron. ii. 13; iv. 11, 16,) and "Hirom." (1 Kings vii. 40, margin.)

HIROM.—See **HIRAM**.

HIRELING. A labourer who is employed on hire for a limited time. (Job vii. 1; xiv. 6.) By the Mosaic law, such an one was to be paid his wages as soon as his work was over. (Lev. xix. 13.) The little interest which would be felt by such a temporary labourer, compared with that of the shepherd or permanent keeper of the flock, furnishes a striking illustration in one of our Lord's discourses. (John x. 12, 13.) The working-day in the East begins with the rising of the sun, and ends when it sets. The parable in Matt. xx. 1—14, is interesting, not only as showing what were the day's wages of a labourer at this period in Judea, "a penny," i.e., the Roman *denarius*, about sevenpence-halfpenny of our money; but also as showing that the salvation of the Gentiles can in itself become no impediment to the Jews; and, as eternal life is the free gift of God, He has a right to give it in whatever proportions, at whatever times, and on whatever conditions He pleases.

HISKIAHU.—See **HEZEKIAH**.

HISS. To call any one by a *hiss* or *whistle*, in the manner of bee-keepers calling bees, denotes power and authority. (Isa. v. 26; vii. 18; Zech. x. 8.) The term is also used as an expression of *scorn* and *derision*. (1 Kings ix. 8; Job xxvii. 23; Jer. xix. 8; xxv. 9; xlix. 17.)

HISTORY. The Greek word *istoreo*, whence our word *history* is derived, signifies to ascertain by inquiry, and

personal examination, *to know, to have seen personally*; more usually to narrate. (1 Chron. xxix. 29 margin.) The sacred Records of the Hebrews are properly considered as the only sources of primæval history. Without the records of this people, what could we be able to discover of the history of the creation, the fall, the deluge, the confusion of languages, the dispersion of mankind, the peopling of the earth, the invention of the most necessary arts, the origin of nations, the manners of the patriarchal ages, and the sources of pagan traditions and mythology? The more indefatigable the industry which has been employed to trace the mazes of ancient tradition, and reconcile apparent contrarieties of ancient history, the more clearly has it been discovered that the only clue to guide our steps in this labyrinth of error and uncertainty is a comparison with the sacred Records of the Hebrew people, which thus stand invested with all the venerable dignity of the parent of history, and the only remaining monument of the primæval world. The documentary monuments of this nation extend from the creation till near the close of the Christian era, thus covering a space of more than four thousand years. "The history contained in the Hebrew Scriptures," says Clinton, "presents a remarkable and pleasing contrast to the earlier accounts of the Greeks. In the latter we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted with all the embellishments of poetry and fable what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives written by contemporaries, and these writings under the guidance of inspiration. What they have delivered to us comes accordingly under a double sanction. They were aided by divine inspiration in recording facts upon which, as mere human witnesses, their evidence would be valid. But as the narrative comes with an authority which no other writing can possess,

so in the matters related it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was miraculous. Their entrance into the Promised Land was miraculous. Their prosperous and their adverse fortunes in that land, their servitudes and their deliverances, their conquests and their captivities, were all miraculous. The entire history, from the call of Abraham to the building of the sacred temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constitutes the civil history of other States, are either very briefly told or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. From this spirit of the Scripture history, the writers not designing to give a full account of all transactions, but only to dwell on that portion in which the Divine character was marked, many things which we might desire to know are omitted, and on many occasions a mere outline of the history is preserved. For these reasons the history of the Hebrews cannot be treated like the history of any other nation; and he who should attempt to write their history, divesting it of its miraculous character, would find himself without materials. Conformably with this spirit there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of Malachi that "a messenger should be sent to prepare the way," the next event recorded by any inspired writer is the birth of that messenger. But of the interval of four hundred years between the promise and the completion, no account is given. And this period of more than four hundred years between Malachi and the Baptist is properly the only portion, in the whole long series of ages from the birth of Abraham to the

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Christian era, which is capable of being treated like the history of any other nation. Miraculous aid was now therefore no longer necessary to fit them for their office, and was accordingly withheld. As in the material world Providence has everywhere proportioned the means to the end, the forces being not greater than the occasion requires, so it would seem that in His spiritual communications extraordinary aids are only granted when ordinary influence is insufficient. At the birth of the Messiah the greatness of the occasion demanded that Divine communications, after a suspension of four centuries, should again be made; and the evangelists and apostles were armed with supernatural gifts and powers adequate to the duties which they were to perform."

HITTITES. A tribe of Canaanites, descended from Heth, a son of Canaan. (Gen. x. 15; xv. 20; Deut. vii. 1; Josh. i. 4.) The cuneiform monuments represent the *Khatta* or *Khatti* = Hittites as the chief of the Canaanitish tribes; hence, also, the "kings of the Hittites," refers generally to all the Canaanitish kings. (Gen. xxvii. 46; 1 Kings xi. 1; Ezek. xvi. 3.) From the monuments of Egypt and Assyria it appears that the Hittites were frequently at war with the Egyptians and the Assyrians. The power of the Hittites, the number of their princes, and their strength in chariots, as represented in 1 Kings x. 29; 2 Kings vii. 6, is strikingly confirmed by the inscription on the black obelisk, in the British Museum, where we find twelve kings of the *Khatti*, allied with Syria and Hamath, and fighting against the Assyrians with a force whose chief strength seems to be chariots.—See **CANAANITES**.

HIVITES = *villagers*. A Canaanitish people, anciently dwelling at the foot of Hermon and Lebanon; (Josh. xi. 3; Judg. iii. 3;) also at Shechem and Gibeon. As no Hivite king is mentioned, they may have had a republican form of government; or they

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may have been subject to one of the Canaanitish kings. (Gen. xxxiv. 2; Josh. xi. 19; 2 Sam. xxiv. 7; 1 Kings ix. 20.)

HIZKIAH = *Jehovah strengthens*. An ancestor of the prophet Zephaniah. (Zeph. i. 1.)

HISKIAH.—See **HEZEKIAH**.

HOBAB.—See **JETHRO**.

HOBAB = *hidden, hiding-place*. A place to the northward of Damascus; (Gen. xiv. 15;) by some supposed to be represented by the modern village *Jobar*, by others the small place called *Burzeh*.

HOD = *splendour*. A descendant of Asher. (1 Chron. vii. 37.)

HODAJAH = *praise ye Jehovah*. A descendant of king David. (1 Chron. iii. 24.)

HODAVIAH = *praise ye Jehovah*. 1. A descendant of Manasseh. (1 Chron. v. 24.) 2. A descendant of Benjamin. (1 Chron. ix. 7.) 3. One of the Levites. (Ezr. ii. 40.) In the margin he is called "Hodevah." (Neh. vii. 43.)

HODEVAH.—See **HODAVIAH**.

HODESH.—See **BAARA**.

HODIAH = *splendour of Jehovah*. A descendant of Judah. She is probably called also "Jehudijah" = *celebrated*. (1 Chron. iv. 18, 19.)

HODIAH = *splendour of Jehovah*. The name of four Levites; (Neh. viii. 7; ix. 5; x. 10, 18;) and of one who was a chief of the people. (Neh. x. 18.)

HOGLAH = *partridge*. A daughter of Zelophehad. (Num. xxvi. 33; xxvii. 1; xxxvi. 11.)

HOHAM = *whom Jehovah impels*. A king of Hebron. (Josh. x. 3.)

HOLINESS. This attribute denotes the absolute excellency of the Most High, in the infinite rectitude of His will, manifested in perpetual justice, in His external relations to accountable beings. (Ps. xxii. 3; xcix. 8—9; Deut. xxxii. 4; Ex. xv. 11; Isa. vi. 3.) So also, the Messiah is called the "Holy One;" (Ps. xvi. 10; Luke iv. 34; Acts iii. 14;) and "Holy" is the common epithet given to the eternal

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Spirit. (John xiv. 26.) Holiness, in intelligent creatures, is conformity of the mind to the will of God, expressed in justice in all the relations of life. Personal holiness is not merely imitative of the Divine perfection, but has its seat in the heart, and is the effect of the indwelling of the Spirit of Christ. (Rom. viii. 9, 10; v. 5; Eph. ii. 8—10.) Hence, holiness is not so much any principle or element belonging to myself that lives, as it is Christ who lives in me, informing and actuating the whole man by His almighty agency. If, then, Christ lives in the believer, the believer is holy; and, in so far as Christ, rather than the renewed nature, is the presiding activity within, the believer cannot commit sin. (Gal. ii. 20; 1 John iii. 9.) Holiness is the foundation of happiness and the basis of true dignity. It is not only the privilege of every believer, but also his imperative duty; (1 Peter i. 16;) and it is absolutely essential to the enjoyment of God here and hereafter. (Heb. xii. 14.) In the following Greek words, occurring in the New Testament, *holiness* seems to be the fundamental idea: "*Katharos*"=pure, immaculate, rendered "pure;" (Matt. v. 8; Rom. xiv. 20; 1 Tim. iii. 9; Titus i. 15; Heb. x. 22;) and "clean." (Luke xi. 41.) "*Amiantos*"="undefiled." (Heb. vii. 26; xiii. 4; James i. 27; 1 Peter i. 4.) "*Agnos*"=pure, chaste, clean, rendered "clear;" (2 Cor. vii. 11;) pure;" (1 Tim. v. 22; 1 John iii. 3; James iii. 17;) and "chaste." (2 Cor. xi. 2; Titus ii. 5; 1 Peter iii. 2.) "*Osios*"=pious, holy, rendered "holy;" (1 Tim. ii. 8; Titus i. 8; Heb. vii. 26; Rev. xv. 4;) "Holy One;" (Acts ii. 27; xiii. 35; compare Ps. xvi. 10;) and "mercies," margin "*holy*," or "*just things*," i. e., benefits promised. (Acts xiii. 34.) "*Ieros*"=sacred or consecrated, rendered "holy;" (2 Tim. iii. 15;) and "holy things." (1 Cor. ix. 18.) "*Agios*"=sacred to God, holy, pure, clean; just as in the Hebrew word *kodesh*"="holiness," the cognate notions of *purity* and *sanctity* exist. (Lev. xi. 43, 44; compare 1 Pet. i. 16;

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Deut. xxiii. 14; 2 Sam. xi. 4; Ex. xix. 22; 2 Chron. v. 11; Isa. lxvi. 17.) *Agios* is spoken in the New Testament of things or persons *sacred* to God; (Rom. xi. 16; Luke ii. 23;) of the prophets; (Luke i. 70; Acts iii. 21; 2 Pet. i. 21;) of the priesthood; (1 Pet. ii. 5;) of the apostles; (Eph. iii. 5;) of the angels; (Matt. xxv 31;) of places, especially of Jerusalem, and of the temple; (Acts vii. 38; Ex. iii. 5; Matt. iv. 5; Acts vi. 13; xxi. 28;) also of Christians. (Acts ix. 13, 32; compare Dan. vii. 21; viii. 24.) Also of that which is to be *venerated* or treated with all honour, and primarily with respect to God. (John xvii. 11; Luke i. 49; Rev. iv. 8; Rom. i. 2; Luke i. 72; 1 Cor. iii. 17.) Then the idea of *purity* being added to this, it frequently denotes that which is free from error and vice, or from actual defilement. (1 Pet. i. 15; 1 John ii. 20; Mark vi. 20; Eph. i. 4; 1 Cor. vii. 34; 2 Pet. iii. 11.) So the commandment is called "*holy*;" (2 Pet. ii. 21;) and the calling or invitation is "*holy*," inasmuch as it is an invitation to a life of holiness. (2 Tim. i. 9.)—See SANCTIFICATION.

HOLON=*sandy*. 1. A city of Judah; (Josh. xv. 51; xxi. 15;) also called "*Hilen*." (1 Chron. vi. 58.) 2. A city of the Moabites, east of the Jordan. (Jer. xlviii. 21.)

HOLY CITY.—See JERUSALEM.

HOLY DAY.—See FEASTS.

HOLY GHOST.—See SPIRIT, HOLY.

HOLY LAND.—See CANAAN.

HOLY OF HOLIES.—See TABERNACLE.

HOMAM=*destruction*. A descendant of Esau; (1 Chron. i. 39;) also called "*Hemam*." (Gen. xxxvi. 22.) A town south of Petra still bears the name *el-Homameh*.

HOMER=*a heap*. A measure for things dry; equivalent to the "*cor*"=measure, containing ten baths or ephahs, i. e., 32 pecks, or 75 gallons; or according to others, 10½ bushels or 86½ gallons. (1 Kings iv. 22; Lev. xxvii. 16; Num. xi. 32; Ezek. xlv. 11, 13, 14.)—See MEASURES.

HONEY. Palestine was a country "flowing with milk and honey." (Deut. xxxii. 13; Ps. lxxxi. 16.) There are three Hebrew words rendered "honey" by our translators. 1. *Debesh*=honey of bees; (Judg. xiv. 8; Lev. xi. 2; 1 Sam. xiv. 26, 27, 29, 43; Prov. xvi. 24; xxiv. 13;) also "wild honey," i. e., from wild bees. (Deut. xxxii. 13; Ps. lxxxi. 16; Matt. iii. 5; Mark i. 6.) The same term is also used for *honey* of grapes, *syrup*, i. e., the newly-expressed juice of grapes, *must*, boiled down to the half or third part, now called *dibs*, and much used by all classes as a condiment with their food. (Gen. xliii. 11; Ex. iii. 8, 17; xliii. 5; xxxiii. 3; Lev. xx. 24; Num. xiii. 27; Ezek. xxvii. 17.) This term is also rendered "dates." (2 Chron. xxxi. 5; margin.) 2. The word *yaar* properly designates the honey of bees. (1 Sam. xiv. 27; Sol. Song v. 1.) 3. The word *nepeth* signifies honey that drops, usually associated with the *tuph* or "comb," i. e., honey dropping from the combs. (Ps. xix. 10; Prov. v. 3; xxiv. 13; xxvii. 7; Sol. Song iv. 11.) Milk and honey were among the chief dainties in the earlier ages, as they are now among the Bedawin; and butter and honey are also mentioned among articles of food. (Isa. vii. 16.) The ancients used honey instead of sugar. (Ps. cxix. 103; Prov. xxiv. 13; xxv. 16, 17.) On account of its fermenting nature, honey was not permitted to be offered on the altar of the Lord. (Lev. ii. 11.) As it is coupled with leaven in this prohibition, it would seem to amount to an interdiction of things sour and sweet. The first fruits of different kinds of honey, however, were presented for the support of the priests. (2 Chron. xxxi. 5; Gen. xliii. 11; Luke xxiv. 42; Rev. x. 9, 10.)

HOOD.—See **TURBAN**.

HOOK. There are several Hebrew words translated "hook." 1. *Mazleg*, properly a kind of *fork* for turning the sacrifices on the fire. (1 Sam. ii. 13, 14; Ex. xxvii. 3.) 2. *Mazmerah*, a pruning knife, weeding hook. (Isa. ii.

4; xvii. 5; Mic. iv. 8.) 3. *Tzannah*, a hook fixed on a pole. (Am. iv. 2.) 4. *Hahh*, a hook or ring inserted into the nostrils of animals. (2 Kings xix. 28; Isa. xxxvii. 29.) 5. *Hakkah*, a hook, angle, bit. (Job xli. 1; Isa. xix. 8.) 6. *Sir*, a hook for fishing, also a pot, caldron. (Am. iv. 2.) 7. *Vav*, a ring, clasp, or hook. (Ex. xxvi. 32, 37; xxxviii. 19.) 8. *Shepataim*, hooks or rings, or perhaps *stalls* where the sacrificial victims were secured. (Ezek. xl. 43.)

HOPE. The desire and expectation of some good, attended with the possibility, at least, of obtaining it. Hence *hope* is properly a compound emotion, made up of a *desire* for an object, and an expectation of obtaining it. No passion seems to be more natural to man than hope, and considering the numerous troubles with which he is encompassed, none is more necessary; for life, without hope, would be a heavy and spiritless thing, and perhaps hardly to be borne; whereas hope infuses strength into the mind, and, by so doing, lessens the burdens of life. Hope is the third element of Christian life and character. As *faith* is the receptive, and *love* the responsive act of the soul in regard to Divine grace, they produce that good *hope*, as a real looking for and inward certainty of the enjoyment of all necessary good, both in time and in eternity, founded on the promises, relations, and perfections of God, and on the full and free atoning sacrifice of the Lord Jesus Christ. Faith is the root, love the fruitful branches, and hope the crown of the Christian tree, rearing its head to the very heavens. Hope is attended with "patience," (Rom. vii. 24, 25,) and "purity." (1 John iii. 2, 3.) It is called "lively," (1 Pet. i. 3;) "good," (2 Thes. ii. 16;) "joyful," (Rom. v. 2;) and "sure." (Heb. vi. 19; Rom. v. 25.)

—See **ANCHOR**.

HOPHNI=*fighter*. One of the sons of Eli. (1 Sam. i. 8; ii. 34; iv. 4.)

HOPHRA. A king of Egypt, contemporary with Zedekiah, king of Judah, and Nebuchadnezzar, king of Babylon. He is identified with

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Apries, and the Psammetichus III; and is said to have reigned twenty-five years. On the monuments his name is written



Ra ho ph.

The first character *ra*=the sun, i.e., king, is read last. Pharaoh Hophra formed an alliance with Zedekiah against Nebuchadnezzar, and his advance with an Egyptian army constrained the Chaldeans to raise the siege of Jerusalem, but they soon returned and took and destroyed the city. (Jer. xxxvii. 5—11.) The momentary aid, and the danger of placing reliance on the protection of Hophra, led the prophet to compare the Egyptians to "a staff of reed to the house of Israel." (Ezek. xxix. 3; 6, 7.) This arrogant monarch, whom the prophet speaks of as "the great dragon that lyeth in the midst of his rivers," was the last of the ancient Pharaohs. He was deposed by his general, Amasis, and his country was subjugated by the Chaldeans. (Jer. xli. 30.) Henceforward there was "no more a prince of the land of Egypt." (Ezek. xxix. 3, 19 20; xxx. 13.) Amasis, who succeeded Hophra, being of low birth, did not *inherit* the kingdom, but reigned on behalf of a foreign lord. He was not properly king, but only a viceroy. (Jer. xlii. 14—22; xliii. 1—13; xli. 1—30; xli. 13—26; Ezek. xxix. 1—21; xxx. 1—26; xxxi. 1—18; xxxii. 1—32.)

HOR=mountain. 1. A mountain of Arabia Petræ, on the confines of Idumea, and forming part of the mountain range of Seir or Edom. It lay about midway between the Dead Sea and the Ælanitic Gulf of the Red Sea; and at its eastern foot lay the ancient city of Petra. (Num. xx. 22, 29; xxxiii. 37—39.) The mountain now identified with Mount Hor is the most conspicuous in the whole range of Mount Seir; its height is 4800 feet above the Mediterranean, and it bears the name of *Jebel Neby Harun*=Mount

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of the Prophet Aaron. Its form is a cone irregularly truncated, having three ragged points or peaks; of which that on the north-east is the highest, and has upon it the Muhammedan Wely or tomb of Aaron. The Wely Neby Harun upon the summit, is nothing different from other Arab tombs of saints, which are so common upon the mountains and hills of Palestine. The view from the summit of the edifice is very extensive in every direction. In Dent. x. 6, Aaron is said to have died at Mosera, which was the station close by Mount Hor, whence he ascended the mount and died. 2. The majestic northern peak of Lebanon, the loftiest mountain in Syria; called in the Hebrew *Hor-ha-har*=the mountain of the mountain. (Num. xxxiv. 7, 8.)

HORAM=height, or mountaineer. A Canaanitish king who dwelt at Gezer. (Josh. x. 33.)

HOREB=dry, desert. The general name of the whole range or cluster of mountains, lying nearly in the centre of the peninsula which stretches between the two Gulfs of the Red Sea, of which Sinai was a particular summit. So also, the Arabs now apply the name *Jebel-et-Tur* to the whole central granite and porphyry region; while the particular mountain peaks which rise high over the range are called by different names. The range of Horeb, which may be divided into two great masses, spreads over an extensive field, exhibiting rugged and venerable mountains, stern, naked, splintered peaks and ridges; some of which are of indescribable grandeur, rising in frowning majesty high above the entire range. According to the Ordnance Survey in the Peninsula of Sinai, in 1869, *Jebel Musa* has an elevation 7375 feet; *Jebel Serbal* 6735 feet; *Jebel Katherin* 8537 feet; and *Um Shamar* an altitude of 8450 feet. Shrubs and tufts of herbs are found in the valleys and ravines; and the valley in which the ancient convent is situated is an oasis of beauty amid scenes of the sternest desolation. In the Mosaic writings Horeb never appears as a

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single mountain in contrast to Sinai. Sinai, on the other hand, is always a single mountain of the range of Horeb. The mountain of Sinai and its wilderness are distinguished as the theatre of events that took place in the district of Horeb; and the whole of Horeb is called "the mountain of God;" which designation, nevertheless, is only applicable to the whole, on account of what transpired on part of it, Sinai. (Ex. iii. 1, 12; iv. 27; xvii. 6; xviii. 5; xxxiii. 6.) Hence, sometimes, "Sinai" alone is spoken of. (Ex. xix. 11, 19, 23; xxiv. 16; xxxi. 18; xxxiv. 29, 32; Lev. vii. 38; xxv. 1; xxvi. 46; xxvii. 34; Num. i. 1; iii. 1, 14; xxxiii. 15.) But frequently "Horeb" alone is named; and the same events are spoken of as occurring on Horeb, which are described as taken place on Sinai. (Deut. i. 2; vi. 19; ix. 10, 15; v. 2; ix. 8; xviii. 16; xxix. 1.) Later sacred writers employ both names; e.g., "Horeb;" (1 Kings viii. 9; xix. 8; 2 Chron. v. 10; Ps. cvi. 19; Mal. iv. 4;) and "Sinai." (Judg. v. 5; Ps. lxxviii. 8, 17.) In the New Testament, "Sinai" alone is read, and had then apparently become a general name, as at the present day. (Acts vii. 30, 38; Gal. iv. 24, 25.) The same is the case throughout the writings of Josephus. In more modern times, and ever since the crusades, the application of the names Sinai and Horeb to the particular mountains or peaks has varied greatly among travellers in this region.—See SINAI.

HOREM=*devoted*. A place in the tribe of Naphtali; (Josh. xix. 38;) possibly the Tel with ruins in the mountains west of the Lake Huleh.

HOR-HAGID-GAD.—See GUD-GADAH.

HORI=*a dweller in caverns*. 1. The grandson of Seir; whose name was derived from that of his race—"the Horite." (Gen. xxxvi. 22, 30; 1 Chron. i. 39.) 2. A descendant of Simeon. (Num. xiii. 5.)

HORIMS=*troglodytes, dwellers in caverns*. The term *Hori*, rendered "Horites;" (Gen. xiv. 6; xxxvi. 20, 21,

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29;) "Hori;" (Gen. xxxvi 30;) and "Horims;" (Deut. ii. 12, 22;) designates a people who anciently dwelt in Mount Seir, and were afterwards driven out by the Edomites. They were divided into seven tribes. (Gen. xxxvi. 20—22.)—See LUD.

HORITES.—See HORIMS.

HORMAH=*a devoting, place desolated*. A royal city of the Canaanites, afterwards assigned to the tribe of Simeon. (Num. xiv. 45; xxi. 8; Deut. i. 44; Josh. xii. 14; xix. 4.) It was anciently called "Zephath"=*watch-tower*. (Judg. i. 17.) It was probably situated near the difficult pass, still called "es-Sufah"=*a rock*, leading up from the Arabah to the south of Judah. Others find the site at *Esbaita*, about twenty-five miles south by west of Beersheba.



Syrian lady, with the horn.

HORN. This term is frequently used in Scripture as the symbol of *strength, might, power*; the image being drawn from animals which used their horns as a defence. (Ps. xviii. 2; lxxv 10; Luke i. 69; Am. vi. 13; Jer. xlviii. 25; Lam. ii. 3.) Hence, to "exalt" the horn of any one, is to strengthen him, to increase his power and dignity. (1 Sam. ii. 10; Ps. lxxxix. 17; xcii. 10; cxlviii. 14; Lam. ii. 17; Ps. lxxxix. 24; cxii. 9; 1 Sam. ii. 1.) To "lift up ones horn," is to be proud; (Ps. xxxv. 4, 5;) "to thrust it into the dust," is to be humbled. (Job xvi. 15.) In prophetic vision, "horns" are put tropically for *kings*, powerful princes, kingdoms. The "ten horns" are the symbols of the ten Syrian kings which arose out of the

four horns or kingdoms of Alexander's successors; and the little horn denotes Antiochus Epiphanes. (Dan. vii. 7, 8, 24; viii. 8, 22.) In Hab. iii. 4, the term "horns" denotes rays of light. "Horns of ivory," designate elephants' tusks. (Ezek. xxvii. 16.) The term "horn" was also used for *peak, summit* of a hill or mountain. (Isa. v. 1; margin.) The "horns of the altar" were sanctuaries, to which the suppliants fled for safety. (Ps. cxviii. 27.) Horns of metal were sometimes worn by warriors on their caps or helmets, as a symbol of power, authority, or strength. (Deut. xxxiii. 17; 1 Kings xxii. 11; 2 Chron. xviii. 10.) Some of the females of Mount Lebanon and Tyre, wear on their foreheads the *tantour* or horn, which gives them a wild and fierce appearance. This appendage to the head-dress is made of paste-board, tin, silver, or gold, according to the wealth of the different classes. This conical tube is generally the distinguished badge of wifehood. Mr. Graham says, some of them are more than one English yard in length. The rank is indicated by the length; the nobler the lady, the longer the horn. A long veil descends from the horn; and this incommmodious appendage is not always thrown aside on retiring to rest.

HORNET. The Hebrew word *tzirah*, rendered "hornet," signifies collectively *hornets, wasps*, so called from *striking*, i. e., *stinging*. (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12.) Some understand the term "hornets," as a symbol of the *terror, panic*, sent from God upon the enemy, (Gen. xxxv. 5,) by which they were agitated and put to flight, as if stung to madness. (Ex. xxiii. 27, 28; Deut. vii. 20, 23.) However, we incline to the literal meaning, that Jehovah employed this well-known and terrific insect in driving out the Hivites, Canaanites and Hittites, from before the Hebrews. Ælian relates that the Phœnicians, a Phenician people, were driven from their locality by *wasps*;—not unlikely the same event which took place in the days of Joshua.

HORONAIM=*two caverns*. A Moabitish city. (Isa. xv. 5; Jer. xlviii. 8, 5, 34.) The inhabitants are called "Horonites." (Neh. ii. 10, 19.)



Assyrian horsemen.

HORSE. Horses appear to have been originally derived by the Egyptians, from high Asia. (Gen. xlvii. 17; Ex. ix. 3; Deut. xvii. 16.) The Hebrews employed several terms to denote this animal. *Sus*=a horse; (Gen. xlix. 17; Josh. xi. 4; Job xxxix. 19;) *susah*=a mare; (Sol. Song i. 9;) *abbirim*=strong ones, mighty ones, a horse; (Jer. viii. 16; xlvii. 3; 1. 11;) *parash*=a horse for riding, a steed; (1 Kings iv. 26; Ezek. xxvii. 14; Joel ii. 4; Isa. xxviii. 28;) *rekesh*=a horse of a fleetest race, a steed, courser; (Mic. i. 13; 1 Kings iv. 28;) *rekeb*=a beast for riding, a chariot, also horses and the warriors who sit upon the chariots; (Isa. xxi. 7; xxii. 7; 2 Sam. viii. 4; x. 18; 2 Kings ii. 17;) *ram-mak*=a mare. (Est. viii. 10.) The patriarchs did not possess horses; and after the departure of the Hebrews from Egypt, Jehovah expressly forbade their ruler to procure them. (Deut. xvii. 16.) The tabernacle was drawn by oxen in the desert. (Num. vii. 8.) Horses and war-chariots were used by the Canaanites and Syrians; but the Hebrews houghed or ham-strung the horses of their enemies. (Josh. xi. 4, 6, 9; 2 Sam. viii. 4.) Solomon was the first who established a cavalry force among the Hebrews; he also carried on a trade in horses "out of all lands," for the benefit of the crown. In 1 Kings x.

23, the term "linen-yarn," ought to have been "a band" or "company:" "And a company of the king's merchants brought from Egypt a company of horses at a price." (1 Kings x. 26, 29; 2 Chron. ix. 25, 28.) The Tyrians obtained horses from Armenia. (Ezek. xxvii. 14.) From the Egyptian monuments, we learn that horses were principally used in the war-chariots. (Ex. xiv. 9, 23.) In the sculptured battle-scenes representing the victories of Sesostris over nations of Central Asia, the enemy's armies, as well as the foreign allies of Egypt, are abundantly supplied with horses, both for chariots and for riders. The Assyrian monuments also give representations, one of which we give, of cavalry, of chariots, with warriors standing upright: "their horses are swifter than the leopards, and are more fierce than the evening wolves." (Hab. i. 8; Neh. iii. 3; Hos. xiv. 3; Ezek. xxiii. 6; xxvii. 20.)—See CHARIOT.

HORSE-LEECH. The Hebrew word *alukat* signifies a *leech*, *blood-sucker*, without reference to distinction of species. (Prov. xxx. 15.) The Hebrews do not appear to have made use of the leech for medicinal purposes. The lake *Birket-er-Ram*, the ancient Phiala, about three hours from *Banias*, the ancient *Cæsarea Philippi*, is said to be so crowded with leeches, that a man can gather 6000, or even 8000, in a day; while the fountain at *Banias* is not infested by a single leech. This reptile is so apt an emblem of insatiable rapacity and avarice, that it is said to have "two daughters, crying give, give," i. e., *insatiable*.

HORSEMEN.—See CHARIOT.

HOSAH=*a refuge*. 1. A place in the tribe of Asher. (Josh. xix. 29.) 2. A descendant of Merari. (1 Chron. xvi. 38; xxvi. 10.)

HOSANNA=*save now*. A Hebrew word of joyful acclamation. The people cried "Hosannah to the Son of David"=*be now propitious to the Son of David*, as Jesus entered

Jerusalem in triumph; i. e., they thus invoked the blessings of heaven on Him as the Messiah. (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13.) The same acclamation is supposed to have been used in the procession at the feast of Tabernacles. (Ps. cxviii. 25, 26.)

HOSEA=*deliverance, safety*. The prophet of Ephraim, the son of Beeri. He lived in Samaria, and as he was coeval with Jeroboam ii., king of Israel, Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah, we may infer that he was the younger contemporary of Amos, and that his prophecy embraced a period of nearly sixty years, from B.C. 785-724; as Shalmanezar is mentioned as having already entered the kingdom of Israel. (Hos. x. 14.) The first three chapters of the book of Hosea contain a series of symbolical representations, directed against the idolatries of Israel. The chapters are chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols which prevailed there. The general idea, in the Divine directions to the prophet, seems to be that the whole is a figurative or parabolic representation or illustration of the consequences of the faithless conduct of the nation towards Jehovah. (Hos. i. 2; iii. 1.) Apostacy is described as whoredom and adultery, and the same representation is carried through the remaining chapters, though not with equal prominence. Nor can it be without good reason that prophet mentions Gomer, probably the daughter of Diblaim, a woman generally known at the time for her profligacy, acting, perhaps, a prominent part in the orgies of the idolatrous Israelites. The names mentioned by Hosea are mere personifications of abstract ideas, relating to the manner in which Jehovah will act towards the nation. The first and third chapters are written in prose. The remainder of the book is poetical, although the parallelism is not always carefully preserved. Eichhorn, describing the style of Hosea, says, "The elocution of the prophet resembles a garland

composed of a multiplicity of flowers. Figures are entwined with figures; comparisons interwoven with comparisons; metaphors strung on metaphors. He plucks a flower and throws it down, in order directly to pluck another. Like a bee he flies from one flower-bed to another, that he may suck his honey from their varied juices. Naturally it follows that his figures sometimes form strings of pearls; often he is forced to approach to allegory; often he sinks down in obscurity."

HOSSEN. The Chaldee word *patish*, rendered "hosen," probably signifies an under garment, perhaps drawers. The word *sarabala*, rendered "coats," may signify either long and wide trousers, such as are still worn by the Orientals, or mantles. The word *carbela*, rendered "hats," designates turbans, or, perhaps, *palliums*, cloaks. (Dan. iii. 21, 27.)

HOSHAI AH=whom *Jehovah helpeth*. 1. A man mentioned in Neh. xii. 32. 2. The father of Jezaniah. (Jer. xlii. 1.) 3. The father of Azariah. (Jer. xliii. 2.)

HOSHAMA=whom *Jehovah heareth*. A descendant of king David. (1 Chron. iii. 18.)

HOSHEA = *deliverance, safety*. 1. The son of Elah, and the last of the kings of Israel. He conspired against Pekah, his predecessor, and slew him in the fourth year of Ahaz, king of Judah; but he did not ascend the throne till the twelfth—or as some conjecture, the fourteenth year of the same reign, after an anarchy is supposed to have continued for nine years, from B.C. 739 to 730. (2 Kings xv. 30.) Hence the twentieth year of Jotham seems to mean "In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign. (2 Kings xv. 30.) Hoshea imprudently attempted to shake off the Assyrian yoke; he imprisoned the Assyrian officer who was appointed to collect the tribute, and formed a fruitless alliance with So, king of Egypt. Upon this Shalmanezar laid siege to Samaria,

and, after three years, gained possession of the city and destroyed it, in the ninth year of Hoshea's reign, B.C. 721. (2 Kings xv. 29, 30; xvii. 1—6; xviii. 1, 9, 10, 11; Isa. xxx. 1—7.) 2. A ruler of the Ephraimites under David. (1 Chron. xxvii. 20.) 3. One of the Levites. (Neh. x. 23.)—4. See **JOASHUA**.

HOSPITALITY. The Mosaic law made express provision for the exercise of hospitality. (Lev. xix. 33; Dent. xiv. 29.) It was considered a privilege to grant a stranger entertainment. (Gen. xviii. 3; xix. 2; Ex. ii. 20; Judg. xiii. 15; xix. 21.) As soon as he arrived he was furnished with water to wash his feet; (Gen. xviii. 4; xix. 2; 1 Tim. v. 10; received a supply of needful food for himself and beast; (Gen. xviii. 5; xxiv. 25; Ex. ii. 20; Judg. xix. 20;) enjoyed courtesy and protection from his host; (Gen. xix. 5; Josh. ii. 2; Judg. xix. 23;) and did not depart empty-handed. (Judg. xix. 5.) The case of Sisera, decoyed and slain by Jael, was indeed a gross infraction of the rites and duties of hospitality; (Judg. iv. 18—21;) but the probability is that she was moved by a Divine impulse to execute the deed she did. The neglect of hospitality was considered discreditable; and any interference with the comfort and protection of a guest was treated as a wicked outrage. (Job xxxi. 32; Gen. xix. 4—11.) In the New Testament also, the practice of hospitality is enjoined. (Mark x. 40, 42; Rom. xii. 13; 1 Tim. iii. 2; v. 19; Tit. i. 8; 1 Pet. iv. 9.) And the Apostle, in reference to this duty, says, "for thereby some have entertained angels unawares." (Heb. xiii. 1; Gen. xviii. 1; xix. 1.) At the great national festivals no inhabitant of Jerusalem considered the house his own; every house swarmed with strangers; and probably a large proportion of visitors had to be content with such shelter as tents could afford. On one of those occasions, during a remarkable revival of religion which continued

for some time, the followers of Christ "had all things common," that is, as to use, but not as to title. (Acts. ii. 44; vi. 32, 35.) The early Christians scarcely ever travelled without letters of communion, which testified the purity of their faith, and procured them a favourable reception wherever the name of Jesus Christ was known. As there were neither inns nor taverns, the practice of receiving strangers into one's house, and giving them suitable entertainment, has always been regarded by Oriental nations as one of the highest virtues. The guest, for the entertainment of his host, repeats the news of the country, or gives an narration of his travels. The stern law of Arab hospitality demands, that whenever a guest is present at a meal, the first and best portion must be laid before the stranger; and if the stranger eat even a crust of bread with an Arab, he is bound to treat his guest as a friend; and to defend him, even at the hazard of his own life. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult; and to receive it would be a great disgrace.—See **INN**.

HOSTS.—See **ARMIES**.

HOST OF HEAVEN. The Hebrew word *tzeba*, rendered "host," signifies an *army*, men of war, *soldiers*; (1 Kings xvi. 16; 2 Sam. ii. 8; Num. xxxi. 32, 53;) and is spoken of the *angelic host*; (1 Kings xxii. 19; 2 Chron. xviii. 18; Ps. ciii. 21; cxlviii. 2; Luke ii. 13;) also of the sun, moon, and stars—"the powers of the heavens;" (Matt. 24, 29; Job xxxviii. 7; xxv. 5; iv. 18; Isa. xxxiv. 4; xl. 26; xlv. 12; Jer. xxxiii. 22;) which were worshipped by idolatrous nations. (Dent. iv. 19; xvii. 8; 2 Kings xvii. 16; xxi. 3, 5; 2 Chron. xxxiii. 8, 5; Jer. xix. 13; Zeph. i. 5; Acts vii. 42; Dan. iv. 35.) Jehovah is called "Lord God of hosts," i. e., of the celestial armies, embracing both angels, and the sun, moon, and stars; (Gen. xxxii. 1, 2; Josh. v. 14, 15; Ps. ciii. 21; lxxx. 4, 7, 14; Jer. v. 14; xxxviii. 17; xlv. 7; Hos. xii. 5; Am. iii. 13;) and of "sa-

baoth"—*hosts*, the term being retained untranslated; (Rom. ix. 29; James v. 4;) the epithet being equivalent to "Jehovah, God of heaven." (Gen. xxiv. 7; 2 Chron. xxxvi. 23; Job xv. 15; Ezr. i. 2; Neh. i. 4, 5; Ps. cxxxvi. 26; Dan. ii. 18, 37; Rev. xi. 13.) In Isa. xxiv. 21, "the host of the high ones," denotes the Jewish ecclesiastical rulers. So also "the host of heaven," evidently means those persons who occupied places of power and trust in the ecclesiastical arrangement of Judea, who were overthrown and put to death by Antiochus Epiphanes, B.C. 170. (Dan. viii. 10—13.)

HOSTAGE. Conquered kings or nations often delivered distinguished persons into the hands of the conqueror as hostages or security for the payment of their tribute, or for the continuance of their subjection. (2 Kings xiv. 14; 2 Chron. xxv. 24; Dan. i. 6.)

HOTHAM—*a seal, signet ring*. 1. A descendant of Asher. (1 Chron. vii. 32.) 2. The father of two of David's officers; erroneously rendered "Hotham." (1 Chron. xi. 44.)

HOTHAN—See **HOTHAM**.

HOTHIR—*shaking off, loosing*. A son of Heman. (1 Chron. xxv. 4.)

HOURL. The Hebrew has no word for hour; even the Chaldees term *shaak*, rendered "hour," signifies a *moment of time, immediately*. (Dan. iii. 6, 15; iv. 19, 35; v. 5.) So the Greek and Latin *hora*, rendered "hour," properly signifies a *time, season*. (John viii. 30; Mark xiii. 32; John ii. 4, 21.) The natural divisions of the day were morning, mid-day, twilight, and night. After the captivity the Jews became acquainted with the artificial division into hours; hence an *hour*, one of the twelve equal parts into which the *natural day* was divided. (Mark xv. 25, 33, 34; Luke xxiii. 44; John xix. 14; Acts ix. 3; xvi. 33.) In Palestine, sunrise was the first hour, mid-day the sixth hour, and sunset the twelfth hour; but the length of the hour varied, just as the sun was a longer or a shorter time above the horizon. At the equinoxes the hours were exactly the same

length as ours, but in midsummer, when the sun rose at five o'clock and set at seven, twelve Jewish hours were equal to fourteen of ours; and, in winter, when the sun rose at seven o'clock and set at five, twelve Jewish hours would be equal to ten of ours. The term "hour" is also used of the hours of the night, as counted from sunset. (Acts xxiii. 23.) The hours of the day were probably measured by the sun-dial; the clepsydra or water-clock may also have been employed.—See *DAR*.

HOUSE. The Hebrew word *beth*, translated "house," also signifies a *tent*, or other *dwelling*. The ancient Egyptians constructed their temples of stone; other public and private edifices were generally of sun-burnt bricks. The Babylonians and Assyrians built their temples and palaces of sun-dried, and also of kiln-burnt bricks; and sometimes faced them with stone. The houses in some parts of Bashan were built of large squared blocks of basalt, the roofs were slabs of the same material; even the doors and window-shutters were of stone, hung upon pivots. Some of the ancient cities have hundreds of these houses, still perfect but without inhabitants. But generally throughout the East, private dwellings were constructed of sun-dried bricks, or mud walls, reeds, and rushes. Such houses became appropriate comparisons of the fragility of human life; (Job iv. 19;) hence the expression, "digging through houses," is easily accounted for. (Job xxiv. 16; Ezek. xii. 5; Matt. vi. 19.) The Hebrews, on entering Canaan, occupied the houses which the previous inhabitants had built; hence the region is called "a city of habitation." (Ps. cvii. 4, 7.) They afterwards constructed their own on the same model, with the advantages peculiar to those they had seen in Egypt. In later times the Hebrews made considerable progress in domestic architecture. (1 Kings vii. 1—12; Jer. xxii. 13, 14.) It would seem that the mass of the houses in Palestine were such as are now seen in

Syria and Mesopotamia. Many of them, however, are of hewn stone, with upper stories. They generally occupy two, three, or four sides of an inclosed court, into which the windows of the several apartments open for air and light. The building fronts into the quadrangle, and has no front to the street, unless a high wall, with the principal entrance, and perhaps a lattice above, may be so called. The court has generally a fountain in the centre, and is often planted with a few trees. A verandah screens the principal front of the building, and has a balustrade, the covering of which is supported by pillars of wood. (Ps. lxxv. 3; Prov. ix. 1; Gal. ii. 9.) The roofs of the houses are flat, and covered with mould or a prepared compost, and fenced by a parapet or balustrade. (Dent. xxii. 8; 2 Kings i. 2.) Many domestic offices were performed, and business of importance was occasionally transacted on the house top. (Josh. ii. 6; 1 Sam. ix. 25; 2 Sam. xi. 2; Isa. xxii. 1; Matt. xxiv. 17; Mark xiii. 15; Luke v. 17—26; Acts x. 9.) The houses in Jerusalem, and some other parts of Palestine are furnished with small domes upon the flat roofs, which give a greater elevation and an architectural effect to the ceiling of the room, which rises within them. The floors are laid with tiles or slabs of marble. No ancient houses had "chimneys;" the word so translated signifies "a hole" over the hearth, through which the smoke escaped. (Hos. xiii. 3.) In better houses, the rooms were warmed in winter by charcoal in braziers, as is still the practice. (Jer. xxxvi. 22; Mark xiv. 54; John xviii. 18.) The doors were of wood, made double or folding; sometimes of stone, and moved on pivots inserted into holes in the threshold below and the lintel above. They were secured by bars of wood; (Dent. iii. 5; Judg. xvi. 8; Job xxxviii. 10;) or locks, which were merely wooden slides, which entered a hole in the door post, and were

thence secured by teeth or catches. The key was of a very simple construction. (Sol. Song v. 4.) The windows had no glass; they were only latticed, and thus gave free passage to the air and light. In winter the cold was excluded by veils, or by shutters with holes through them. (1 Kings vii. 17; Sol. Song ii. 9.) In some modern houses the windows are of glass; but they are not well adapted to a warm climate. Some of the rooms are richly ornamented, and well furnished, especially the harem, or that part of the house inhabited by the women. The houses have generally a gloomy appearance from the street; as they are so constructed as to render them as private as possible. Among the Hebrews the dedication of a house formed a ground for exemption from military service. (Deut. xx. 5.) The word "house" is frequently employed in the sense of "family," including servants, etc., "household;" (Gen. xii. 17; Acts x. 2; 1 Tim. v. 8;) or of "race," or "lineage;" (2 Sam. vii. 18; Luke ii. 4;) or of "property;" (1 Kings xiii. 8.) Also of the body, as the dwelling of the soul. (2 Cor. v. 1.) Heaven is spoken of as the "house" of God. (John xiv. 2.)

HUKKOK=*prescribed, decreed*. A Levitical city on the confines of Asher and Naphtali. (Josh. xix. 34.) In 1 Chron. vi. 75, it is written "Hukok." It is probably the present small village *Yakuk*, between Tiberias and Safed.—See **HELKATH**.

HUL=*circle*. A Syrian region, so called from Hul, the son of Aram. (Gen. x. 23.) It is now called *Ard el-Huleh*, near the Lake Huleh—the Waters of Merom. (Josh. xi. 5.)

HULDAH=*weasel*. A prophetess, the wife of Shallum. (2 Kings xxii. 14; 2 Chron. xxxiv. 22.) She "dwelt in Jerusalem, in the college," properly the *second part*, i. e., the suburb of the city. (Neh. xi. 9; Zeph. i. 10.)

HUMILITY. The opposite of high-mindedness, as the derivation of the word imports, and one of the cardinal graces of the renewed heart. It con-

sists in a man's not thinking of himself more highly than he ought to think; and is urged with great force upon all who profess to be Christ's disciples. (Matt. xviii. 4.) In our relation to God, humility results not merely from a sense of dependence, but from a consciousness of our moral defects in contrast with His holiness and justice. In humility, even our Divine Redeemer, though without sin, in His life furnishes us with a perfect example; and the Scriptures abound with promises of grace and favour to the humble, and threatenings of sorrow and punishment to the proud. (Prov. xv. 33; Isa. lvii. 15; Ps. lxxix. 32; Phil. ii. 8-9; James iv. 6; 1 Pet. v. 5, 6.) A self-imposed humility is the caricature of this Christian grace, and differs not from hypocrisy. (Col. ii. 23.)

HUMTAH=*place of lizards*, or *bulwark*. A city of Judah. (Josh. xv. 54.)

HUNTING. The chase of wild animals, as a means of subsistence and defence, was one of the earliest occupations of mankind. (Gen. x. 9; xxv. 27, 28.) The monuments of Egypt and Assyria represent a variety of hunting scenes; and the Hebrews were fully acquainted with the different methods employed in the capture of game. Palestine was abundantly supplied with wild animals, wolves, leopards, wild boars, antelopes, hares, etc. (Ex. xxxiii. 29; Lev. xvii. 15; Deut. vii. 22; Prov. xii. 27.) Moses enacted that the dam should not be taken with the young. (Deut. xxii. 6, 7.) Herds of deer and other beasts of chase were also kept in parks and enclosures. (1 Kings iv. 23.) The implements of hunting were usually the bow and arrow, the spear or lance, the javelin and the sword. They employed dogs, a species of greyhound, and nets, gins, snares, and pitfalls, in which lions were taken. (Ezek. xix. 8.) The instruments and modes of hunting are sometimes used figuratively to indicate the wiles of an adversary, great danger, or impending destruction. (Ps. ix. 16; lvii. 6; xci. 3; xciv. 18; cxix. 85; Prov. xxvi. 27; Isa. xxiv. 17;

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xlii. 22; Jer. v. 26; xvi. 16; xviii. 22; xlviii. 44; Am. iii. 5.)

HUPHAM=*coast-man*. A son of Benjamin. (Num. xxvi. 39.) In Gen. xli. 21, he is called "Hupim." His descendants were called "Huphamites." (Num. xxvi. 39.)

HUPPAH=*a covering*. One of the priests. (1 Chron. xxiv. 18.)

HUPPIM=*coverings*. 1. A descendant of Benjamin. (1 Chron. vii. 12, 15.) 2.—See **HUPHAM**.

HUR=*a hole*. 1. A king of Midian slain by the Hebrews. (Num. xxxi. 8; Josh. xiii. 21.) 2. The husband of Miriam and brother-in-law to Moses and Aaron. (Ex. xvii. 10—12; xxiv. 14.) 3. A son of Caleb. (1 Chron. ii. 19, 50; iv. 1, 4; compare ii. 20; Ex. xxxi. 2.) 4. The father of Rephaiah. (Neh. iii. 9.) 5. The father of one of Solomon's officers. (1 Kings iv. 8.)

HURAL—See **HIDDAL**.

HURAM=*noble, high-born*. 1. A descendant of Benjamin. (1 Chron. viii. 5.) 2.—See **HIRAM**.

HURI=*worker in linen*. A descendant of Gad. (1 Chron. v. 14.)

HUSBAND.—See **MARRIAGE**.

HUSBANDRY.—See **FARM**.

HUSBANDMAN.—See **HIRELING**.

HUSHAH=*haste*. A descendant of Judah; (1 Chron. iv. 4;) also called "Shuah." (1 Chron. iv. 11.) His descendants were called "Hushathites." (2 Sam. xxi. 18; 1 Chron. xi. 29; xx. 4.)

HUSHAI=*hasting*. The Archite, the friend and ally of David. (2 Sam. xv. 32; xvi. 16; Josh. xvi. 2.)

HUSHAM=*haste*. A king of Edom. (Gen. xxxvi. 34, 35; 1 Chron. i. 45.)

HUSHATHITE.—See **HUSHAH**.

HUSHIM=*the hastening*. 1. A term used to designate the sons of Asher. (1 Chron. vii. 12.) 2. One of the wives of Shaharaim. (1 Chron. viii. 8.) 3.—See **SHUHAM**.

HUSKS. The Hebrew term *zag*, rendered "husks," designates the *skin* of a grape. (Num. vi. 4.) The word *tzeklon*, rendered "husk," signifies a *sack, bag, or scrip*. (2 Kings iv. 42.) The term "husks" is also given as the

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translation of the Greek word *keratium*=*horns, pods*, the fruit of the carob-tree, the *Ceratonia siliqua* of Linnaeus, called by the Arabs *kharub*; by the Greeks *kerateia*=*horn-tree*. Of the "husks," i. e., the pods of this tree the prodigal would fain have eaten. (Luke xv. 16.) The carob-tree is an evergreen; and sometimes grows very large; and bears slender pods or capsules, six or eight inches long, curved like a horn or sickle, containing a sweetish pulp and several small shining seeds. This tree is common in Palestine and Syria. The pods are eaten with relish by the common people; and are used extensively by them as an article of sustenance. Sometimes they are steeped in water, and afford a pleasant drink. Swine are fed upon them at the present day. The leaves and bark of the tree are used in tanning.

HUZ=*to sink in the sand*. The son of Nahor. (Gen. xxii. 21.)

HUZZAB=*made to flow*. This word occurs in Nah. ii. 7, as a proper name. Gesenius joins the close of the sixth with the opening part of the seventh verse, and renders "The palace is dissolved and made to flow," i. e., the palaces of Nineveh inundated and undermined by the Tigris, and so falling in ruins. Some imagine that Assyria is intended as the region watered by the upper and lower Zab.

HYMENÆUS=*nuptials, marriage*. Probably a native of Ephesus, who apostatized from the faith of the gospel. He denied the doctrine of a future resurrection of the body, and said it was already accomplished. (2 Tim. ii. 17, 18.) Paul "delivered him unto satan," i. e., excommunicated him. (1 Tim. i. 20.)

HYMN.—See **PSALMS**.

HYPOCRITE. The Greek word *ypocrites*, rendered "hypocrite," means a *stage-player, actor*. It also designates a *dissembler* in respect to religion; one who feigns to be what he is not. The hypocrite has not put off the old man, but put the new man upon it. (Matt. vi. 2, 5, 16; xv. 7; xxiii. 2—7; xxiv. 51; Mark vii. 6; Luke vi. 42; xi. 44,

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xii. 56; xiii. 15; xx. 20.) The Hebrew word *hhaneph*, rendered "hypocrite," signifies *one profane, impious, polluted*. (Job viii. 18; xiii. 16; xv. 34; xvii. 8; xx. 5; xxxiv. 30; xxxvi. 13; Isa. xxxii. 6.)

HYSSOP. The Hebrew word *ezob*, like the Greek *ysopos*, translated "hyssop," designates a low plant or shrub, put in antithesis with the cedar of Lebanon. (1 Kings iv. 33; Heb. ix. 19.) It was indigenous in lower Egypt; (Ex. xii. 22;) in the wilderness of Sinai; (Lev. xiv. 4, 6, 52; Num. xix. 6, 18;) and in the vicinity of Jerusalem. (John xix. 29.) The particular plant designated by the Hebrew term has not yet been ascertained. The monks of Sinai call the plant *ja'deh*, hyssop. Dr. Royle thinks that the hyssop is no other than the caper-plant. Others consider the fragrant *za'ter*, a species of thyme, *Thymus serpyllum*, scented almost like balm, and used in cooking, to be the Hebrew *ezob*. These plants grow in many places in Palestine and Syria, also in Egypt and on Mount Sinai. Hyssop was much used by the Hebrews in their ritual purifications and sprinklings. (Ex. xii. 22; xxiv. 5—8; Lev. xiv. 4—52; xvi. 14—18; Num. xix. 5—22.) It was the symbol of purification. (Ps. li 7.) When Jesus, on the cross, cried "I thirst," the guard steeped a sponge in vinegar, and laid it on "hyssop," and thus held it to His mouth. (John xix. 29.) In Matt. xxvii. 48; and Mark xv. 36, the hyssop is not mentioned, and the sponge is said to have been put upon a "reed," probably a *stalk*, i. e., a branch of hyssop.

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I AM.—See **Jehovah**.

IBHAR=*chosen*. One of the sons of David. (2 Sam. v. 15; 1 Chron. xiv. 5.)

IBLEAM=*consuming the people*. A city of Manasseh; (Josh. xvii. 11; Judg. i. 27; 2 Kings ix. 27;) also

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called "Bileam"—*a foreigner, stranger*; (1 Chron. vi. 70;) now *Belameh*.

IBNEIAH=*Jehovah will build up*. The son of Jeroham. (1 Chron. ix. 8.)

IBNIJAH=*Jehovah will build up*. The father of Reuel. (1 Chron. ix. 8.)

IBRI=*one from beyond*. One of the sons of Merari. (1 Chron. xxiv. 27.)

IBZAN=*of tin, or illustrious*. The tenth judge or regent of the Hebrews. He was of Bethlehem; and governed seven years. Nothing remarkable is related of him except that he had thirty sons and thirty daughters, and they were all married. (Judg. xii. 8—10.)

ICE.—See **Frost**.

ICHABOD=*inglorious, or, where is the glory?* The son of Phinehas, and grandson of Eli. (1 Sam iv. 19—22; xiv. 3.)

ICONIUM=*place of the image, i. e., Medusa's image*. A large and opulent city of Asia Minor, now called *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, at the foot of Mount Taurus, in a beautiful and fertile country, about 260 miles south-east of Constantinople, and about 120 miles inland from the Mediterranean. Mountains covered with snow rise on every side, excepting towards the east, where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye. This city, formerly the capital of an extensive province—probably of Lycaonia—has now dwindled into comparative insignificance, and exhibits, upon the whole, a mournful scene of desolation and decay. It still contains about thirty thousand inhabitants, chiefly Turks. (Acts xiii. 51; xiv. 1, 19, 21; xvi. 2; 2 Tim. iii. 11.) In 1832, on the great plain before *Konieh*, the Turkish army was totally defeated and dispersed, by the Egyptians under the late Ibrahim Pasha; but the interference of Russia obliged Muhammed Ali to agree to the treaty of Kutayah, and the Egyptian troops repassed the Taurus and retired to Syria.

IDALAH=*to go softly*. A place in Zebulun. (Josh. xix. 15.)

IDBASH = *honied*. A descendant of Judah. (1 Chron. iv. 3.)

IDDO = *timely, seasonable*. 1. A prophet of Judah, who wrote the history of Rehoboam and Abijah. (2 Chron. ix. 29; xii. 15.) His book is named *Midrash* = "Commentary," or "Exposition." (2 Chron. xiii. 22.) His other contributions to the history of his country are called "visions," and "genealogies." Some suppose him to have been the prophet sent to Jeroboam at Bethel, who was slain by a lion. (1 Kings xiii. 1—32.) 2. The father of Ahinadab. (1 Kings iv. 14.) 3. A descendant of Gershon. (1 Chron. vi. 21.) 4. The grandfather of Zechariah, the prophet. (Zech. i. 1, 7; Ezra v. 1; vi. 14; Neh. xii. 4, 16.) The original of the following names are different: 5. **IDDO** = *misfortune*. A chief of the Nethinim. (Ezra viii. 17—20.) 6. **IDDO** = *loving*. A chief of the half tribe of Manasseh. (1 Chron. xxvii. 21.)

IDLE. The Greek words *rema argon*, rendered "idle word," properly signify *empty and vain words, false, insincere*. (Matt. xii. 36.) They denote the empty, inconsiderate, insincere language of a man who says one thing and means another.

IDOLATRY. Any image, figure, or creature, to which religious homage is paid, is an idol. As the Hebrews had no name descriptive of the idea signified by idolatry, they designated it by the terms "evil," a "lie," "nothing," "vanity," or "abomination." (Ps. xl. 4; Am. ii. 4; 2 Kings xvii. 15; xxiii. 18; 1 Cor. viii. 4.) Idolatry, or the rendering to creatures the homage which is due only to Jehovah, was prevalent at a very early period of the world; and there is reason to think that it was common before the deluge. (Gen. vi. 12.) All sorts of figures or representations formed and set up with the intention of paying superstitious worship to them, is expressly forbidden. (Gen. xxxi. 19; Ex. xx. 3, 4; xxxii. 4, 5; Deut. xxix. 17.) Whoever in the Hebrew nation, over which Jehovah was King, worshipped another god, or practised any superstitions, by

this very act renounced his allegiance to his King, and deserted to another. He committed high treason, and was properly considered a public criminal. Death, therefore, was the just punishment of idolatry and its kindred arts, magic, necromancy, and soothsaying; and also of inciting to idolatry. (Lev. xix. 31; xx. 6; Dent. xiii. 2—12; xvii. 26.) The ancient Hebrews had no peculiar form of idolatry; but they frequently imitated the superstitions of other nations. (Gen. xxxi. 30; Josh. xxiv. 23; Judg. ii. 11, 12; viii. 27; xvii. 5; xviii. 30, 31.) Solomon, seduced by complacency to his strange wives, caused temples to be erected in honour of their gods, and himself impiously offered incense to them. (1 Kings xi. 5—7.) Under the reign of Ahab, idolatry reached its greatest height; and the impious Jezebel endeavoured to extinguish the worship of Jehovah. Even the sacrifice of children, forbidden as it was under the most severe and summary penalties, was very common. (Lev. xx. 2; Jer. vii. 31; Ezek. xvi. 21.) The rites of idolatry were generally impure and obscene in the highest degree. The priests and the gods were alike the slaves and the patrons of the most scandalous and filthy practices, and hence the word "whoredom" is often used in Scripture as synonymous with *idolatry*. Indeed, the present state of the heathen world, as it is represented by our own missionaries, who have seen and heard with their own senses, shows conclusively that debasement of mind, utter alienation of the heart from everything pure and holy, the grossest immoralities, and the most licentious practices, are inseparable from idolatry. (Rom. i. 22, 23.) But when we regard idolatry in a *moral* point of view, as consisting not merely in the external worship of false gods, but in the preference of, and devotion to, something else than the Most High,—how many professing Christians must then fall under this charge? Whoever loves this world, or the pursuits of wealth, or honour, or ambition, and

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for these forgets or neglects God and Christ; such an one is an *idolater* in as bad a sense, at least, as the ancient Hebrews, and cannot hope to escape an awful condemnation. (Col. iii. 5.)—See Gods.

IDUMEA.—See Edom.

IGAL=whom *God will avenge*, or *redeemer*. 1. One of the twelve spies. (Num. xiii. 7.) 2. One of king David's distinguished officers. (2 Sam. xxiii. 36.)

IGDALIAH=whom *Jehovah will make great*. The father of Hanan. (Jer. xxxv. 4.)

IGEAL=whom *God will avenge*, or *redeemer*. A descendant of David. (1 Chron. iii. 22.)

IIM=*ruins, rubbish*. 1. A town of Judah. (Josh. xv. 29.) 2.—See IJZ-ABARIM.

IJE-ABARIM = *ruins or heaps of Abarim*. A town near the desert, on the southern quarter of Moab. (Num. xxi. 11; xxxiii. 44.) In Num. xxxiii. 45, it is called "Iim."

IJON=*waters*. A fortified city in the tribe of Naphtali. (1 Kings xv. 20; 2 Chron. xvi. 4; 2 Kings xv. 29.) The ruins at the top and round the base of *Tel Dibbin*, in the northern part of Merj Ayun=*meadow of waters*, a small, but very beautiful plain, not far from the Waters of Merom, are supposed to indicate the site of Ijon. It is not difficult to recognise the Hebrew *Ijon* in the Arabic *Ayun*.

IKKESH = *perverse*, or *deceiving*. The father of Ira. (2 Sam. xxiii. 26; 1 Chron. xi. 28.)

ILAI=*supreme*, or *fulfilled*. One of David's warriors. (1 Chron. xi. 29.) In 2 Sam. xxiii. 28, he is called "Zalmon."

ILLYRICUM. A country of Europe, lying along the eastern shore of the Adriatic Gulf. It was bounded on the north by the Alps, on the south by Epirus, and on the east by Macedonia and Moesia. (Rom. xv. 19.) It was anciently divided into Liburnia, now Croatia, on the north; and Dalmatia on the south, which still retains its name. The limits of Illyricum appear to have

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varied at different times. The Austrian portion of this region is now called *Illyria*.

IMAGE.—See IDOLATRY.

IMAGE OF GOD. According to the most ancient Record, the ancestor of the human race was created "in the image and after the likeness of God." (Gen. i. 26, 27.) The terms "image" and "likeness," thus employed in reference to man in his pristine state, would seem, from two classes of passages where they occur, to refer to the natural and moral similitude of the Most High. The natural image, in which Adam was created, is the immortal soul or *mind*, possessing those exalted faculties which gave him supremacy over the inferior creatures, and, in some measure, assimilated him to his Maker—a resemblance which all men still possess as the necessary endowment of human nature. (Gen. ix. 6; James iii. 9; 1 Cor. xi. 7; Acts xvii. 28, 29.) The moral likeness is the *state of mind*, with which the first man was endowed immediately on his creation, which, according to his capacity, adumbrated the character of his Creator. This moral perfection, with which Adam, in his pristine condition, was endowed, comprehended holiness in the will, knowledge in the understanding, rectitude in the affections, and such an entire harmony in all his faculties that his members were obedient to his affections—his affections to his will—his will to his understanding—his understanding to the Divine law, and was the result of the indwelling and influence of the Holy Spirit in his mind, sustaining the inner or spiritual life, and constituting his body the temple of God. (Col. iii. 10; Eph. iv. 24.) This state of mind he subsequently forfeited by disobedience; he was deprived of primitive holiness; and "the flesh," i. e., the inferior and animal principles, given to be servants became the masters of the mind. Thus deprived of that moral perfection, which pre-eminently constituted the Divine similitude, all his descendants are born, not after the likeness of

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God, but in that of Adam. (Gen. v. 3.) They are all by nature destitute of primitive holiness, they "bear the image of the earthy;" and they must be "renewed in the spirit of their minds" by the Holy Spirit, before they can "bear the image of the heavenly." (John iii. 5-7; 1 Cor. xv. 44-49.)

IMLAH=*makes full*. The father of Micaiah; (1 Kings xxii. 8, 9;) also written "Imla." (2 Chron. xviii. 7.)

IMMANUEL=*God with us*. The symbolical and prophetic name of a child. (Isa. vii. 14; viii. 8.) In Matt. i. 2, 3, "Emmanuel" is appropriately applied to the Messiah, who, as having united the Divine with the human nature, is "God with us;" and, as our Redeemer, is "God on our side."—See **VIRGIN**.

IMMER=*loquacious, or lofty*. 1. One of the priests. (1 Chron. ix. 12; xxiv. 14; Ezr. ii. 37; Jer. xx. 1.) 2. Apparently a place from which some of the exiles returned to Jerusalem. (Ezr. ii. 59; Neh. vii. 61.)

IMMORTALITY. A state of being not subject to decay or death. The Greek word *athanasia* signifies freedom from death, properly rendered "immortality." It is ascribed to Christ, "who only hath immortality." (1 Tim. vi. 16.) So at the resurrection, "this mortal must put on immortality." (1 Cor. xv. 53, 54.) The Greek word *aphtharsia*, rendered "immortal," signifies "incorruptible." It is ascribed to God, who is "the King eternal, incorruptible, invisible." (1 Tim. i. 17.) Christ "hath brought life and immortality, properly *incorruptibility* to light;" i. e., revealed to us the certainty of a future state of existence. (2 Tim. i. 10.) So also at the resurrection, "this corruptible must put on incorruptibility." (1 Cor. xv. 53, 54.) Believers are represented as earnestly seeking for "glory, and honour, and immortality—properly *incorruptibility*—and eternal life." (Rom. ii. 7.)—See **DEATH**.

IMNA=*he keeps back, cautious*. A descendant of Asher. (1 Chron. vii. 35.)

IMNAH=*good fortune*. 1. The

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father of Kore. (3 Chron. xxxi. 14.) 2.—See **JIMNAH**.

IMPUTE. The Hebrew word *hhashab*, and the Greek word *logizomai*, rendered "to reckon," "to count," and to "impute," are employed in designating any action, word, or thing, as imputed or reckoned to a *person*; and in all these, it is uniformly one's *own* doings, words, or actions, and not those of *another*, which are imputed. (Gen. xv. 6; Ps. cv. 31; Num. xxv. 6; 2 Sam. xix. 19; Ps. xxxi. 2; Lev. vii. 18; xvii. 4; Num. xviii. 27; Prov. xxvii. 14; 2 Cor. v. 19; 2 Tim. iv. 16; Rom. iv. 3-28; v. 14-16; Gal. iii. 6; James ii. 23.) In the Scriptures there is not one assertion that Adam's sin, on the one hand, or Christ's righteousness, on the other, is imputed to us. Should it be said, however, that the sin or righteousness of one person, not the evil or good actions themselves, but the *legal results* of them, are imputed to another, there can be no reasonable ground of complaint; inasmuch as all are involved in the consequences of Adam's transgression, and all derive benefits from the Redeemer's sacrifice. That all men are born destitute of original righteousness, or in other words with a disposition that will generally, if not always, lead them to sin, in their acts of a moral nature, before they are regenerated, and that this state of things is brought upon us by Adam's fall, is certain; but his conduct is never imputed to us, nor are we liable to punishment for his transgression. Though we suffer now in consequence of the first act of disobedience, yet it is impossible to impeach the equity of the Divine procedure, since no man suffers any loss or injury ultimately by the sin of Adam, but by his own wilful obstinacy. The restorative provision in the "abounding of grace," by Christ Jesus, has placed before all men, upon their believing, not merely compensation for the loss and injury sustained by Adam, but infinitely higher blessings, both in kind and degree, than were forfeited by him. From Rom. iv. 8, it is evident that the expressions, "im-

putation of righteousness," "non-imputation of sin," and "counting faith for righteousness," all signify the same thing, as "justification" or "forgiveness of sin."

IMRAH=*refractory*. A descendant of Asher. (1 Chron. vii. 36.)

IMRI=*eloquent*. 1. A descendant of Judah. (1 Chron. ix. 4.) 2. The father of Zaccur. (Neh. iii. 2.)

INCENSE. A perfume burnt in sacrifices for fumigations. The Hebrew words *ketoreth samnum*, rendered "sweet incense," denote fragrant incense, or the "perfume" composed of the several aromatics noticed in Ex. xxx. 34. The preparation of this perfume for common use was forbidden. It was burnt on the altar of incense; and on the day of atonement, the high priest entered the Holy of Holies, with this incense burning in his censer, and the smoke which arose from it prevented his looking with too much curiosity on the glory which shone from between the cherubim. (Ex. xxx. 7, 34-38; xl. 27; Lev. iv. 7; x. 1; xvi. 12, 13; Num. iv. 16.) The Hebrew word *lebana*, rendered "frankincense," i. e., *free* or *liberal* incense, which formed one of the ingredients of the incense, is a vegetable resin, obtained, perhaps, from several odoriferous plants or trees, found in Arabia; (Isa. lx. 6; Jer. vi. 20;) and also in Palestine. (Sol. Song iv. 6, 14.) The odorous gum now called *olibanum* or "frankincense," is obtained by incisions in the bark of a tree of the turpentine-bearing family, known by the name of *Boswellia serrata*, or *thurifera*, which is common in India. (Lev. ii. 1, 2, 15, 16; v. 11; vi. 15; Num. v. 15; Isa. xliii. 23; lxvi. 3; Luke i. 9; Ex. xxx. 34.) The term "incense" also denotes the savour of the sacrifices offered on the altar. (Lev. i. 9, 17; 1 Sam. ii. 16; Ps. lxvii. 15; Isa. i. 13; Ezek. xx. 41; Eph. v. 2; Phil. iv. 18.) The smoke ascending morning and evening from the altar of incense, was the symbol of prayer. (Ps. cxli. 2; Mal. i. 11; Luke i. 10; Rev. v. 8; viii. 3, 4.)

INDIA. The Hebrew word *Hod-*

du, is the old Persic *Hidus*, from the Sanscrit *Sindhus*=the land of Sind, i. e., India. The Persian king is described as reigning "from India unto Ethiopia;" this fixes the extent of the Persian dominions eastward. (Est. i. 1; viii. 9.) This region is not to be understood of Hindostan, but of the country surrounding the Indus, the *Punjab* and perhaps *Scinde*. The inhabitants of Arabia Felix, in very early times, carried on a commerce with India in spices, and other foreign products. From the products mentioned in 1 Kings x. 22, it is not improbable that Solomon had ships which traded with India. The region beyond the Indus became better known after the conquests of Alexander. (1 Macc. viii. 8.)

INGATHERING, FEAST OF.—See **TABERNACLES, FEAST OF**.

INHERITANCE. The Land of Canaan was divided by lot for an inheritance among the Hebrews, according to the tribes, and to the number and size of the families in each tribe; so that each individual obtained a heritage. (Josh. xiii.—xxii.) Forty-eight cities were then assigned to the Levites. (Num. xxxiii. 50; xxxiv. 1; xxxv. 1.) The division of the land was made by a board of commissioners under Joshua and Eleazer; although an exact survey was not made till some time after the allotment. (Josh. xviii. 4, 5.) The estates thus allotted would descend to posterity; not so much the inheritance of their fathers, as that which Jehovah had immediately assigned to them. A Hebrew could say, "The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot. The lines are fallen to me in pleasant places; I have a goodly heritage." (Ps. xvi. 5, 6.) The inheritance thus acquired was never to leave the tribe to which it belonged. An heiress was not allowed to marry out of her own tribe, lest the property should pass by her marriage into another tribe. (Num. xxvii. 8—11; xxxvi. 6—12.) The land was Jehovah's and no man could finally alienate any

part of the parental inheritance. (1 Kings xxi. 8.) Every fiftieth year, whatever land had been sold, returned to its former owner. Hence the value and price of land naturally rose or fell in proportion to the number of years that were to elapse prior to the ensuing fiftieth or jubilee-year. These provisions in reference to land rendered a will superfluous, excepting for personal property. (Deut. xxi. 16.) But these laws were greatly modified, or even annulled, when the Jews lost their country. (Luke xii. 13; xv. 12, 13.) From the ancient division of the land of Promise into inheritances, the kingdom of heaven is called an "inheritance." (Col. i. 12; Eph. i. 11—14; 1 Pet. i. 4.)—See FIRST BORN

INIQUITY. The want of equity, injustice; whatever is done regardless of the law of God. Sin is the transgression of the law: iniquity is a contempt or disregard of the law. (Gen. xv. 16; Ps. li. 2, 8; ciii. 10.) Jehovah is said to "visit the iniquity of the fathers"—i.e., its legal results—upon the children of them that hate Him." (Ex. xx. 5.) For the priests to "bear the iniquity," is to make the expiation which is the prerequisite to forgiveness. (Ex. 38; Lev. x. 17; Isa. liii. 6.)

INK. The common ink was made of water, pulverized charcoal, and gum. Other substances were, doubtless, used both for writing and for colouring matter. (Num. v. 23; Jer. xxxvi. 18; 2 Cor. iii. 3; 2 John 12.) The Egyptians frequently wrote with reddish ink. The professed writers, or scribes, in the East, usually carry the "inkhorn" and pen, or reed tube, in their girdle. (Ezek. ix. 2.)

INN. The Hebrew word *malon*, rendered "inn," like the Greek word *kataluma*, signifies a place where travellers lodge, either in the open air or under a roof, a *lodging place*, *inn*, a *medafseh* or *caravanserai*. (Gen. xlii. 27; xl. 21; Ex. iv. 24, Luke ii. 7.) So the Greek word *pandocheion*, rendered "an inn," signifies a *place where all are received*, a *menzel*, *khan*. (Luke x. 34.) Caravanserais or khans in the East,

are generally large square buildings, in the centre of which is an area or open place. They are generally built at proper distances upon the road; and have commonly one storey above the ground floor, used for lodgings; the lower serves for the storing of goods. In every village in Syria and Palestine, there is, at least, one public room, called a *menzel* or *medafseh*=guest room, devoted to the entertainment of strangers, by the inhabitants, without the expectation of a reward. The Greek word *katuluma* is rendered "guest-chamber." (Mark. xiv. 14; Luke. xxii. 11.) Inns, such as we have in Europe, are unknown in the East, excepting where they have arisen from European intercourse.—See HOSPITALITY.



Black Obelisk.

INSCRIPTION. In the early ages, memoranda of remarkable events were inscribed on monuments of stone. (Job xix. 24.) The "two tables of the testimony" were written by the finger

of God upon stone. (Ex. xxxi. 18; xxxii. 15, 16, 19.) And Moses inscribed the law upon stones, and set them up in Mount Ebal. (Deut. xxvii. 28; Josh. viii. 30.) The ancient Egyptians covered the walls of their palace-temples with reliefs; and on some of them, as well as on the statues, sphinxes, and obelisks, are exhibited hieroglyphic inscriptions, which are important as historical documents, and, in several instances, have confirmed the statements of the Scriptures. The Rosetta stone, now in the British Museum, was the key to the recovery of the mode of reading the hieroglyphics. This monument is a block of black basalt, having three inscriptions—in hieroglyphic, and demotic or enchorial, which was the writing of the country, also a Greek translation. The inscription was made about B. C. 196; and contains a statute decreeing an apotheosis, or place among the gods, to Ptolemy Epiphanes, then in the ninth year of his reign. The ancient Assyrians also inscribed memorable events on their monuments, on slabs of stone, tablets of clay, bricks, and other durable materials. Such inscriptions are frequently found trilingual—in Assyrian or Babylonian, Median, and Persian; and are written in the cuneiform character, the different alphabets of which mainly vary from each other by a different arrangement of the arrow-heads or wedges of which the letters are composed. Some of the Persian inscriptions having been made out, they were used in deciphering the Assyrian and Median inscriptions, just as the Greek translation of the Rosetta stone was the key to the reading of the Egyptian hieroglyphics. One of the most valuable Assyrian documents which has yet been discovered, is the Black Obelisk from Nimrud—the ancient “Calah,” now in the British Museum; of which the illustration is a representation. This monument is a piece of black marble, 6 feet 6 inches in height; the greatest width at top 1 foot 5½ inches; and at the bottom 2 feet; the width up the sides being somewhat less. The top is surmounted by

three steps, which are, with the whole of the upper part, inscribed with cuneiform characters. Each side is then divided into five compartments filled with sculpture, exhibiting the homage of tributaries, and the tribute which is being brought to the king, with cuneiform inscriptions between and along the sides, describing the name of the person or country which pays the tribute, and the nature of the tribute itself. The obelisk was erected by Shalmaneser II., probably about B. C. 850. It contains the annals of his reign, and the history of his conquests. Among the kings tributary to Assyria, mentioned on this monument, are Benhadad, king of Damascus; (1 Kings xvii. 1; xx. 1—29;) Hazael, king of Syria; (1 Kings xix. 15—17; 2 Kings viii. 7—15;) and Jehu, king of Israel, who is represented on the sculpture prostrated as a vassal before Shalmaneser. The Assyrian says, “I received tribute from Yaua, the son of Khumri,”—Jehu the son of Omri. (1 Kings xvi. 16—28; 2 Kings ix. 1—14.) These identifications constitute a synchronism, in perfect harmony with the sacred Writings. The Sinaitic inscriptions, which abound on the rocks, in the route from Egypt to Sinai, which some have supposed to have been done by the Hebrews while wandering in the wilderness, are probably the work of Christians, who had taken refuge in these regions in the earlier persecutions. They are supposed to be in the Himyaritic character, with Greek inscriptions occasionally intermingled. The trilingual inscription placed upon the cross of Jesus, was in Hebrew, the ancient language of the country; in Greek, the vernacular language; and in Latin, the language of the rulers of the country. (John xix. 19, 20.)

INSPIRATION. The Greek term *Theopneustos* = God-inspired, properly designates the mysterious power exercised by the Spirit of God upon the minds of the authors of the writings of the Old and New Testaments, causing them to write, and guiding them in writing, even to the application

of the words they have used, in order to preserve their statements from error, and to guarantee their authenticity and truth: "All Scripture is given by inspiration of God." (2 Tim. iii. 16.) This miraculous influence had for its object, not so much the writers, who were only the secretaries of the Holy Spirit, as the inspired documents themselves, which were to be the rule of the faith and practice of the faithful through all ages. The same inspiration attended the prophets and apostles, in all their official instructions and annunciations of the Divine will.

Divine inspiration was more than a divinely implanted faculty of cognition. It was widely different in its nature from all the phenomena of mere natural excitement and of genius; and, like the holy ointment, was never used for ordinary purposes, but for the supernatural endowment of the messengers of heaven. Nor is this extraordinary gift the same as the ordinary work of the Holy Spirit in the enlightenment of the minds of the faithful. They differ essentially from each other, inasmuch as enlightenment has its degrees, and is a continuous work; but inspiration, as a miraculous gift, admitted no degrees, and was not extended beyond the period in which the task was accomplished, for which the Spirit had caused the prophets or apostles to speak or write. In the absence of inspiration, they were enlightened and Divinely sustained, as are all the faithful; but then they spake no longer as "moved or instigated by the Holy Ghost." However closely united were piety and inspiration, in the sacred writers, they were essentially distinct; inasmuch as the most enlightened believer may not speak by inspiration, whilst an ignorant and unrighteous man may not speak from his own impulse, but by Divine inspiration. (Num. xxiii. 7—24; John xi. 49—51.)

Inspiration is evidently something distinct from, and additional to revelation. Revelation is the presentation of objective truth, which had existed in the Divine mind, to the minds of

prophets and apostles. Inspiration is the *breathing into*—inspiring, i.e., the supernatural action on the minds of prophets and apostles, which is essentially distinct from the truth transmitted to them. Though the two may be said to be practically united, yet it is certain that the objective truth could be no revelation apart from the Divine illumination of the human mind to receive it. Hence the general idea of inspiration seems to comprise three supernatural acts: 1. The presentation, by the Holy Spirit, of the revelation or objective truth, in whatever way, to the minds of the sacred writers. 2. The subjective influence, and the consequent state of mind which was necessary for the right apprehension and reception of that truth. 3. The influence requisite for the correct impartation of that truth to others, either orally or by writing. In these several operations of the Holy Spirit no new mental faculty was conferred upon the sacred writers, nor was any violence done to the laws of their mental constitution; the dull ear was quickened, the dim eye was made clear, and their lips were touched with hallowed fire: "holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.)

Three different modes of inspired revelation seem to be presented to our attention in the Scriptures; yet each is alike "the operation of the self-same Spirit, dividing to every man severally as He will." The *first* mode of inspiration may be called the *suggestive*, in which the Most High communicated His will, either by an audible voice; (Gen. i. 28; ii. 16; xxii. 1, 2; Ex. iii. 4; xix. 8;) or by the ministry of angels; (Gen. xviii. 2; xix. 1; Gal. iii. 19; Heb. ii. 2;) or by dreams; (Gen. xx. 3; 1 Sam. iii. 4; Dan. viii. 18;) or by direct impressions on the mind, suggesting doctrines, promises, reproofs, and exhortations, as they are found in the writings of the prophets and apostles. The *second* mode may be called the *historical*, in which God inspired the writers of the earlier

documents, which were the incipient unfoldings of His plan, which are incorporated in Genesis, and other historical books. Some of these memorials may have been written by Adam, Enoch, Noah, Shem, Abraham, and Jacob. Other historical memoranda were written by the prophets and the royal secretaries, which are supposed to have perished, but the contents of which are incorporated in the several historical books. (2 Chron. ix. 29; xii. 15; xiii. 22; xxvi. 22.) So also, Moses was Divinely inspired to condense the early patriarchal memorials in the book of Genesis, and other parts of the Pentateuch; and Samuel, and the authors of the several historical books, to condense and incorporate in their works notices from State papers, and from other writings, earlier than their own times, or contemporary with them. (1 Chron. iv. 21, 22; 1 Kings xi. 41; xv. 31; 2 Chron. xxviii. 26.) Even the writers of the Gospels seem to have used memoranda from other writers, as may be seen from the genealogies. (Matt. i. 1—25; Luke iii. 23—38; i. 1—5.) The apostles also occasionally quoted classic authors. (Acts xvii. 28.) Under the same Divine influence, the sacred historians chronicled facts with which they were personally acquainted, in order to secure their accurate transmission to others. The *third* mode of inspiration may be called the *prophetic*, in which the plans and purposes of the Most High were revealed to the prophets by objects and symbols in visions. The pictorial scenery passed successively before them, and they *saw*; so Moses beheld the model of the tabernacle; (Ex. xxv. 9; Heb. viii. 5;) Isaiah the suffering Messiah; (Isa. liii. 1—12;) Ezekiel the cherubim, and the wheels full of eyes; (Ezek. i. 1—28;) and John, the lamb having seven horns and seven eyes. (Rev. v. 6.) Under supernatural influence the prophets described orally or in writing, what they had *seen* on the *tableaux*; hence their frequent use of the past tense in their visions or prophecies. (Num.

xxiv. 15—17; Dan. vii. 1—28; Isa. i. 1; Rev. i. 1.) Thus did God "at sundry times, and in divers manners, speak in time past, unto the fathers by the prophets." (Heb. i. 1.) Yet in the variety of methods in which inspiration was communicated, no one method could be said to be more elevated than another; they were merely "the diversities of operations of the same God." Indeed, the sacred writers, whether in writing concerning the mysteries of the kingdom of heaven, or in collecting, condensing, or arranging more ancient records, or in writing the histories of their own times, just as in describing prophetic scenery—were merely the amanuenses of the Holy Spirit, variously moved, and yet in the perfect exercise of their own voluntary agency. Hence, each and every part of what they have written, on whatever subject, is Divinely inspired, and equally so, and in the same sense. And unless we hold that the Book, the entire Book, is inspired, and is as much the word of God as though He Himself had written it, with His own hand, on tables of stone, without human instrumentality, we cannot occupy safe and firm ground.

The plenary inspiration of the Scriptures is the first principle of our faith. We hold, that not only were the thoughts, but the very words also, Divinely supplied to the sacred writers. Otherwise, what assurance have we that their language bears the exact impress of the ideas, and that the thoughts deposited in their minds were reproduced unchanged? Nor is the verbal and plenary inspiration of the Scriptures, and their consequent infallibility, a modern view, merely set up, as some have imagined, by Protestantism, as a counterpoise to the infallible authority asserted and claimed by Romanism. The ancient churches regarded the supremacy of the Scriptures rather than the assumed infallibility of any ecclesiastical hierarchy. Some of the early writers compared the minds of the prophets and apostles to "a stringed instrument, attuned by

the Holy Ghost, to send forth the Divine harmony of eternal life." "The Holy Ghost, says Claudius, "has made use of the pen of the evangelists and prophets. He supplied them with the occasions of writing. He gave them the desire, and the strength; and the matter, form, order, method, and expressions, are also by His immediate inspiration and under His direction." And the Apostles declare that the Scriptures are "the words"—"the voice"—"the oracles of God," and that they are written, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (Rom. iii. 2; Acts vii. 38; 1 Cor. ii. 13.) And Christ says, "it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x. 19, 20.) Though the words, as well as the thoughts, were Divinely supplied, the sacred writers still reported every one in his own characteristic manner, as is evidenced by the individual peculiarities stamped upon the style of the books which they have written. While the Holy Spirit was pleased to employ the characteristics of every mind, the Divine energy never superseded the human, but appropriated and guided it to subserve His own purpose. And, though the writers had a distinct consciousness of their Divine commission, yet never, perhaps, were they more spontaneously active, and more consciously unfettered in the utterance of their thoughts, than when they were living and moving within the hallowed sphere of inspiration. Thus did God make use of the individual peculiarities of His servants, just as in the administration of His government, He sometimes takes advantage of events in human conduct, apparently incidental, for the accomplishment of His purposes, without interfering with the free agency of His subjects.

The existence of several thousands of various readings, in the Hebrew and Greek manuscripts, is sometimes presented as an objection to the verbal inspiration of the sacred writings. If, however, we grant the inspiration of

the first Hebrew and Greek manuscripts, the objection is reduced to a mere question of criticism:—Have the copyists transcribed accurately? It is well known that no book has been transmitted to us from antiquity so faithfully transcribed as the Scriptures. Yet in passing through so many hands, for so many ages, we could scarcely expect that the ancient copyists, who were not inspired any more than modern printers, should not have introduced occasional variances. But these variances do not, for the most part, extend beyond the difference of a single word, and sometimes even of a single letter; so that our incertitude, as to the primitive reading, is limited merely to the choice between one word and another, or one letter and another. By the careful comparison of manuscripts, and the application of a true and searching criticism, many of the discrepancies arising from various readings have vanished; and we anticipate that, by the same process, the remainder will be still further diminished, until we shall know which, in any case of two readings, is certainly the God-inspired word.

Nor does the concession of the inspiration of the words of the original Hebrew and Greek Scriptures deny it to the several versions. The books of the Old Testament necessarily came, in the first instance, to the Hebrews in their own tongue; and those of the New Testament, not only to the same people, but to other nations, when the Greek language was almost universally understood. And as the Gospel was to be preached to all nations, and in every language, translations must be made for the people; but we do not see how the advantages of inspiration vanish in this process of literary transformation. Certainly we are more assured of the accuracy of the translation than we could be of that of the original text, supposing its expressions had not been given by the Holy Spirit. Already had the Divine word passed through four successive forms when it reached us in any

translation. 1. It existed in the mind of the Eternal; 2. It was communicated by Him to the mind of man; 3. It passed from the mind of the recipient into the characters of an articulate language; 4. Men have reproduced it in new translations, from one human language into another. Of these four operations, the first three are Divine; the fourth alone is human, but when correctly executed, is no less infallible. Even the apostles themselves occasionally quote literally the Greek translation of the Hebrew Scriptures, called the Septuagint; sometimes they correct it by re-translating more accurately from the Hebrew; and again, to indicate more clearly in what sense they apply this or that declaration from the Old Testament, they paraphrase the words. The several versions are certainly not equally accurate; but the least accurate contains all things necessary for salvation. The translations being the labour of a great number of men of every tongue and nation, who could devote to the work their time and attention, who controlled each other from century to century, and instructed and perfected each other, can always be compared and confronted with the Divine text, to be corrected and recorrected by this eternal model, until they become its perfect counterpart. Thus we can now, after a lapse of between two and three hundred years, with our lexicons in hand, test our inimitable authorised version, by the original standard, until we are assured that the expressions have received the impress of their original, and that we have obtained, for our use, the most faithful *fac-simile*.

Nor is this view of verbal inspiration at all incompatible with the fact, that there is much that is *human* as well as Divine, in the sacred Records. We do not affirm that the follies and mistakes in some of the arguments of Job and his friends were inspired when they were uttered; but we do affirm, that the fact of their being recorded in the Scriptures is Divine inspiration. The defects in the conduct of pro-

phets and apostles are carefully recorded; but who would say that such defects were inspired? Their defects were human, the record of them alone is Divine. It is the inspired accuracy of the record of these things which remains unimpeached. So the apostles occasionally introduced topics which seem to be of comparatively small significance; (2 Tim. iv. 13;) and Paul, when disclaiming the power of adjudicating on the propriety of entering into the marriage state, tells us that he had no Divine command. (1 Cor. vi. 12, 25.) Yet none of these passages imply the absence of the Divine endowment in the writer; and cannot, therefore, be employed against the doctrine of a plenary inspiration. Nor are we to suppose that inspiration, is extended only to matters of a religious nature. The historical and the ethical are so intertwined with the religious, that the attempt to separate the woven threads is to be involved in hopeless perplexity. Whatever is written, was written by inspiration, "for our instruction and admonition."

Some opposers of plenary inspiration have professed to detect errors in reasoning, in doctrine, in the narrations, and contradictions in facts, in the holy Oracles. Now we maintain that a more attentive and serious study of the Divine word would reduce the apparent discrepancies to nothing. The experience of every age, and especially the results of recent critical research, have sufficiently demonstrated, that, before an impartial examination, all such difficulties vanish. What is an object of doubt to-day, will, by further study and research, become a motive of faith to-morrow, and what is to-day a subject of perplexity, will to-morrow be converted into proof. Hitherto, every apparent discrepancy which enlightened critical research has resolved, has exhibited the accuracy of the sacred penmen. What then may we not hope for, as the day dawns, regarding the few difficulties which still remain?

But others have professed to find, in the Scriptures, errors contrary to

IRS

the tribe of Benjamin. (Josh. xviii. 27.)

IR-SHEMESH=*city of the sun*. A city of Dan, doubtless identical with Beth-shemesh. (Josh. xix. 41.)

IRU=*anxious*. A son of Caleb. (1 Chron. iv. 15.)

ISAAC = *laughing, sporting*, i. e., *who causes laughter or joy*. The son of Abraham and Sarah, born in his parents' old age. (Gen. xvii. 17—19; xviii. 12—15; xxi. 6, 9; xxvi. 8.) The birth of Isaac was the subject of many remarkable promises and prophecies; and he was made, by express covenant with Abraham, the ancestor of the promised Messiah. (Gen. xxi. 12.) At an early period of life he was made the object of the profane contempt of Ishmael, the son of Hagar. When he had arrived at mature years, his father was required by Jehovah to offer him up in sacrifice; and his conduct on this occasion as remarkably illustrates his docility, and submission, and filial confidence, as the course of Abraham did obedience and faith. (Gen. xxii. 1—18.) The event showed that it was the trial of Abraham that God intended, not the fact; Isaac is sacrificed, and is yet alive. In this circumstance, Abraham truly, though vaguely, believed that God would either prevent the catastrophe, or restore his slain son to life. (Gen. xxii. 5; Heb. xi. 17—19.) Isaac appears to have passed his youthful days under the eye of his father, engaged in the care of flocks and herds, up and down the plains of Canaan. He was a man of retired habits and of a remarkable calmness of mind. In a few years after Isaac's marriage with Rebekah, the two rival brothers, Isaac and Ishmael, amicably met for the interment of Abraham. (Gen. xxv. 9.) After Isaac had been married twenty years, he, "entreated the Lord for his wife;" and two children, Jacob and Esau, were born to him at one time. Isaac favoured Esau, and Rebekah Jacob, which became a source of great domestic unhappiness. During his residence in Gerar, where Abimelech was king,

ISA

Isaac, as his father had done previously, reported that Rebekah was his sister. Abimelech having discovered that she was his wife, reproved him for the deception. The possessions of Isaac multiplied greatly, and he finally returned to Beersheba, where he fixed his habitation. (Gen. xxvi. 83.) When he was a hundred and thirty-seven years of age, and his sight had so failed him that he could not distinguish one of his sons from the other, Jacob, with the aid of Rebekah, craftily obtained from him the blessing of primogeniture. Yet Isaac survived many years after this, to him, distressing occurrence. On the return of Jacob from Mesopotamia, Isaac was still living at Hebron. Isaac died at the age of a hundred and eighty years, "and was gathered unto his people, and his sons, Jacob and Esau, buried him." (Gen. xxviii. 1, 2; xxxv. 27—29.)

ISAIAH = *help of Jehovah*. The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. (Isa. i. 1.) The Jewish writers affirm that he was of noble extraction, and was closely connected to the royal family; and that his wife, who is called "a prophetess," possessed the spirit of prophecy. (Isa. viii. 3.) The sons of Isaiah had names fitted to awaken religious attention, and were, in some sense, the pledges of the fulfilment of Divine predictions. (Isa. vii. 3, 14; viii. 3.) Isaiah commenced his prophetic mission in the year of Uzziah's death. During the reign of the ungodly Ahaz he came forth boldly as a reprover of sin, and evidently spent a considerable part of his time near the court. Hezekiah appears to have admitted him as a counsellor, and was inclined to follow his advice. He lived evidently an ascetic and temperate life; and probably exercised his prophetic ministry, at least during forty-seven or fifty years. If he survived Hezekiah, he probably lived some time during the reign of Manasseh; then, as Gesenius has shewn, he must have lived more than eighty, and

prophesied more than sixty years, from B. C. 758 to B. C. 696. The Rabbins say he was put to death by Manasseh, being sawn asunder with a wooden saw. (Heb. ii. 37.)

ISAIAH, BOOK OF. This book has ever been regarded as one of the most complete and sublime of all the prophetic writings. Its references to the person, offices, and kingdom of the Messiah, are so numerous and exact as to have obtained for the author the titles of the "Evangelical Prophet," and the "Fifth Evangelist." His style is simple, bold, rapid, and elevated; and his writings are full of the boldest figures of rhetoric, and the most beautiful ornaments of poetry. The notion of some rationalist scholars, that the book is made up of fragments by different authors, some of whom lived near the close of the exile, is not worth noticing. The last twenty-seven chapters may have been composed during the reign of Manasseh. Isaiah evidently wrote more than we have in the book which goes by his name. In 2 Chron. vi. 22, he is said to have written the acts of king Uzziah; and in 2 Chron. xxxii. 32, the acts of king Hezekiah. Many of the records which were made by Isaiah, Iddo, Nathan, etc., may have been public records, or documents which were laid up in the archives of the State. Many of these historical sketches or fragments have not come down to us; but all that was essential to us have been doubtless incorporated into the sacred narrative and transmitted to our time. When the books of Kings and Chronicles were composed, the memorials of Isaiah would be incorporated in them. (2 Kings xvii.—xx; 2 Chron. xxxii. 1—38.)

ISCAH=*she who looks abroad*. The sister of Lot. (Gen. xi. 29.)

ISCARIOT.—See **JUDAS**.

ISHBAH=*praising*. A descendant of Judah. (1 Chron. iv. 17.)

ISHBAK=*leaving*. A son of Abraham by Keturah, and founder of an Arabian tribe; probably the original founders of the caste of *Shobek*, about

twelve miles to the north of Petra. (Gen. xxv. 2.)

ISHBI-BENOB=*my seat is at Nob*. A Philistine giant, slain by Abishai. (2 Sam. xxi. 16, 17.)

ISH-BOSHETH=*man of shame or of abasement*. A son of Saul, and the only one who survived him. After the death of his father and brothers, the tribe of Judah awarded the sceptre to David, but the other eleven tribes, through the influence of Abner, did homage to Ish-bosheth. After he had reigned two years over Israel, he was murdered by Rechab and Baanah, two generals of his own tribe. Eventually, the eleven tribes unitedly submitted to David. (2 Sam. ii. 8—32; iii. 1—39; iv. 1—12; v. 1—5.) Ish-bosheth is also called "Eshbaal"=*man of Baal, or lordly man*. (1 Chron. viii. 38.)

ISHI=*saving, salutary*. 1. Two descendants of Judah. (1 Chron. ii. 31; iv. 20.) 2. A descendant of Simeon. (1 Chron. iv. 42.) 3. A descendant of Manasseh. (1 Chron. v. 24.) 4. The term "Ish"=*my husband*, is the name by which the Lord should be called by Israel after the exile. (Hos. ii. 16.)

ISHIAH=whom *Jehovah lendeth*. A descendant of Issachar. (1 Chron. vii. 8.)

ISHIJAH=whom *Jehovah lendeth*. One of the Levites. (Ezra x. 31.)

ISHMA=*waste, desolation*. A descendant of Judah. (1 Chron. iv. 3.)

ISHMAEL=whom *God heareth*. 1. The son of Abraham by Hagar, and the ancestor of many Arabian tribes, hence generally called "Ishmaelites," (Gen. xxv. 12—18; 1 Chron. ii. 17; xxviii. 3.) Previous to his birth, Hagar was informed by an angel what would be the character of her son, and that his posterity would be innumerable. (Gen. xv. 11.) When Isaac was weaned, Ishmael was about seventeen years of age; and having offended Sarah by his treatment of her child, she insisted upon the banishment of Ishmael and his mother from the family. (Gen. xxi. 10.) When Hagar had reached the wilderness, her stock of water was

exhausted, and her son was overcome with fatigue and thirst: God directed Hagar to a fountain, and renewed His promise to make him a great nation. Ishmael married an Egyptian woman, and dwelt in the wilderness; (Gen. xvi. 12;) he was distinguished for lawless predatory habits, as his descendants have always been. (Gen. xxi. 20—21.) So rapidly did Ishmael's progeny multiply, that in a few years afterwards they are spoken of as a trading nation. (Gen. xxxvii. 25; xxxix. 1.) Isaac and Ishmael amicably met at the burial of their father. (Gen. xxv. 9.) Ishmael died, perhaps in battle, at the age of one hundred and thirty-seven years; he was the father of twelve sons, who gave their names to as many tribes, who dwelt in the wilderness, from Havilah unto Shur. (Gen. xvii. 20.) 2. A prince of the royal family of Judah, who murdered the governor Gedaliah, with several of the Hebrews and Chaldeans who were attached to him. He fled to the Ammonites. (Jer. xl. 7—16; xli. 1—18.) 3. A descendant of Benjamin. (1 Chron. viii. 38.) 4. The father of Zebadiah. (2 Chron. xix. 11.) 5. A captain under Jehoiada the priest. (2 Chron. xxiii. 1.) 6. One who put away his strange wife after the exile. (Ezra x. 22.)

ISHMAELITES.—See ISHMAEL.

ISHMAIAH=whom *Jehovah heareth*. The chief over the tribe of Zebulun in David's time. (1 Chron. xxvii. 19.)

ISHMERAI=whom *Jehovah keeps* or *watches*. A descendant of Benjamin. (1 Chron. viii. 18.)

ISHOD=*man of splendour or glory*. A descendant of Manasseh. (1 Chron. vii. 18.)

ISHPAN=*bald?* A descendant of Benjamin. (1 Chron. viii. 22.)

ISHTOB.—See TON.

ISHUAH=*even, level*. A son of Asher; (Gen. xlvii. 17;) also called "Isuah." (1 Chron. vii. 30.)

ISHUAL.—See JESUR.

ISHUI=*even, level*. A son of king Saul. (1 Sam. xiv. 49.)

ISLAND.—See ISLE.

ISLE. The Hebrew word generally translated "isle" properly means *habitable ground, dry land*, in opposition to the Sea and rivers. (Isa. xlii. 15; compare xliii. 19; l. 2.) Also *maritime country*, whether on the shore of the main land, or an island. Thus it means *the coast* of Ashdod; (Isa. xx. 6;) of Tyre; (Isa. xxiii. 2, 6;) of Elishah. (Ezek. xxvii. 7.) It signifies an *island*, i. e., Crete; (Jer. xlvii. 4;) the *isles of Chittim*. (Ezek. xxvii. 6; Jer. ii. 10.) The phrase, "isles of the sea," is put in antithesis with the main land or continent. (Esth. x. 1.) The plural of the original word, usually translated "islands," was employed by the Hebrews to denote *distant regions*; (Jer. xxv. 22;) especially the islands and maritime countries of the west, which had become indistinctly known to the Hebrews, through the voyages of the Phenicians; (Isa. xxiv. 15; xl. 15; xli. 1, 5; xlii. 4, 10, 12; xlix. 1; li. 5;) and also those of the Mediterranean. (Gen. x. 5; Ps. lxxii. 10; Dan. xi. 18; Zeph. ii. 11.) By the "many isles," the Indian Archipelago is probably to be understood. (Ezek. xx. 15.)

ISMACHIAH=whom *Jehovah upholds*. A priest in the time of Hezekiah. (2 Chron. xxxi. 13.)

ISMAIAH=whom *Jehovah heareth*. One of David's distinguished officers. (1 Chron. xii. 4.)

ISPAH=*bald*. A descendant of Benjamin. (1 Chron. viii. 16.)

ISRAEL=*warrior, soldier, or prince of God*. The name given by Jehovah to the patriarch Jacob, after the wrestling at Peniel; (Gen. xxxii. 24—32; Hos. xii. 8, 4;) but more frequently applied to his posterity—the people of Israel. (Rom. x. 21; xi. 26; 1 Cor. x. 18.) Hence, for the whole people of Israel, the twelve tribes, or the "children of Israel"—the Israelites; (Josh. iii. 17; vii. 25; Ex. xvi. 81; 1 Sam. ix. 9.) "Israelites" was the usual name of the twelve tribes, from the exodus, until after the death of Saul. But in consequence of the dissensions between the ten tribes and

Judah, from the death of Saul onward, these ten tribes, among whom Ephraim took the lead, arrogated to themselves this honourable name of the whole nation; (2 Sam. ii. 9, 10, 17, 28; iii. 10, 17; xix. 40—43; 1 Kings xii. 1;) and on their separation, after the death of Solomon, into an independent kingdom, founded by Jeroboam, this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes were called "kings of Israel;" and the descendants of David, who ruled over Judah and Benjamin, were called "kings of Judah." So in the prophets of that period "Judah" and "Israel" are put in opposition. (Hos. iv. 15; v. 3, 5; vi. 10; vii. 1; viii. 2, 3, 6, 8; ix. 1, 7; Am. i. 1; ii. 6; iii. 14; Mic. i. 5; Isa. v. 7.) The two kingdoms are sometimes called "the two houses of Israel." (Isa. viii. 14.) After the destruction of the kingdom of Israel, B.C. 721, the name "Israel" began again to be applied to the whole surviving people. "Israel" is sometimes put for the *true* Israelites, the faithful, worthy of the name. (Ps. lxxiii. 1; Isa. xlv. 17; xlix. 3; John i. 47; Rom. ix. 6; xi. 26.)—See JUDAH.

ISRAELITES.—See ISRAEL.

ISSACHAR = *there is reward* or *hire*. 1. The fifth son of Jacob and Leah, and the head of one of the twelve tribes of Israel. (Gen. xxx. 14—18; xlv. 13; xlix. 14, 15; Num. i. 28, 29; xxvi. 23—25; 1 Chron. vii. 1—5.) This tribe was not lacking in martial valour, (Judg. v. 15,) nor in political discretion. (1 Chron. xii. 32.) The territory of the tribe lay in the region adjacent to the Sea of Galilee, and comprehended the whole of the rich valley or plain of Jezreel and the neighbouring districts. This region is still one of the most fertile tracts in Palestine. (Josh. xix. 17—23.) 2. A son of Obadedom. (1 Chron. xxvi. 5.)

ISSHIAH = *whom Jehovah lendeth*. The name of two Levites. (1 Chron. xxiii. 21, 25.)

ISSUE. This term is used to denote, in the case of men, either an involuntary flux of the seminal fluid, or gon-

orrhoea of the more virulent kind. (Lev. xv. 2, 3, 8; xxii. 4; Num. v. 2; 2 Sam. iii. 29.) In the case of females it designates the ordinary or even prolonged menstrual discharge; (Lev. xv. 19, 25;) and also the puerperal hæmorrhage. (Lev. xii. 7.) In all these cases the patients had to bide the legal time, and perform the prescribed purifications and sacrifice, in order to be freed from ceremonial uncleanness. The woman healed by our Lord had long suffered from some chronic hæmorrhage, perhaps excessive menstrual discharge, or severe hæmorrhoids. (Matt. ix. 20; Mark v. 25; Luke. viii. 44.)

ISUAH.—See ISHUAH.

ISUI.—See JESUI.

ITALY. A celebrated country of Southern Europe, which, in the New Testament, denotes the whole natural peninsula between the Alps and the Straits of Messina, with Rome for the capital. It was once the seat of universal empire; but which, since the overthrow of the Roman power, has but recently formed an independent whole. Its divided States, which had long suffered from their unhappy political and ecclesiastical condition, no longer form the Papal States. This fertile region is now the flourishing kingdom of Italy, with Rome for the capital. (Acts x. 1; xviii. 2; xxvii. 1.)—See ROME.

ITCH. The Hebrew word *hheres*, rendered "itch," signifies to scrape, to scratch, and evidently means a disease attended by feverish cutaneous eruptions. (Deut. xxviii. 27.) Perhaps the hot pustules, with which the Egyptians are sorely troubled when the waters of the Nile begin to rise, may be intended.

ITHAL.—See ITTAL.

ITHAMAR = *palm coast* or *island*. The fourth son of Aaron. He, with his descendants, occupied the position of common priests, till the high priesthood passed into his family in the person of Eli. (Ex. vi. 23; xxxviii. 21; Num. iii. 2, 8; iv. 28.) In the time of Solomon the pontificate reverted to the elder line of Eleazar. (1 Kings ii. 27.)

ITHIEL=*God with me*. 1. Ithiel and Ucal seem to have been children or disciples of Agur, to whom he addressed his maxims. (Prov. xxx. 1.) 2. A descendant of Benjamin. (Neh. xi. 7.)

ITHMAH=*orphanage*. A Moabite, one of David's distinguished officers. (1 Chron. xi. 46.)

ITHNAN=*bestowed*. A city in the tribe of Judah. (Josh. xv. 23.)—See HAZOR.

ITHRA=*abundance*. The father of Amasa; also called "Jether." (1 Kings ii. 6.) In 2 Sam. xvii. 25, he is called an "Israelite;" but in 1 Chron. ii. 17, perhaps correctly an "Ishmaelite."

ITHRAN=*excellence*. 1. A descendant of Esau. (Gen. xxxvi. 26; 1 Chron. i. 41.) 2. A descendant of Asher; (1 Chron. vii. 37; also called "Jether." (1 Chron. vii. 38.)

ITHREAM=*residue of the people*. A son of David. (2 Sam. iii. 5; 1 Chron. iii. 3.)

ITHRITE.—See GAREE.

ITTAH-KAZIN=*time of the judge*. A city in Zebulun. (Josh. xix. 13.)

ITTAI=*near*. 1. A Gittite, one of David's distinguished officers. (2 Sam. xv. 19, 22; xviii. 2.) 2. One of David's distinguished officers; (2 Sam. xxiii. 29;) also called "Ithai." (1 Chron. xi. 31.)

ITURÆA=*enclosed region*. A district on the south-eastern side of Hermon, on the northern border of Bashan, and on the west of the great plain of Damascus, which derived its name from "Jetur," a son of Ishmael; (Gen. xxv. 15; 1 Chron. i. 8; v. 19;) whose descendants were called *Ituræans*. This province, though not included in Bashan, was for a time in the territory of Manasseh. It is now called *Jedur*. The greater portion is table-land, with a rich and wellwatered soil: the sub-stratum is black basalt. The district contains twenty-nine inhabited villages, and nine in ruins. Philip was "tetrarch of Ituræa and of the region of Trachonitis." (Luke iii. 1.)

IVAH.—See AVA.

IVORY. The substance of the

tusks of elephants; and called in Hebrew, *shin*="tooth;" hence also, *shin gadol*="great tooth;" also *shenhablim*="elephants' teeth." Probably Solomon, who traded to Tarshish, first imported ivory to Judea. (1 Kings x. 22; 2 Chron. ix. 21.) Solomon had a throne decorated with ivory. (1 Kings x. 18.) The ivory of the hippopotamus would also be well known. The Egyptians and Assyrians ornamented cabinets, wardrobes, and couches or travelling litters with the same material. (Am. vi. 7.) The "ivory house" which Ahab made, was probably a cabinet or store wherein anything was laid up; (1 Kings xxii. 39; compare Ezek. xxvii. 24;) or perhaps a building, the walls of which were inlaid with ivory, like the palace of Menelaus described by Homer. (*Odys.* iv. 73; Rev. xviii. 12.)—See ELEPHANT.

IZEHAR.—See IZHAR.

IZHAR=*oil*. A son of Kohath. (Ex. vi. 18.) He is also called "Izehar," and his posterity "Izharites." (Num. iii. 19, 27; 1 Chron. vi. 2, 18.)

IZRAHIAH=whom *Jehovah ex-hibits*. A descendant of Issachar. (1 Chron. vii. 8.)

IZRAHITE.—See SHAMHUTH.

IZRI=*formation, frame*. A singer in the temple service; (1 Chron. xxv. 11;) also called "Zeri." (1 Chron. xxv. 8.)

J

JAAKAN=*turner, twister*. A descendant of Seir. (1 Chron. i. 42.)

JAAKOBAB=*heel-catcher, sup-planter, lie-in-wait*. A prince of the tribe of Simeon. (1 Chron. iv. 36.)

JAALA=*a wild she-goat, or ibex*. One whose posterity returned from the exile; (Neh. vii. 58;) also written "Jaalah." (Ezra ii. 56.)

JAALAM=*hidden*. A son of Esau. (Gen. xxxvi. 5, 14, 18; 1 Chron. i. 35.)

JAANAI=whom *Jehovah answers*. A descendant of Gad. (1 Chron. v. 12.)

JAARE-OREGIM.—See JATA.

JAASAU=whom *Jehovah* has made. A descendant of Bani. (Ezra x. 37.)

JAASIEL=whom *God* has made. The son of Abner. (1 Chron. xxvii. 21.)

JAAZAH.—See **JAHAZ**.

JAAZANIAH = whom *Jehovah* hears. 1. The son of Jeremiah. (Jer. xxxv. 8.) 2. The son of Azar. (Ezek. xi. 1.) 3. The son of Hoshaiah; (2 Kings xxv. 23;) also called "Jezaniah." (Jer. xl. 8; xlii. 1.) 4. The son of Shaphan. (Ezek. viii. 11.)

JAAZER=whom *Jehovah* helps. A city of Gilcad, which fell to the tribe of Gad; and afterwards for a long time subject to Moab. (Num. xxi. 32; xxxii. 35.) It is also called "Jazer." (Num. xxxii. 3; Josh. xiii. 25; 2 Sam. xxiv. 5; Isa. xvi. 8.) It was situated where now are found the ruins of *Sur*, four hours north of Heshbon. Below the hill is a fountain, with a stream which flows into the Jordan. The region was called the "land of Jazer." (Num. xxxii. 1.) The passage in Jer. xlviii. 32, may be rendered thus: "Thy shoots have overshot the Sea, i.e., the Dead Sea, along the Sea, to Jazer have they reached."

JAAZIAH = whom *Jehovah* consoles. One of the Levites. (1 Chron. xxiv. 26, 27.)

JAAZIEL = whom *God* consoles. One of the Levites; (1 Chron. xv. 18;) also called "Azizel." (1 Chron. xv. 2.)

JABAL=a stream, river. The son of Lamech, the father of the nomadic pastoral mode of life. (Gen. iv. 20.)

JABBOK=a pouring out, emptying. A stream or torrent near mount Gilead, flowing from the east into the Jordan, on the northern border of the Ammonites. (Gen. xxxii. 22—26; Num. xxi. 24; Deut. ii. 37; iii. 16; Josh. xii. 2; Judg. xi. 13.) The Jabbok now bears the name of *Wady Zurka*=the blue. It rises in the mountains of Hauran and Gilead, and pursues a western course of some sixty miles to the Jordan, which it enters nearly midway between the Dead Sea and the Sea of Galilee. In its course westward it flows through a deep, narrow ravine, the sides of

which, in the higher parts, are clothed with forests, and the scenery is the most picturesque in Palestine. In summer the upper portion of its channel becomes dry. In the rainy season it becomes a stream of considerable magnitude. It abounds in fish, in general small, but of excellent flavour.

JABESH=dry. 1. A city in Gilead, hence fully written "Jabesh Gilead." (Judg. xxi. 8; 1 Sam. xi. 1—18; xxxi. 10—18.) The ruin, with columns, called *ed-Deir*=the convent, in the *Wady-Yabes*, on the road from Beisan to Gerasa, is supposed to mark the site of this ancient city. In grateful remembrance of their deliverance from the Ammonites by Saul, the men of this city brought the bodies of Saul and his sons, which the Philistines had hung upon the walls of Bethshan, and caused them to be honourably interred in a wood near their city. 2. The father of Shallum. (2 Kings xv. 10, 13, 14.)

JABEZ=he causes pain, sorrow, i.e., to his mother. 1. A descendant of Judah, who appears to have lived in Egypt during the sojourn of the Hebrews in that country. (1 Chron. iv. 9, 10; compare verses 18—23.) 2. A town in Judah, inhabited by the scribes. (1 Chron. ii. 55.) But the Targumist understands the preceding person, and identifies him with Othniel.

JABIN=he observes, or intelligent. 1. A king of Hazor, and one of the most powerful of all the chieftains who ruled in Canaan. He perished in battle against the Hebrews. (Josh. xi. 1—14.) 2. A king of Hazor, probably a descendant of the preceding, who oppressed the Hebrews twenty years. The Hebrews were delivered from his thralldom by the victory won by Deborah and Barak in the plain of Jezreel. (Judg. iv. 2—24; 1—31; Ps. lxxxiii. 9.)

JABNEEL=God lets build. 1. A city of Judah; supposed by some to be the same with Jabneh. (Josh. xv. 11.) 2. A city of Naphtali. (Josh. xix. 33.)

JABNEH=he lets build. A city on

the Mediterranean, taken from the Philistines by Uzziah, king of Judah. (2 Chron. xxvi. 6; 2 Macc. xii. 9.) It was called *Jamnia* by the Greeks and Romans; and *Yebna* is the name still borne by a village among the ruins of the ancient city. It stands on a little hill on the plain of *Yebna* or *Ibna*, about three miles from Ekron, and two from the Sea.—See *LIBNAH*.

JACHAN=*afflicted*. A descendant of Gad. (1 Chron. v. 18.)

JACHIN=*he makes firm*. 1. A son of Simeon; (Gen. xli. 10;) also called "Jarib." (1 Chron. iv. 24.) His descendants were called "Jachinites." (Num. xxvi. 12.) 2. One of the priests. (1 Chron. ix. 10; Neh. xi. 10.) 3. The chief of the twenty-first course of the priests. (1 Chron. xxiv. 17.) 4. One of the two massive brazen columns set up to support the projecting roof of the porch of Solomon's temple. (1 Kings vii. 21—22.)—See *BOAZ*.

JACINTH. The Greek word *hyacinth*, rendered "jacinth," is properly the name of a flower of a deep purple or reddish blue, abundant in the meadows and plains of Palestine. It is also the name of a species of gem of a deep-red or violet colour. (Rev. xxi. 20; compare ix. 17.) The Hebrew *leshem*, rendered "ligure," seems to denote the same stone as that which we call a *hyacinth*. (Ex. xxviii. 19; xxxix. 12.)

JACOB=*heel-catcher, supplanter, liar-in-wait*. 1. The youngest of the twin sons of Isaac by his wife Rebekah, called also "Israel," and the founder of the Israelitish nation. Rebekah, in answer to her inquiry of the Lord, was informed that the founders of two nations should be borne of her. (Gen. xxv. 22—24.) At the birth of the children, Jacob appears to have laid hold of his brother's *heel*, a kind of predictive intimation of his future conduct in life. When the brothers grew up, Esau devoted himself to hunting, and became the favourite of Isaac; while Jacob preferred the quiet occupations of the pastoral life, and was no less the favourite of his mother. (Gen. xxv. 27.) Jacob having warily

taken advantage of his brother's necessity, to obtain his birthright, and of his father's infirmity, to obtain the blessing of primogeniture, was compelled to fly into Mesopotamia, to avoid the consequences of his brother's wrath. (Gen. xxv. 29—34; xxvii. 6—45.) On his journey, the Divine purposes relative to his descendants were revealed to him. (Gen. xxviii. 10—19.) When Jacob arrived in Mesopotamia, he entered into a covenant of servitude with his uncle for seven years, at the end of which time Laban was to give him his daughter Rachel for a wife. Instead, however, of his beloved Rachel, Leah, her eldest sister, was given him deceptively. Laban proposed that if he would serve another seven years, he should still have Rachel. Jacob agreed, and probably received her immediately after he had married Leah. With each of his daughters Laban gave a maid, both of whom became the wives of Jacob, of the secondary or inferior kind. From all these there were borne to Jacob, while he sojourned in Mesopotamia, eleven sons and one daughter; one was born near Bethlehem. (Gen. xxix. 1—35; xxx. 1—25; xxxv. 18.) Avarice seems to have been the ruling passion with Laban; but whatever plan of wages he would fix on, the Lord overruled it for the benefit of Jacob, so that he became extremely rich. (Gen. xxxi. 5—13.) Jacob now resolved to return to his own country, with his wives and children, and all his cattle, and all his goods. After his final interview with Laban, Jacob had to pass near the land of Seir, where he heard that Esau was on his way to meet him, accompanied by four hundred men. As no other than a hostile attack could be meditated, Jacob had no other resource but to look to Heaven for help. Left alone in the silence of the night, the patriarch suddenly felt himself laid hold of by some unknown assailant, which he, at first, probably thought was one of Esau's men. But his antagonist was more than human, though called "a man." (Gen. xxxii. 24—32.)

He is also called "an angel." (Hos. xii. 4.) Again He is designated by the august title of "God," leaving us to the inevitable inference that the mysterious wrestler was no other than the eternal WORD appearing in the likeness of that nature which He afterwards assumed in accomplishing the work of our redemption. In the struggle, "He smote the socket of his thigh; and the socket of Jacob's thigh was wrenched," i.e., the tendinous ligament connecting the thigh-bone with the hip-joint was wrenched. (Gen. xxxii. 32.) It does not appear that the injury which Jacob received in the struggle was permanent. On this memorable occasion, his name was changed to Israel = *warrior* or *soldier of God*. A pledge, that as he was permitted to prevail over the mysterious antagonist, so should he prevail over Esau. Jacob journeyed to Succoth, thence to Shalem and Bethel. (Gen. xxxv. 1—6.) Pursuing his way, he came near to Bethlehem, where Rachel died, thence to Mamra. Events finally led to the patriarch's removal to Egypt, together with the *sixty-six* persons which came out of his loins, and the *nine* wives of his sons, all his kindred, amounting to *seventy-five* persons; (Gen. xli. 26; Acts vii. 14;) and the multitude of his servants. (Gen. xiv. 14.) Seventeen years afterwards, Jacob convened all his sons, and blessed them. He died aged one hundred and forty-seven years; and was interred in the family vault at Machpelah. (Gen. xli. 1.) The term "Jacob" is sometimes used poetically for the people of Israel. (Isa. ix. 8; x. 20; xli. 8, 14; xliii. 24; xliii. 22, 28; xlv. 23; Ps. xxiv. 6.) 2. The father of Joseph the Carpenter. (Matt. i. 15, 16.)

JACOB'S WELL. Tradition has long fixed this celebrated well in the vale of Sychar, near the base of Mount Gerizim, about a mile and a-half from the eastern gate of Shechem. The well is dug in a firm rock, and has a vault of masonry over the mouth. Anderson says it is exactly seventy-five feet deep, and seven feet six in

diameter. Dr. Stanley says, the well is "now neglected, and choked up by the ruins which have fallen into it; and of all the special localities of our Lord's life in Palestine, this is almost the only one absolutely undisputed." The quantity of water in the well is found to fluctuate: several travellers have recently descended it, and some have found it dry. (John iv. 6—42.)

JADA = *knowing, wise*. A descendant of Judah. (1 Chron. ii. 28, 32.)

JADAU = *loving*. A son of Nebo. (Ezra x. 43.)

JADDUA = *known*. 1. The son of Jonathan, and the last Hebrew high priest mentioned in the Old Testament. (Neh. xii. 11, 22.) He is supposed to be the same high priest who went out to meet Alexander the Great, on his approach to Jerusalem, after the reduction of Gaza, B.C. 332. (Jos. Ant. xi. 8. 3—6.) 2. One of the Levites. (Neh. x. 21.)

JADON = *judge*. One who assisted in rebuilding Jerusalem. (Neh. iii. 7.)

JABL = *wild* or *mountain goat, ibex*. 1. The wife of Heber the Kenite. After the defeat of Jabin's army, Sisera, the general, fled towards the tent of Jael, for "there was peace between Jabin and the house of Heber." As belonging to a friendly people, Sisera's claim for protection was as valid as a common claim for hospitality, and could not be refused. So Jael invited Sisera to take refuge in her own tent, or in her division of her husband's tent, into which no stranger might presume to enter. Fatigued and thirsty, he asked for water, and she gave him *leben* or *sour milk*. After he had fallen into a sound sleep, she took a tent pin, and with a hammer drove it through his temples into the ground. This deed was probably performed in accordance with the mandate of Heaven. (Judg. iv. 11, 17, 18; v. 24.) 2. A judge or regent of the Hebrews, about the time of Shamgar; (Judg. v. 6;) unless, as some suppose, the wife of Heber be intended.

JAGUR = *lodging-place*. A place in the tribe of Judah. (Josh. xv. 21.)

JAH

JAH.—See JEHOVAH.

JAHATH=*union*. 1. A descendant of Judah. (1 Chron. iv. 2.) 2. A descendant of Merari. (1 Chron. vi. 20, 43.) 3. A descendant of Gershom. (1 Chron. xxiii. 10, 11.) 4. One of the Kohathites. (1 Chron. xxiv. 22.) 5. A Levite in the time of Josiah. (2 Chron. xxxiv. 12.)

JAHAZ=*place trodden down*. A Moabitish city situated near the eastern desert; afterwards reckoned to the tribe of Reuben and assigned to the priests. (Num. xxi. 28; Deut. ii. 32; Isa. xv. 4; Jer. xlviii. 34.) This name is also written "Jahza." (Josh. xiii. 18;) "Jahazah;" (Josh. xxi. 36; Jer. xlviii. 21;) and "Jahzah." (1 Chron. vii. 78.)

JAHAZIAH = whom *Jehovah beholds*. The son of Tikvah. (Ezra x. 15.)

JAHAZIEL=whom *God beholds*. 1. One of David's warriors. (1 Chron. xii. 4.) 2. One of the priests. (1 Chron. xvi. 6.) 3. A son of Hebron. (1 Chron. xxiii. 19; xxiv. 23.) 4. A descendant of Asaph. (2 Chron. xx. 14.) 5. The father of one who returned from the exile. (Ezr. viii. 5.)

JAHDAL=whom *Jehovah directs*. A descendant of Judah. (1 Chron. ii. 47.)

JAHDIEL=whom *God makes joyful*. A descendant of Manasseh. (1 Chron. v. 24.)

JAHDOL=*his union*. A descendant of Gad. (1 Chron. v. 14.)

JAHLEEL=*hoping in God*. A son of Zebulun. (Gen. xli. 14.) His descendants are called "Jahleelites." (Num. xxvi. 26.)

JAHMAI=whom *Jehovah guards*. The son of Tola. (1 Chron. vii. 2.)

JAHZAH.—See JAHAZ.

JAHZEEL=whom *God allots*. A son of Naphtali; (Gen. xli. 24;) also called "Jahziel." (1 Chron. vii. 13.) His descendants were called "Jahzeelites." (Num. xxvi. 48.)

JAHZERAH=whom *Jehovah leads back*. One whose descendants were employed in the sacred service; (1 Chron. ix. 12;) supposed to be the same with "Ahasai."

JAM

JAHZIEL.—See JAHZEEL.

JAIR=whom *he enlightens*. 1. A descendant of Judah by his grandfather, and of Manasseh by his grandmother. His grandmother was probably an heiress, hence Jair was adopted into the tribe of Manasseh. (1 Chron. ii. 5, 22, 23.) He took by conquest twenty-three towns in northern Gilead, bordering on Argob, and called them "Havoth-Jair." (Num. xxxii. 41.) He is said also to have taken thirty cities in Argob, and called them "Bashan-Havoth-Jair." (Deut. iii. 14; Josh. xiii. 80.) The latter conquest appears to have merely an extension northward of the former, so that the apparently two territories may really have been but one, and known by either name. (1 Kings iv. 13; 1 Chron. ii. 22, 23.) 2. The eighth judge or regent of the Hebrews; probably a descendant of the former. He judged Israel twenty-two years; and his "thirty sons had thirty cities which are called Havoth-Jair." (Judg. x. 3, 4.) His descendants were probably called "Jairites." (2 Sam. xx. 26.) 3. A descendant of Benjamin. (Est. ii. 5.) 4. JAIR=*he awakes*. The father of Elhanan. (1 Chron. xx. 5.) In 2 Sam. xxi. 19, we read, instead of Jair, "Jaare-oregim"=*forests of the weavers*; by an error of the transcribers.

JAIRUS=*he enlightens*. An officer of the synagogue at Capernaum, whose daughter Jesus restored when supposed to be dead. (Matt. ix. 18, 26; Mark v. 23, 39; Luke viii. 41-56.)

JAKAN.—See AKAN.

MAKEH=*pious, or obedient*. The father of Agur. (Prov. xxx. 1.)

AKIM=*he sets up*. 1. A descendant of Benjamin. (1 Chron. viii. 19.) 2. The chief of the twelfth class or division of the priests. (1 Chron. xxiv. 12.) 3.—See JEHOIAKIM.

JALON=*abiding*. A descendant of Judah. (1 Chron. iv. 17.)

JAMBRES.—See JANNES.

JAMES = *heel-catcher, supplanter*. 1. The son of Zebedee and Salome, and brother of John the evangelist. His occupation was that of a fisherman,

probably at Bethsaida. He was present at several of the most interesting scenes in our Saviour's life. James, the Apostle, is sometimes called "the Greater" or "Elder;" he was put to death at Jerusalem, by the elder Herod Agrippa, about A.D. 44. (Matt. iv. 21; x. 2; Mark iii. 17; Acts i. 13; xii. 2.) 2. The brother of Jude; (Jude 1; Acts i. 13; Luke vi. 16;) and like him the son of Mary, sister, properly *relative* to our Lord's mother, and wife of Alphæus or Cleophas; (Matt. xxvii. 56; Luke, xxiv. 10; compare John xix. 25;) hence called the son of Alphæus, and also the "brother"—*kinsman* or *cousin* of our Lord. (Matt. x. 3; xiii. 55; Mark iii. 18; Acts i. 13; xii. 17; xv. 13; xxi. 18; Gal. i. 19; ii. 9, 12; 1 Cor. xv. 7; James i. 1.) This Apostle is sometimes called James "the Less;" he appears to have had other brethren or kinsmen, who were slow in believing in the Messiahship of Jesus. (John vii. 8—5; Matt. xiii. 55.) According to Josephus, James, the brother or *kinsman* of Jesus, who was called Christ, was put to death by Ananus the high priest, after the death of Festus, and before the arrival of his successor Albanus, about A.D. 62. (*Ant.* xx. 9.1.)

JAMES, EPISTLE OF. General opinion has long regarded the apostle James, the son of Alphæus, and cousin of Jesus, as the author of this Epistle. It is called one of the Catholic or General Epistles; and was probably written at Jerusalem to the Jewish Christians scattered abroad, about A.D. 45. (James i. 1.) This Epistle was used by Clement of Rome, Hermas, Irenæus, Athenagoras, and Origen. It was included in the earliest Syriac church-version, even after the subsequent rejection of all the other disputed Catholic Epistles. The obvious reason why the Epistle of James is not more frequently quoted by the ancients is, that it *seems* to contradict some of the positions which Paul had taken in regard to the matter of justification by faith. For this reason, perhaps, Erasmus entertained doubts respecting its authenticity. At any

rate, Luther, in his preface to this Epistle, assigns this reason, and stoutly maintains that it is well grounded; as "it ascribes justification to works, directly contrary to St. Paul and all other Scriptures." So in his preface to his New Testament, he says; "St. James's Epistle is a downright strawy Epistle." So, too, judged several other scholars; all for the same reason—because James *seems* to contradict Luther's views of justification; for that he really contradicts Paul's views, can never be made out. Like Paul, James distinguishes between inward reconciliation by faith through grace, and the outward proof of faith amid trials; showing, that at the forum of God the penitent believer is justified by faith, and at the forum of the church by *acts* of faith. As an ethical production this Epistle ranks high; and abounds in valuable, practical instructions.

JAMIN = *right hand, good fortune.*

1. A son of Simeon. (Gen. xlv. 10; 1 Chron. iv. 24.) His descendants were called "Jaminites." (Num. xxvi. 12.) 2. A descendant of Hezron. (1 Chron. ii. 27.) 3. One who interpreted the law with Ezra. (Neb. viii. 7.)

JAMLECH = *he makes king.* A phylarch or chief in the tribe of Simeon. (1 Chron. iv. 34.)

JANNA = *rest, quiet.* One of the ancestors of Mary. (Luke iii. 24.)

JANNES AND JAMBRES. The names of two of the Egyptian magicians who withstood Moses and Aaron, by attempting to imitate the miracles which they actually performed. (2 Tim. iii. 8, 9; compare Ex. vii. 11, 12; viii. 17—19.) These names are not found in the Old Testament, but were probably derived by Paul from ancient documents, garbled portions of which may be preserved in the Targum, Talmud, and the Rabbins.

JANOAH = *rest, quiet.* A town of northern Palestine, within the borders of Naphtali. (2 Kings xv. 29.) Van de Velde and Porter suggest the ruins at the village of *Hunin*, between Abel-beth Maachah and Kedesh, as the representative of Janoah.

JANOHAH=*place of rest, quiet*. A town on the north-eastern confines of Ephraim. (Josh. xvi. 6, 7.) The extensive ruins at the village of *Yanun* and its neighbourhood, south-east of Shechem, in the vale which descends from the mountains to the Jordan valley, are supposed to mark the site of this ancient town.

JANUM=*slumber*. A place in the tribe of Judah. (Josh. xv. 53.) The margin has "*Janus*"=*flight*.

JAPHETH=*widely spreading*. The second or perhaps the third son of Noah. (Gen. x. 2-5.) He is said to have had seven sons, whose descendants are described as occupying chiefly the western and northern regions. He was probably the same with the Japhetus of Greek mythology. (Gen. v. 32; vii. 13; ix. 18, 27; 1 Chron. i. 3.) Profound views of the world are connected with the prophetic announcements made by Noah. (Gen. ix. 25-27.) The predictions aptly stand preliminary to the pedigree of nations in Gen. x. 1-32; and exhibit the peculiarities of character and tendency of the sons of Noah, as they were developed in their generations. "Blessed be the Lord God of Shem,"—the conservation of the true worship of God is the portion of the descendants of Shem. "God shall enlarge Japheth,"—his descendants shall have extensive temporal dominion. Besides Europe and the isles, they peopled those vast regions in the north-west of Asia. "And He shall dwell in the tents of Shem,"—well explained by Onkelos in the Targum, "and He shall make the *Shekinah* to dwell in the tents of Shem." This was typically fulfilled when the symbol of the Divine presence dwelt in the tabernacle and the temple; and in all its fulness when God was manifested in the flesh for the ultimate uniting of all nations by the "common salvation." (John i. 14.) "And Canaan shall be His servant,"—his race shall not only be subjugated and governed by the descendants of Shem and Japheth, but shall ultimately share in the civilizing and religious influences of his brethren. Thus do the predictions of

Noah exhibit the measure of the influence of his three sons in their generations, in the history of the world.

JAPHIA=*splendid*. 1. A place in the tribe of Zebulun. (Josh. xix. 12.) It is now a small village, called *Yafa*, with curious caves, near Nazareth. (Jos. Wars, ii. 20. 6.) 2. A king of the city of Lachish. (Josh. x. 8.) 3. A son of king David. (2 Sam. v. 15; 1 Chron. iii. 7; xiv. 6.)

JAPHLET=whom *Jehovah delivers*. A descendant of Asher. (1 Chron. vii. 32, 33.) In Josh. xvi. 3, "Japhleti" occurs as the name of a place; where it should be "Japhletites," the descendants of Japhlet.

JAPHO.—See **JOPPA**.

JARAH.—See **JEROADAH**.

JAREB=*an adversary*. This word occurs as a proper name in Hos. v. 13; x. 6; it is here used in reference to an hostile king—the king of Assyria.

JARED=*descent*. The father of Enoch. (Gen. v. 15-20; Luke iii. 37.) In the margin, it is written "*Jered*." (Gen. v. 15.)

JARESIAH=whom *Jehovah makes fat*. A descendant of Benjamin. (1 Chron. viii. 27.)

JARHA=*fragrant*. The Egyptian servant of a Hebrew named Sheshan, who married the daughter of his master, during the period of the sojourn in Egypt. (1 Chron. ii. 31, 34, 35.)

JARIB=*an adversary*. 1. One of the delegates sent by Ezra to Iddo. (Ezra viii. 16; x. 18.) 2.—See **JACHIN**.

JARMUTH=*height*. 1. A city in the plain of Judah, anciently a royal city of the Canaanites. (Josh. x. 3; xii. 11; xv. 35; Neh. xi. 29.) It is now called *Yarmuk*. 2. A city of the Levites, in Issachar. (Josh. xxi. 29.)

JABOAH=*moon*. A descendant of Gad. (1 Chron. v. 14.)

JASHEN.—See **HASHEM**.

JASHER=*upright or righteous*. The name of an ancient book no longer extant, supposed to be cited in Josh. x. 13: "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of

Jasher?" It is also cited in 2 Sam. i. 17, 18: "And David lamented with this lamentation over Saul and over Jonathan his son: also he bade them teach the children of Judah the Bow—i. e., the *Dirge* called 'the Bow;' or, as Tyndale renders it, 'the *Staves* thereof'—behold it is written in the book of Jasher." This ancient document, thus referred to in the book of Joshua; and again, some 430 years after the conquest of Canaan, in the book of Samuel, would seem to have been a collection or anthology of Hebrew poems, mingled with remarkable historical memoranda, which received accessions at various periods, and still continued to be quoted by its original title—the book of Jasher, i. e., the book of the *Upright*—which it received on account of the notices of theocratic heroes, and the fidelity of its annals. (Josh. Ant. v. 1. 17.) Those portions of its contents, designed by the Holy Spirit for universal edification, are undoubtedly incorporated in other parts of the inspired Volume. The apocryphal Book of Jasher, printed in Rabbinical Hebrew, Venice, 1613; and translated into English, New York, 1840, is a fabulous and worthless production. The impudent fabrication, styled the "Book of Jasher," by Ilive, is not worth mentioning.

JASHOBEAM—to whom *the people turneth*. One of David's distinguished warriors. (1 Chron. xii. 6; xxvii. 2.) Instead of the proper name Jashobeam, in 2 Sam. xxiii. 8, we have that name translated, "that sat in the seat;" the margin reads, "Josheb-bassebet" = *sitting in the sitting*. And instead of "Adino" = *brandishing*, and "Eznite" = *his spear*, the translation should be, as in 1 Chron. xi. 11, "he brandished his spear." Thus corrected the passage reads, "Jashobeam the Hachmonite, chief of the captains, he brandished his spear against eight hundred, whom he slew at one time." The "Tachmonite" is merely a corrupted reading of "Hachmonite." Some suppose that "Adino" is the proper name of the Hachmonite chief, whose

title was Jashobeam, or Josheb-basset. Others think that the incident mentioned in 1 Chron. xi. 11, may have been another occurrence.

JASHUB = *turning himself*. 1. A son of Issachar; his descendants were called "Jashubites." (Num. xxvi. 24; 1 Chron. vii. 1.) He is also called "Job" = *howling*. (Gen. xvi. 18.) 2. A son of Bani. (Ex. x. 29.)

JASHUBI-LEHEM = *they shall return food*. A descendant of Judah. (1 Chron. iv. 22.)

JASIEL = *whom God has made*. One of David's distinguished warriors. (1 Chron. xi. 47.)

JASON = *healing*. A kinsman of Paul, and his host at Thessalonica, whose house the rabble forced, in order to seize the Apostle. Not finding Paul, they dragged Jason and some friends before the magistrates; who released them with an admonition. (Acts xvii. 5—9; Rom. xvi. 21.)

JASPER. The Hebrew word *yaspeh*, and the Greek *jaspis*, properly designate the jasper, a brilliant precious stone of the flint family of minerals, of various colours, but mostly green. (Ex. xxviii. 20; xxxix. 13; Ezek. xxviii. 13; Rev. iv. 3; xxi. 11, 18, 19.)

JATHNIEL = *whom God bestows*. One of the porters of the temple. (1 Chron. xxvi. 2.)

JATTIR = *pre-eminent*. A city in the mountains of Judah, assigned to the priests. It is probably the village marked by caves upon a hill, about twelve miles south of Hebron, called *Attir*. (Josh. xv. 48; xxi. 14; 1 Sam. xxx. 27; 1 Chron. vi. 57.)

JAVAN = *mire, dregs*. 1. A son of Japheth. (Gen. x. 2, 4.) As this name was regarded by the Hebrews as the representative of the Greek race, it is supposed that Javan was the ancestor of the Ionians. (Ezek. xxvii. 13; Joel iii. 6; Dan. viii. 21.) Lassen says, the Indians designate all distant Western nations *Javana* = young—referring to their more recent descent from Indo-Germanic races. 2. A city of Arabia Felix; probably *Yawan*, a town in Yemen. (Ezek. xxvii. 19.)

JAVELIN. A sort of spear or lance, cast, as is supposed, with the hand. (1 Sam. xviii. 11; Num. xxv. 7.)

JAZER.—See **JAAZER**.

JAZIZ=*he moves*. The Hagerite who was David's chief shepherd. (1 Chron. xxvii. 81.)

JEALOUSY. This word is most frequently used to denote a suspicion of conjugal infidelity. According to the Hebrew law, a man who was jealous of his wife, without any actual evidence of her infidelity, was required to bring her to the priest, with an offering; and when they came to the presence of the Lord, a part of the water of the tabernacle or temple was taken with certain ceremonies, and presented to the woman to drink; she at the same time holding the offering in her hand. Before drinking the water, the most bitter curses were imprecated upon her; and if she was guilty, the water was to become the cause of terrible bodily diseases. (Num. v. 11—31.) This imprecation water could not harm the accused person, without the direct judgment of God. "Jealous" is sometimes used for anger or indignation; or an intense interest for the honour and prosperity of another, and in this sense is ascribed to God. (Ex. xxxiv. 11; Ps. lxxix. 5; Zech. i. 14; viii. 2; 1 Cor. x. 22; 2 Cor. xi. 2.)

JEALOUSY, IMAGE OF.—See **TAMMUZ**.

JEARIM, MOUNT.—See **CHESALON**.

JEATERAI=*places, regions*. One of the Levites. (1 Chron. vi. 21.)

JEBERECHIAH=whom *Jehovah blesses*. The father of Zechariah. (Isa. viii. 2.)

JEBUS=*place trodden down, threshing floor*. The ancient name of Jerusalem, among the Canaanites; (Judg. xix. 10, 11; 1 Chron. xi. 4, 5;) probably derived from a descendant of Canaan the son of Ham. (Gen. x. 16.) The tribe of Jebusites were partially subdued by Joshua; (Josh. x. 23, 40; xii. 10; xv. 68;) and they were permitted to remain after the conquest of Jebus, by David. (Num. xiii. 29; 2 Sam. v. 6—9; xxiv. 16—25; 1 Chron.

xi. 4—8; Ezra ix. 1, 2.) "Jebusi" is sometimes put for the city Jebus. (Josh. xv. 8; xviii. 16; Zech. ix. 7.)

JEBUSI.—See **JEBUS**.

JEBUSITES.—See **JEBUS**.

JECAMIAH=whom *Jehovah gathers*. A descendant of Jeconiah. (1 Chron. iii. 18.)

JECHOLIAH=*able through Jehovah*. The mother of king Azariah or Uziah; (2 Kings. xv. 2;) also written "Jecoliah." (2 Chron. xxvi. 8.)

JECHONIAS.—See **JEHOIACHIN**.

JECONIAH.—See **JEHOIACHIN**.

JEDIAH.=*praise Jehovah*. 1. A descendant of Simeon. (1 Chron. iv. 37.) 2. The son of Harumaph. (Neh. iii. 10.) 3. A chief in the division of the priests. (1 Chron. ix. 10; xxiv. 7; Ezr. ii. 46; Neh. vii. 89.) 4. The head of another priestly family. (Neh. xii. 7, 21.) 5. A priest in the time of Joshua the high priest. (Zech. vi. 10, 14.)

JEDIAEL=*known of God*. 1. A son of Benjamin. (1 Chron. vii. 6, 10, 11.) 2. One of David's distinguished warriors. (1 Chron. xi. 45.) 3. One of the Korhites. (1 Chron. xxvi. 2.)

JEDIDAH=*one beloved*. The mother of king Josiah. (2 Kings xxii. 1.)

JEDIDIAH.—See **SOLOMON**.

JEDUTHUN=*praising, celebrating*. A Levite of Merari's family, and one of the principal choristers appointed by David. (1 Chron. ix. 16; xvi. 38, 41, 42; xxv. 1.) This name is also put for his descendants, "the Jeduthunites." (2 Chron. xxxv. 15; Neh. xi. 17; and titles of Psalms xxxix., lxii., lxxvii.)

JEEZER.—See **ABIEZER**.

JEGAR-SAHADUTHA.—See **GALEED**.

JEHALELEEL=*who praises God*. A descendant of Judah. (1 Chron. iv. 16.)

JEHALELEL=*who praises God*. A descendant of Merari. (2 Chron. xxix. 12.)

JEHDEIAH=whom *Jehovah makes joyful*. 1. A Levite. (1 Chron. xxiv. 20.) 2. The superintendent of David's asses. (1 Chron. xxvii. 30.)

JEHEZEKEL = whom *God makes strong*. The chief of the twentieth class in the division of the priests. (1 Chron. xiv. 16.)

JEHIAH.—See **JEHIEL**.

JEHIEL = *God liveth*. 1. A Levite, a descendant of Gershon. (1 Chron. xxiii. 8; xxix. 8.) His descendants were called "Jehieli." (1 Chron. xxvi. 21, 22.) 2. One of the temple musicians; (1 Chron. xv. 18, 20; xvi. 5;) also written "Jehiah" = *Jehovah liveth*. (1 Chron. xv. 24.) 3. The son of Hachmoni. (1 Chron. xxvii. 32.) 4. A son of Jehoshaphat. (2 Chron. xxi. 2.) 5. A son of Heman. (2 Chron. xxix. 14; xxxi. 13.) 6. A ruler in the temple. (2 Chron. xxxv. 8.) 7. A descendant of Joab. (Ezra viii. 9.) 8. A son of Elam. (Ezra x. 2, 21, 26.) 9. A descendant of Harim. (Ezra x. 21.)

10. **JEHIEL** = *treasured of God*. The founder or restorer of Gibeon. (1 Chron. ix. 35.) 11. One of David's distinguished officers. (1 Chron. xi. 44.)

JEHIELI.—See **JEHIEL**.

JEHIZKIAH = *Jehovah strengthens*. A descendant of Ephraim. (1 Chron. xxviii. 12.)

JEHOADAH = whom *Jehovah adorns*. A descendant of Benjamin; (1 Chron. viii. 36;) also called "Jarah" = *honey*. (1 Chron. ix. 42.)

JEHOADDAN = whom *Jehovah adorns*. The mother of king Amaziah. (2 Kings xiv. 2; 2 Chron. xxv. 1.)

JEHOAHAZ = whom *Jehovah sustains*. 1. The son and successor of Jehu, king of Israel. He reigned seventeen years, B. C. 854–838; and followed the evil example of the house of Jeroboam. His dominions were ravaged by Hazael, and afterwards by Benhadad, kings of Syria; but, as he finally acknowledged the authority of Jehovah over Israel, he was released from these haughty foes. (2 Kings x. 35; xiii. 1–10, 25.) Ewald thinks, with some probability, that the incident mentioned in 2 Kings v. 1–27,—the capture of the "little maid, etc.," occurred under the reign of Jehoahaz. 2. The son and successor of Josiah, king of Judah. He is also called "Shallum."

(1 Chron. iii. 15; Jer. xxii. 11.) As he was the fourth son of Josiah, his irregular election to the throne offended Necho, king of Egypt. When he had reigned only three months, Necho sent him into Egypt, where, after a long imprisonment, he died. (2 Kings xxiii. 30–35; 2 Chron. xxxvi. 1–4.) He is designated in Ezek. xix. 3, 4, under the emblem of a young lion carried in chains to Egypt. 3.—See **AHAZIAH**.

JEHOASH.—See **JOASH**.

JEHOHANAN = whom *Jehovah favours*. 1. A military commander under Jehoshaphat. (2 Chron. xvii. 15; xxiii. 1.) 2. One of the Korhites. (1 Chron. xxvi. 3.) 3. Two of the priests. (Neh. xii. 13, 42.) 4. A son of the Bebai. (Ezra x. 28.)

JEHOIACHIN = whom *Jehovah appoints*. The son and successor of Jehoiakim, king of Judah, B. C. 598. This name is also written "Jeconiah;" (Est. ii. 6; Jer. xxiv. 1; xxvii. 20; xxviii. 4; 1 Chron. iii. 17;) and "Coniah;" (Jer. xxii. 24, 28; xxxvii. 1;) also "Jechonias." (Matt. i. 12.) In 2 Chron. xxxvi. 9, it is said that "he was eight years old when he began to reign," but in 2 Kings xxiv. 8, "he was eighteen years old." If the former reading be not an error of the scribes, the solution may be, that he reigned ten years in conjunction with his father; and three months and ten days alone. He surrendered Jerusalem to Nebuchadnezzar; and his family, and the principal part of the nation, were carried into exile. Jehoiachin remained in prison at Babylon during the lifetime of Nebuchadnezzar, but his successor, Evilmerodach, not only released him, but gave him allowance for the support of his rank. (2 Kings xxiv. 1–16; xxv. 27–30; Est. ii. 6; Jer. xxix. 2; xxxvii. 1; lli. 31, 34; Ezek. i. 2.) The expression "Write ye this man childless," signifies that this wicked king should have no heir to the throne of Judah. (Jer. xxii. 30.)

JEHOIADA = whom *Jehovah knows*. 1. A priest of great authority in the kingdom of Judah, in the

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times of Ahasiah, Athaliah, and Joash. Jehoiada, at the proper time, skilfully and promptly recovered the throne of Judah for the young king Joash, who had been saved from the massacre by which Athaliah sought to exterminate the royal line of David. His remains were honoured with a place in the sepulchre of the kings. (2 Kings xi. 1—21; xii. 2—16; 2 Chron. xxii. 11—12; xxiii. 1—21; xxiv. 2—25.) 2. The father of Benaiah. (2 Sam. viii. 18; xx. 23; 1 Chron. xi. 22.) 3. One of David's officers. In 1 Chron. xxvii. 84, instead of "Jehoiada the son of Benaiah," it should probably read "Benaiah the son of Jehoiada." (1 Chron. xvii. 5.) 4. A chief priest (Jer. xxix. 26.) 5. A chief of the Aaronites. (1 Chron. xii. 27.) 6. The son of Paseah. (Neh. iii. 6.)

JEHOIAKIM=whom *Jehovah sets up*. The second son of Josiah, and the brother and successor of Jehoahaz, king of Judah; (Jer. i. 3; 1 Chron. iii. 15;) also called "Eliakim;" (2 Chron. xxxvi. 4;) and "Jakim." (Matt. i. 11, margin.) He reigned eleven years, B.C. 609—598. For the first four years, Jehoiakim was subject to the king of Egypt, who had placed him upon the throne. But Nebuchadnezzar having driven Necho out of Asia, marched to Jerusalem; and Jehoiakim was again placed on the throne by the Babylonian prince. Nebuchadnezzar took part of the ornaments of the temple as booty, and the sons of the principal Hebrew nobles, as hostages, to Babylon. (2 Kings xxiii. 31—37; 2 Chron. xxxvi. 4—8; Jer. xxv. 1—14; xxvi. 1; xxvii. 1, 20; xlvii. 2; Dan. i. 1.) Vaihinger thinks, from Jer. xxxvi. 9—26; xlvii. 1; compared with 2 Kings xxiv. 1—7, that it was in the eighth year of his reign that Jehoiakim became really subject to Nebuchadnezzar; and that the three years, (2 Kings xxiv. 1,) are the last of his reign: however, towards the close of his reign, Jehoiakim rebelled against Nebuchadnezzar; and during the siege of Jerusalem he died, or probably was slain in one of the actions; and the Chal-

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deans dragged the dead body before the city; and while yet unburied, his son Jehoiachin surrendered the city. (Jer. xxxvi. 80.)

JEHOIARIB=whom *Jehovah defends*. The head of the first of the twenty-four classes of priests; (1 Chron. ix. 10; xxiv. 7;) also called "Joiarib," (Ezra viii. 16; Neh. xi. 10; xii. 6, 19.)

JEHONADAB.—See **JONADAB**.

JEHONATHAN=whom *Jehovah gave*. 1. One of David's officers. (1 Chron. xxvii. 25.) 2. A Levite. (2 Chron. xvii. 8.) 3. One of the priests. (Neh. xii. 18.)

JEHORAM=whom *Jehovah has exalted*. 1. The son and successor of Jehoshaphat, king of Judah. He reigned eight years, three of which he was associated with his father, though some suppose that he reigned eight years alone. He married Athaliah, the daughter of Ahab and Jezebel; and, through her influence, all the brothers of the king were murdered, and the gross idolatries of the Phenicians were introduced into the kingdom of Judah. The Edomites revolted, and made themselves independent. The Philistines on one side, and the Arabians on the other, ravaged the country, and even Jerusalem and the royal palace. Jehoram was at length smitten with a malignant dysentery. He died miserably, and was denied the honours of a royal burial. He is also called "Joram." (2 Kings viii. 16, 21, 24; 2 Chron. xxi. 1—20.) 2. One of the priests. (2 Chron. xvi. 8.) 3.—See **JORAM**.

JEHOSHABEATH.—See **JENOSHABA**.

JEHOSHAPHAT=whom *Jehovah judgeth*. 1. The son and successor of Asa, king of Judah. B.C. 914. He was distinguished for his faithfulness to Jehovah; and his reign, which lasted twenty-five years, was, upon the whole, prosperous. (2 Chron. xvii. 5, 6.) He diligently suppressed idolatry; and sent priests and Levites into every town, with a copy of the Law, to instruct the people. He improved the

administration of justice, and caused the places of authority to be filled by the wisest and best men of the land. He, however, involved himself in an alliance with Ahab, king of Israel; (1 Kings, xxii., 44; 2 Chron. xviii. 1;) and again with Ahaziah, in a naval expedition, which turned out disastrously. Still he never relinquished the enterprise of reviving the navigation of the Red Sea. Subsequently, Jehoshaphat entered into an alliance with Jehoram, the second son of Ahab, against the Moabites. The combined army of the two kings was joined by the Edomites, who, doubtless, were unfriendly to the Moabites, as being the conquerors and possessors of a part of their country. The combined army, through the special interposition of heaven, entirely discomfited the Moabites. (2 Kings iii. 1—27.) Subsequently, the Moabites, Ammonites, and Edomites confederated, and came up against Jehoshaphat to battle. But the Ammonites and Moabites fell out with the Edomites, of whom they made an utter slaughter; and afterwards they had a quarrel among themselves, in consequence of which they destroyed each other. The Hebrews took their spoils, returned home, and kept a day of thanksgiving for the signal deliverance which they had experienced. (1 Kings xxii. 1—50; 2 Kings i. 17; iii. 1—27; 2 Chron. xvii.—xxi.) In Matt. i. 8, he is called "Josaphat."

2. The historiographer of David. (2 Sam. viii. 16; xx. 24; 1 Kings iv. 8.)
3. One of Solomon's principal officers. (1 Kings iv. 17.)
4. The father of Jehu, king of Israel. (2 Kings ix. 2, 14.)
5. One of the priests. (1 Chron. xv. 24.)

JEHOSHAPHAT, VALLEY OF. Traditionally the deep valley running north and south between Jerusalem, and the Mount of Olives. The brook Kidron flows through it; but it is only mentioned in the Scriptures as the "valley" or the "brook Kidron." In some parts, the valley is tilled, and has gardens and plantations of olive, fig,

and other fruit trees. The gardens furnish vegetables for the city. The head of the valley, on both sides, has many excavated tombs. The reference in Joel iii. 2, 12, to the "Valley of Jehoshaphat," properly *the valley where Jehovah judgeth*, in which God will judge the heathen for their oppression of the Jews, is merely a metaphorical allusion to the signification of the name—Jehoshaphat = *Jehovah judgeth*.—See KIDRON.

JEHOSHEBA=whose oath is *Jehovah*. The daughter of king Joram, probably by a former wife, and not by Athaliah, and wife of Jehoiada the priest. In 2 Chron. xxii. 11, she is called "Jehoshabeath." (2 Kings xi. 1—3.)

JEHOSHUA.—See JOSHUA.

JEHOVAH=*the Exister*. The most significant name of the eternal and self-existent God. This name, usually called the tetragrammaton, from the four Hebrew letters of which it is composed, designates the absolute essence which is eternal self-existence: "I Am that I Am." (Ex. iii. 14.) The words "who Is, and who Was, and who is To Come," are a periphrastic explanation of the word Jehovah. (Rev. i. 4, 8.) By His name Jehovah, the Most High was known to the patriarchs; (Gen. ii. 4; xviii. 14;) yet by that name He is said *not* to have been known to them. By the name Jehovah, God was not revealed—in the true aspect of His character—as the Eternal, the Immutable, in covenant relation to the Hebrew people, till it was revealed to Moses. (Ex. vi. 2, 8.) "Jah," is a poetic form abbreviated from Jehovah. (Ps. lxxviii. 4; civ. 35.) Jehovah was perhaps anciently pronounced *Yaveh*, but the later Hebrews scrupled to pronounce this ineffable name; hence in the sacred text, whenever "Jehovah" was written they substituted for it in reading, or pronounced for it, the word "Adonai" = *Lord*. (2 Sam. vii. 18, 19; Isa. i. 4; Jer. xxxii. 17.) The Hebrew name "Jehovah" is generally translated "LORD." The term "Lord," so frequently applied to Christ in the New Testa-

ment, is generally synonymous with "Jehovah" in the Old Testament. (Ps. cii. 25—27; Heb. i. 10—12; xiii. 8; Rev. i. 4—8.)

JEHOVAH-JIREH.—See **MORIAH**.

JEHOVAH-NISSI = *Jehovah my standard*. The name of an altar built by Moses. (Ex. xvii. 15.)

JEHOVAH-SHALOM = *Jehovah pacific*. The name of an altar built by Gideon. (Judg. vi. 24.)

JEHOVAH SHAMMAH = *Jehovah is there*. The name of Ezekiel's prophetic city—the church of God, where the Divine presence continually dwells. (Ezek. xlvi. 35, margin.)

JEHOVAH-TSIDKENU = *Jehovah our Righteousness*. A name given to the Messiah. (Jer. xxiii. 6, margin.) So the Rabbins constantly attributed the name *Jehovah*, in this passage, to the Messiah. In order to evade the argument for the Deity of Christ, which is derived from the application of the name *Jehovah* to the Messiah, in this passage, we are told the same title is applied to the city Jerusalem, in the parallel passage. (Jer. xxxiii. 16.) But the latter passage correctly translated stands thus; "And this is He who shall call to her, *Jehovah our Righteousness*," i.e., Christ. And so the Apostle says, "He is made Righteousness unto us." (1 Cor. i. 30; Rom. x. 4.)

JEHOZABAD = whom *Jehovah bestows*. 1. The second son of Obededom. (1 Chron. xxvi. 4.) 2. One of the assassins of Joash, king of Judah. (2 Kings xii. 21; 2 Chron. xxiv. 26.) 3. One of Jehoshaphat's officers. (2 Chron. xvii. 18.)

JEHOZADAK = whom *Jehovah makes just*. The son and successor of Serniah, and the last high priest of the Hebrews who officiated in Solomon's temple. (2 Kings xxv. 18—21.) He exercised the sacred functions when Judah went into captivity, and he appears to have been one of the exiles. (1 Chron. vi. 15.) He is also called "Jozadak;" (Ezra iii. 2, 8; v. 2;) and "Josedech." (Hag. i. 12, 14; ii. 2, 4.)

JEHU = *Jehovah is He*. 1. The son of Jehoshaphat, and grand-son of Nimshi, the commander-in-chief of the Israelitish army. While Jehu was with the army at Ramoth Gilead, he was anointed king over Israel, in accordance with an ancient command from Jehovah. (1 Kings xix. 16, 17.) Having been proclaimed king in the presence of the whole army, he proceeded towards Jezreel, and executed the predicted judgments upon the house of Ahab. He slew Joram, the reigning king, and mortally wounded Ahaziah, king of Judah, who was with him. (1 Kings xxi. 17—24.) Jehu then entered Jezreel, and had Jezebel thrown out of the window of the palace, and her body was trodden under foot. Jehu then secured possession of Samaria, and slew all that remained unto Ahab, till he had extirpated him, according to the word of the Lord. (2 Kings x. 1—17.) He then, at a great festival, exterminated all the idolatrous priests and prophets of Baal, as traitors to King Jehovah, and turned the temple of Baal, into a draughthouse. (1 Kings x. 18—28.) For his services he received a Divine promise, that his descendants, for four generations should possess the throne. Jehu, himself, was a decisive, terrible and ambitious man. He erred in allowing the golden calves at Dan and Bethel to remain. He reigned twenty-eight years. (2 Kings x. 29—36.) The name of Jehu occurs on the black Obelisk, in the British Museum: "Yaua, the son of Khumri," i.e., Jehu, the successor of Omri, the founder of Samaria. (1 Kings xviii. 16.) 2. A descendant of Judah. (1 Chron. ii. 38.) 3. A descendant of Simeon. (1 Chron. iv. 35.) 4. One of David's distinguished officers. (1 Chron. xii. 3.) 5. The son of Hanani, a prophet of Samaria. (1 Kings xvi. 1—12; 2 Chron. xix. 1—3.) He wrote the annals of Jehoshaphat. (2 Chron. xx. 34.)

JEHUBBAH = whom *Jehovah hides*. A descendant of Asher. (1 Chron. vii. 34.)

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JEHUCAL = *potent*. The son of Shelemiah; (Jer. xxxvii. 8;) also called "*Jacal*," (Jer. xxxviii. 1.)

JEHUD = *celebrated*. A town of the Danites. (Josh. xix. 45.) Apparently the village *el-Yehudiyeh*, to the east of Joppa.

JEHUDI = *celebrated*. The grandson of Shelemiah. (Jer. xxxvi. 14, 21, 23.)

JEHUDIJAH.—See **HODIAH**.

JEHUSH = *He hastens*. A descendant of king Saul. (1 Chron. viii. 39.)

JEIEL = *treasured of God*. 1. One of the temple musicians; (1 Chron. xvi. 5.) 2. A prince of Reuben. (1 Chron. v. 7.) 3. A scribe in the time of king Uzziah. (2 Chron. xxvi. 11.) 4. A descendant of Adonikam. (Ezra viii. 13.) 5. A son of Nebo. (Ezra x. 43.) 6. The name of four Levites. (1 Chron. xvi. 5; 2 Chron. xx. 14; xxix. 13; xxxv. 9.)

JEKABZEEL.—See **KABZEEL**.

JEKAMEAM = *who gathers the people*. A chief of the Levites. (1 Chron. xxiii. 19; xxiv. 23.)

JEKAMIAH = *whom Jehovah gathers*. A descendant of Judah. (1 Chron. ii. 41.)

JEKUTHIEL = *fear or hope of God*. A descendant of Judah. (1 Chron. iv. 18.)

JEMIMA = *beautiful as the day, or a dove*. The name of one of Job's daughters. (Job xlii. 14.)

JEMUEL = *day of God*. A son of Simeon; (Gen. xlv. 10; Ex. vi. 15;) also called "*Nemuel*," and his posterity "*Nemuelites*." (Num. xxvi. 12.)

JEPHTHAH = *he sets free, or opener*. The ninth judge or regent of the Hebrews. He was the son of Gilead by a concubine; and being banished from his father's house by his brothers, he withdrew to the land of Tob, not far from Gilead. Here his daring character had free scope, and he speedily became the head of a strong marauding party of brave but desperate men. When the war broke out between the Hebrews and the Ammonites, the Hebrews sent a delegation to seek his

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aid; and though he objected at first, on account of the treatment he had formerly received, at which the elders had connived, yet, upon their solemn covenant to regard him as their leader, in case they succeeded, he took the command of their army. He entered into preliminary negotiations with the Ammonites, in which the great question of the right to the country was discussed with a degree of diplomatic consideration for which we are scarcely prepared. But every attempt at conciliation failed: the two armies met; the Ammonites were defeated with great loss of life, and their country scourged by the Hebrews. The Ephraimites, who regarded it as an insult, that they should not be called to assist, stirred up a civil war, which terminated very disastrously to themselves. On the eve of the battle with the Ammonites, Jephthah vowed, that if he obtained the victory, he would devote to God whatsoever should come forth from his house to meet him on his return home. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. Jephthah was greatly afflicted by this occurrence; but his daughter cheerfully consented to the performance of his vow, which took place at the expiration of two months. However, we have no evidence that Jephthah slew his daughter and presented her as a sacrifice to the Lord. It is not improbable that he redeemed her from death at a valuation, according to the law in Lev. xxvii. 2—12; and that her life of virginity was consecrated to God. She was probably devoted to the service of the sanctuary, in accordance with a custom, not unknown among the Hebrews, for women of distinction to dedicate themselves, or to be dedicated to the Lord, to minister at the door of the tabernacle. (Ex. xxxviii. 8; Lev. xxvii. 1—8; Num. vi. 2; 1 Sam. ii. 22; Luke ii. 36, 37.) Annually the daughters of Israel went to the festival, at the tabernacle, "*to celebrate the daughter of Jephthah the Gileadite*." Jephthah judged the He-

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brews six years. (Judg. x. 5—18; xi. 1—40; xii. 1—7; Heb. xi. 32.—See NASARITE.)

JEPHUNNEH=for whom is prepared. 1. The father of Caleb. (Num. xiii. 6; xiv. 6—30.) 2. A descendant of Asher. (1 Chron. vii. 38.)

JERAH=moon, or month. A people descended from Joktan, who gave name to a region of Arabia; (Gen. x. 26; 1 Chron. i. 20;) perhaps the *Moon coast*, and *Moon mountains*, near Hazarmaveth. Others identify it with the Arabian fortress of *Yerakh* in the district of Nijjad.

JERAHMEEL=whom God loveth. 1. A son of Hezron. (1 Chron. ii. 9, 25, 26, 42.) His descendants were called "Jerahmeelites." (1 Sam. xxvii. 10; xxx. 29.) 2. A Levite. (1 Chron. xxiv. 29.) 3. An officer in the court of Jehoiakim. (Jer. xxxvi. 26.)

JERED=descent. 1. The father of Enoch; (1 Chron. i. 2;) also written "Jared." (Gen. v. 15; Luke iii. 37.) 2. A descendant of Judah. (1 Chron. iv. 18.)

JEREMAI=dwelling in heights. A son of Hashum. (Ezra x. 33.)

JEREMIAH=whom Jehovah setteth up or appointeth. 1. The distinguished prophet, son of Hilkiah, a priest of Anathoth. (Jer. i. 6.) He was called to assume the prophetic character when a youth, and on that account declined it; but God promised him grace and strength sufficient for his work. He prophesied under Josiah, Jehoiakim, Jehoiachin, and Zedekiah; and for some time during the exile. During the course of his predictions, Jerusalem was in a distracted and deplorable condition, and the prophet was calumniated, imprisoned, and often in danger of death. Jeremiah expressly foretold that the captivity would endure for seventy years; he also predicted the return of the people to their own country. He appears to have stood high in the estimation of Nebuchadnezzar. (Jer. xxxix. 11—14.) Towards the close of his life, he was carried into Egypt against his will, by the Jews who remained in Judea after

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the murder of Gedaliah, where he probably died. Jeremiah is called "Jeremy," (Matt. ii. 17,) and "Jeremias," (Matt. xvi. 14.) The name "Jeremy," in Matt. xxvii. 9, 10, is probably an error of the transcribers for Zechariah. 2. The father of Hamutal. (2 Kings xxiii. 31.) 3. A descendant of Manasseh. (1 Chron. v. 24.) 4. One who sealed the covenant with Nehemiah. (Neh. x. 2; xii. 1.) 5. The father of Jaazaniah. (Jer. xxxv. 3.) 6. Three of David's distinguished officers. (1 Chron. xii. 4, 10, 13.)—See ZECARIAH.

JEREMIAH, BOOK OF. This prophecy embraces a period of upwards of forty years, between B.C. 628 and A.C. 586. It relates to the judgements that were to come upon the people for their gross idolatry and corruption; to the restoration which awaited them, whenever they would repent of their sins, and forsake them; and to the glory which would arise on the church in future times. Melancholy, tender sensibility, and somewhat of the verbosity of grief, are the distinguishing characteristics of Jeremiah's style. These several prophecies may be arranged thus:—I. The Introduction chap. i. II. Reproofs of the sins of the Jews, consisting of seven sections—*a.* chap. ii., *b.* iii.—vi., *c.* vii.—x., *d.* xi.—xiii., *e.* xiv.—xvii. 18, *f.* xvii. 19, 20, *g.* xxi.—xxiv. III. A general review of the heathen nations, and also of the people of Israel, consisting of two sections—*a.* xlv.—xlix., which may have been transposed, *b.* xxv., and an historical appendix in three sections—*a.* xxvi. *b.* xxvii. *c.* xxviii. xxix. IV. Two sections picturing the hopes of brighter times—*a.* xxx. xxxi., *b.* xxxii. xxxiii., to which is added an historical appendix in three sections—*a.* xxxiv. 1—7, *b.* xxxiv. 8—22. *c.* xxxv. V. The conclusion, in two sections—*a.* xxxvi., *b.* xlv. Added some time afterwards—*a.* xxxvii.—xxxix., *b.* xl.—xliii. *c.* xlv. 13—26. The fifty-second chapter of Jeremiah is nearly the same with 2 Kings xxiv. 18—xxv. 30. Both were mainly drawn from the same sources. The order of the prophecies of Jer-

miah, from chap. xxi. 15, to the end of the book, is different in the Septuagint version from that of the Hebrew text; for those prophecies which, in the Hebrew, occupy the last place—xvi.—li.—are found in the Greek translation after chap. xxv. 14, and in a different order. In some few editions of the Septuagint the chapters are as in the Hebrew.

JEREMIAS.—See **JEREMIAH**.

JEREMOTH=*heights*. 1. A descendant of Benjamin. (1 Chron. viii. 14.) 2. A son of Elam. (Ezra x. 26.) 3. A son of Zattu. (Ezra x. 27.) 4. A Levite; (1 Chron. xxiii. 23;) also called "Jerimoth." (1 Chron. xxiv. 30.) 5. A singer in the temple service; (1 Chron. xxv. 22;) also called Jerimoth." (1 Chron. xxv. 4.)

JERIAH=*founded of Jehovah*. One of the Levites; (1 Chron. xxiii. 19; xxiv. 28;) also called "Jerijah." (1 Chron. xxvi. 31.)

JERIBAI=*adverse*. One of David's distinguished officers. (1 Chron. xi. 46.)

JERICO=*city of the moon*, or *place of fragrance*. A city of Benjamin situated in the valley of the Jordan, on the west side of that river, and north of its entrance into the Dead Sea. (Josh. ii. 1—8, 1 Kings xvi. 34.) It was also called the "City of Palm-trees." (Deut. xxxiv. 8; Judg. i. 16.) As Jericho was the first city that was taken, on the west of the Jordan, the *hherem*, or ban, was laid on all the property in it, Joshua burned the city with fire, and pronounced a solemn curse upon the person who, at any succeeding period, should build its walls, or set up its gates; (Josh. iv. 13;) which was executed upon Hiel, 520 years afterward. (1 Kings xvi. 33, 34.) Previous to this, however, the city had been rebuilt, but not upon its ancient foundations. (Judg. iii. 13; 2 Sam. x. 5; 2 Kings ii. 4, 5.) The more ancient city was probably in the neighbourhood of the beautiful fountain, which is apparently the same whose waters Elisha healed. (2 Kings ii. 18—22.) The latter Jericho appears to have occupied the site

of the miserable and filthy village, *Riha*, nearly two miles from the fountain. (Ezra ii. 34; Neh. iii. 2; Matt. xix. 1; xx. 29—34; Mark x. 1, 46, 52; Luke xviii. 35—43; xix. 1—10.) *Riha* is situated in the midst of a rich plain, susceptible of easy tillage and abundant irrigation, with a climate to produce anything. Yet it lies almost desert; and even that one solitary palm tree which Dr. Robinson saw, which timidly reared its head where once stood the renowned "city of Palm-trees," exists no more. The inhabitants are a feeble and licentious race. The road between Jerusalem and Jericho still retains its ancient character for scenes of assault and robbery. (Luke x. 30.)

JERIEL=*founded of God*. A descendant of Issachar. (1 Chron. vii. 2.)

JERIJAH.—See **JERIAH**.

JERIMOTH=*heights*. 1. One of David's distinguished warriors. (1 Chron. xii. 5.) 2. A son of Azriel. (1 Chron. xxvii. 19.) 3. A son of David. (2 Chron. xi. 18.) 4. One of the Levites. (2 Chron. xxxi. 13.) 5. The name of two of the descendants of Benjamin. (1 Chron. vii. 7, 8.) 6.—See **JEREMOTH**.

JERIOTH=*curtains*. One of the wives of Caleb. (1 Chron. ii. 18.)

JEROBOAM=*whose people is many*.

1. The son of Nebat, an Ephraimite, and the first king of Israel or the ten tribes; he reigned twenty-two years, from 975 to 954 B.C. He is distinguished as the man "who made Israel to sin." Jeroboam having received from the prophet an intimation that the kingdom of Solomon was to be divided, probably took some means to bring about the event; and was compelled to flee to Egypt. (1 Kings xi. 26—40.) When Solomon died, the ten tribes recalled Jeroboam; and he appears to have headed the deputation which waited on Rehoboam, the heir to the throne, with a demand for securities for the rights which the measures of the late king had compromised. The answer of Rehoboam rendered a revolution inevitable; and the ten tribes at once elected Jeroboam

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for their sovereign. (1 Kings xi. 37, 38.) Jeroboam, asking of Israel, fixed his residence at Shechem; but fearing that if the people went to Jerusalem to the festivals, they would return to their allegiance to the house of David, he set up two gilded calves, at Dan and Bethel, in imitation of the Apis and Mnevis of the Egyptians. Temples were built, and altars erected, for these images, and priests were appointed from all the tribes without distinction; and he appointed the festivals to be held a month later than they had hitherto been. The priests and Levites, and many citizens also, who were displeased with these innovations on their fundamental laws, retired to the kingdom of Judah. During Jeroboam's life, there were almost unceasing wars between him and the house of David. On account of his idolatrous measures, it was decreed that the throne should not long continue in his family. (1 Kings xii. 25, 33; xiii. 1—34; xiv. 1—20; 2 Chron. xi. 13—17.) 2. Jeroboam II., the son of Joash, king of Israel, reigned forty-one years, from B.C. 825 to 784. But as his son Zachariah did not ascend the throne till B.C. 772, there seems to have been an interregnum of eleven years; unless we suppose that "forty-one" is an error of the scribes for *fifty-one*. He followed the former Jeroboam in the idolatry of the calves. Jehovah, however, by him, according to the prediction of the prophet Jonah, raised the kingdom of the ten tribes to its greatest splendour; and restored the empire to its ancient boundaries. (2 Kings xiii. 15; xiv. 16—29.)—See ZACHARIAH.

JEROHAM—*he is beloved*. 1. The father of Elkanah. (1 Sam. i. 1; 1 Chron. vi. 27.) 2. The father of Adaiah. (1 Chron. ix. 12.) 3. The father of Azareel. (1 Chron. xxvii. 22.) 4. The father of Azariah. (2 Chron. xxiii. 1.) 5. One of David's warriors. (1 Chron. xii. 1, 7.) 6. A descendant of Benjamin. (1 Chron. viii. 27.) 7. The father of Ibneiah. (1 Chron. ix. 8.) 8. The father of Adaiah. (Neh. xi. 12.)

JERUBBAAL.—See GIDEON.

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JERUBBESHETH.—See GIDEON.
JERUEL = *founded of God*. A desert on the west of the Dead Sea, probably the tract of table land called *el-Husasah*, traversed by the road from Engedi to Jerusalem. (2 Chron. xx. 16.)



Medal of Judea taken by the Romans.

JERUSALEM = *foundation, habitation, or possession of peace*, i.e., of prosperity. A royal city of the Canaanites, supposed to have been the "Salem" of which Melchizedek was king; (Gen. xiv. 18; Ps. lxxvi. 2;) also the "land of Moriah." (Gen. xxii. 2.) While in the possession of the Jebusites it was called "Jebus." (Josh. xviii. 28; Judg. xix. 10; 1 Chron. xi. 4.) It is now called *el-Kuds*—"the Holy," by the Arabs. It is first called "Jerusalem" in Josh. x. 1; xii. 10. Jerusalem, according to Captain Wilson's recent survey, stands in latitude 31° 46' 7" North; and longitude 35° 14' 37" East of Greenwich. It lay on the confines of Judah and Benjamin; (Josh. xv. 63; xviii. 28;) and is situated near the summit of a broad mountain ridge, at an elevation of 2,450 feet above the level of the Sea, in the midst of the central chain of mountains which runs north and south through Palestine. After the death of Joshua, the Hebrews took Jerusalem; (Judg. i. 1—8;) and the descendants of Judah and Benjamin appear to have dwelt there with the Jebusites; the latter maintained themselves on Mount Zion, until the time of David. (Josh. xv. 63; Judg. i. 21; 1 Sam. v. 5—9; xvii. 54; 1 Chron. xii. 4—8.) David having possessed himself of the fortress of Zion, made it his royal residence,

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and named it "the City of David." (2 Sam. v. 9.) Jerusalem thence became the metropolis of the kingdom. David transferred the ark of the covenant, which was the throne of Jehovah, from Kirjath-jearim to Jerusalem; and the city became the capital of the invisible King, "the City of God." (Ps. xli. 4; xlviii. 1-3; 1 Kings xi. 36.) Here, on Mount Moriah, Solomon erected the magnificent temple, the palace of Jehovah, as the sanctuary for the whole Hebrew nation; (2 Chron. iii. 1;) and in his reign the city became renowned for its commercial enterprise, and its boundless wealth. (1 Kings xiii. 10-61; x. 14-29; Ps. li. 6; xv. 1; lxxiv. 2.)

After the revolt of the ten tribes from the house of David, Jerusalem became the capital of the kings of Judah only. During the government of the kings, the "Holy City" underwent various revolutions. (Dan. ix. 24.) In the reign of Rehoboam the city was taken and pillaged by Shishak, king of Egypt. (2 Chron. xii. 9.) Under Amaziah, it was pillaged by Joash, king of Israel. (2 Kings xiv. 13, 14; 2 Chron. xxv. 23, 24.) Uzziah strengthened the city by the erection of towers and fortifications; (2 Chron. xxvi. 9;) and Hezekiah considerably improved Jerusalem, and furnished it with an ample supply of water, by a subterraneous aqueduct. (2 Kings. xx. 20; 2 Chron. xxxii. 30.) Jerusalem was probably taken by the Assyrians, in the reign of Manasseh; (2 Chron. xxxiii. 11;) after his liberation, Manasseh strengthened and fortified the city. (2 Chron. xxxiii. 12-16.) Pharaoh-Necho, king of Egypt, appears to have entered Jerusalem, when he made Jehoiakim king. (2 Chron. xxxvi. 3, 4.) Jerusalem was several times ravaged by Nebuchadnezzar; and finally, after a siege of three years, he destroyed the city and the temple with fire. (2 Kings xxiv. 1-11; xxv. 1-10; 2 Chron. xxxvi. 6-21.)

After the return from exile, Je-

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rusalem was rebuilt by Jeshua and Zerubbabel; (Ezra i. 2-11; iii. 2-12; iv. 24;) and the temple was dedicated with great joy. (Ezra vi. 15-19.) At a later period, Nehemiah completed the rebuilding of the city and its wall; and in some degree restored Jerusalem to its former importance. (Neh. i-vi., vii. 4; xi. 1-4; Zech. ix. 9; Hagg. ii. 6, 7.) After the reduction of Gaza, B.C. 332, Alexander the Great visited Jerusalem; and attended by the high priest Jaddua, he went to the temple and offered sacrifices. In B.C. 324, Ptolemy, king of Egypt, plundered Jerusalem; and in a few years afterwards Palestine was annexed to Egypt. In B.C. 245, Ptolemy Euergetes visited the city, offered sacrifices, and made splendid presents to the temple. Some years afterwards, Palestine made common cause with the Syrians; and Antiochus the Great visited Jerusalem, and ordered the out-works of the temple to be completed. In B.C. 167, Antiochus Epiphanes plundered Jerusalem, and set up a statue of Jupiter in the temple. (Dan. viii. 9-14.) This led to the revolt of the Maccabees, who after an arduous and sanguinary struggle, obtained possession of the city, and repaired and beautified the temple, B.C. 163. (Dan. xii. 7-11.) Ultimately the Maccabean princes expelled the Syrians from Jerusalem. In B.C. 63, Jerusalem was taken by Pompey, and the walls thrown down; and Judea fell under the dominion of the Romans. In the year B.C. 51, Crassus pillaged the temple. And a few years afterwards Antipater, the father of Herod the Great, rebuilt the walls of the city; and at a later period Herod the Great, expended large sums in its embellishment. At length Jerusalem was overthrown by the Romans, under Titus, A.D. 70. (Dan. ix. 27; Matt. xxiv. 1-15; Mark xiii. 1-14.) When Jerusalem was taken, Vespasian struck medals and coins, with a device commemorative of the event. The illustration is a facsimile of one, having on the obverse the head of the emperor Vespasian; and on the reverse, the captive "daugh-

ter of Zion," weeping beneath the palm tree. (Isa. lii. 26; Lam. ii. 10.)

The emperor Hadrian, about A.D. 130, determined upon the rebuilding of Jerusalem as a fortified place; when the Jews broke out into open revolt, under the mysterious Barcochba, in A.D. 132. When this final tragedy was brought to a close, in A.D. 135, the Jews were forbidden even to approach their Holy City. Hadrian resumed the work of rebuilding the city; and the new Roman colony, established upon the site of the former Jerusalem, received the name of *Colonia Ælia Capitolina*. The place became to all intents a Roman and pagan city; and was henceforth known chiefly as Ælia, even so late as A.D. 536. In the days of Constantine the Jews were first allowed again to approach the Holy City. About A.D. 326, Helena, the mother of the emperor, repaired in person to Palestine, to visit the holy places. Among the splendid churches she caused to be erected was that of the Holy Sepulchre, which could not have been upon the site of our Lord's crucifixion and tomb; inasmuch as He was crucified without the gate of the city. About A.D. 362, the emperor Julian began to rebuild the city; but the attempt, according to contemporary writers, was rendered abortive by supernatural hindrances.

Still Jerusalem was visited by devotees from every part of the world. Justinian erected a church in the city, apparently the edifice now known as the mosque of el-Aksa, on the southern part of the site of the temple. Jerusalem had now become the Holy City of the Christian world. However, in A.D. 614, the Persians, under Chosroes II., invested the Holy City, and took it by storm. But the emperor Heraclius finally routed the Persians, and the patriarch and other captives were restored to Jerusalem after fourteen years of exile. But Jerusalem was doomed to be subjected to the more galling and permanent bondage of the followers of Muhammed; and in A.D. 636, the troops of the Khalif Omar

appeared before Jerusalem. The city, after a long siege, surrendered to Omar; and he erected a mosque upon the site of the ancient Jewish temple, which is usually regarded as that at present existing. Multitudes of pilgrims of all ranks and classes, still flocked to the Holy City. But the establishment of the Seljuk kingdom of Syria, in A.D. 1078, by Tutush, the Turkish or Turkman leader, rendered the condition of the Christians and pilgrims in Jerusalem still more deplorable. Peter the Hermit, who had repaired as a pilgrim to Jerusalem, in A.D. 1093-4, beheld the calamities with which the native Christians and pilgrims were overwhelmed by the Muslims, and his spirit was roused to vengeance. He went forth to waken the energies of Europe in behalf of their suffering fellow Christians; and in A.D. 1099, the host of the crusaders appeared before the walls of Jerusalem, the Holy City was taken by storm, and Godfrey of Bouillon was elected king. The Christians retained possession of Jerusalem eighty-eight years. But in A.D. 1187, the Egyptian Sultan, Saladin, became master of Jerusalem; and the order of things was again reversed. However, in A.D. 1229, Jerusalem was again delivered over to the Christians.

After some other changes, about A.D. 1244, the city reverted for the last time into the hands of its Muhammedan masters. In A.D. 1517, Jerusalem with the rest of Syria and Egypt passed under the sway of the Ottoman Sultan, Selim I. From that time until our own days, Palestine and Syria have continued to form part and parcel of the Ottoman empire. In A.D. 1832, Syria became subject to Muhammed Aly, the late Pasha of Egypt; and the Holy City opened its gates to the victor without a siege. But in A.D. 1840, the powers of Europe determined to take into their own hands the support of the crumbling empire of the Sultan; Muhammed Aly withdrew his armies from the country; the British fleet retired from the coast; and Syria and Palestine re-

turned beneath the nominal sway of the Sultan.

Jerusalem is emphatically a mountain city, built upon a series of rocky spurs—Zion on the north; Moriah on the south-east; and the modern Zion on the south-west. The modern city stands on the southern extremity of a spur or plateau, enclosed by two ravines—the Kidron and Hinnom. The Tyropean ravine divides the city into two unequal halves. The houses are built of the limestone of the district, but many of them are in a ruinous condition. The principal streets of the city run at right angles to each other; they are narrow and badly paved; but the steepness of the ground contributes to keep them cleaner than in most Oriental cities. Jerusalem is substantially walled, but at present has only five gates open,—St. Stephen's on the east; Jaffa Gate on the west; Damascus Gate on the north; and the Sion and Dung Gates on the south. There are five gates closed. The circumference of the city, according to Dr. Robinson's measurement, is about 80 yards less than $2\frac{1}{2}$ English miles.—See Zion.

The excavations made by the Palestine Exploration Party have shown that portions of the modern city are built upon the accumulated ruins of the Holy City "of former desolations." A remarkable tablet, which belonged to Herod's temple, warning strangers against passing the boundaries of the sacred enclosure, has been discovered. The inscription, which is in Greek,

ΜΗΘΕΝΑ ΑΛΛΟΓΕΝΗ ΕΙΣΠΙ
ΠΕΥΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕ
ΡΙΤΟΙΕΡΟΝ ΤΡΥΦΑΚΤΟΥΚΑΙ
ΠΕΡΙΒΟΛΟΥ ΟΣΔ'ΑΝ ΔΗ
ΦΘΗ ΕΛΥΤΩΙ ΑΙΤΙΟΣ ΕΣ
ΤΑΙ ΔΙΑ ΤΟ ΕΞΑΚΟΛΟΥ
ΘΕΙΝ ΘΑΝΑΤΟΝ.

reads—"No stranger is to enter within the balustrade round the temple and

enclosure. Whoever is caught will be responsible to himself for his death, which will ensue." Josephus tells us that the second court of the temple "was encompassed by a stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death." (*Ant.* xv. 11. 5; *Wars* v. 5. 2.) Philo also says, that "it was death to any one but a Jew who set his foot within." (*Leg.* p. 791; *Eph.* ii. 13—15.) This tablet, which is two feet ten inches in length, and one foot eleven inches in breadth, gives a remarkable illustration of Acts xxi. 28—36. Paul, after purification, presented himself in the temple. Because certain Jews supposed that he had also introduced Gentiles within the precinct, and had thus polluted the sacred place, the people rose against him. They were about to put him to death, when the commander of the Roman garrison intervened, and rescued him from the people who demanded his execution in accordance with the law published on the tablets of the balustrade.

In the excavations, a signet stone, with "Haggai the son of Shebaniah" engraved in Hebrew, was found beneath an old pavement, at the depth of 22 feet from the present surface.

On Mount Moriah the large area called the *Haram* is studded with cypress and olive, and its sides are surrounded, in part, by the finest mural masonry in the world. Within this Sanctuary stood the temple of the Hebrews, all traces of which have long since disappeared; and the site is occupied by the mosks of Omar and el Aksa. The Christian sects, consisting of Greeks, Latins, Armenians, and Copts, have each their own convents or monasteries in different parts of the city and its vicinity; and also their own chapels in the Church of the Holy Sepulchre. The three former have also convents or dwellings within the walls of the Church, for the monks who are shut up here to perform the regular offices day and night. Here



are also niches with altars for the Abyssinians, Jacobites, Nestorians, Maronites, and other sects, whose service is performed in these chapels only occasionally. It is well known that a deep hatred exists among all those possessors of the Holy Sepulchre towards each other; especially is this the case between the Greeks and the Latins. By the American Board of Missions, and the establishment of the Protestant bishopric, by the English and Prussian governments, considerable attention has been paid to Jerusalem. The object of the Missionaries is not to draw off members of the Oriental churches to Protestantism; but to awaken them to a knowledge and belief of the gospel truth, in the purity and simplicity of its original Scriptural form. The inhabitants, consisting of Muhammedans, Jews, and Christians, mainly dwell in separate quarters of the city. The Jews are now spread over the city, and are building many houses outside the walls.

A considerable body of troops usually lie in garrison in Jerusalem. The appointed guardians of the public peace are a band of undisciplined, ill-paid, and uncontrolled miscreants, Albanian Muslims or apostate Christians, who are the most dangerous part of the population. As Jerusalem has but few manufactures, the masses of the people seem to be without any regular employment; a considerable number, especially of the Jews, professedly live on charity. The bazaars, situated in the middle of the city, are not well furnished even for an Oriental city. The markets are supplied by the peasants from the neighbouring villages. The Jews have the greater part of the trade; they are buying up land wherever it is for sale; and if the present rate of emigration continues, Jerusalem will soon be almost wholly in their hands.

Consul Moore, in his Report of the trade and commerce of Jerusalem, for 1873, has shown that the trade of the Sandjak—or minor province—of Jerusalem is not inconsiderable. Jerusalem, the chief town, is one of the least

commercial or industrial of cities. The principal imports from England are cotton goods and some colonials. Of the former, it is calculated that between 500 and 600 bales of the value of £22,000 to £24,000; and of woollen goods, hardware, and colonials, worth £12,000, were imported in 1873. The imports from foreign countries—consisting chiefly of woollen manufactures, hardware, glass, and fancy goods—are on an equally advanced scale. The exports are olive oil and grain, the staple product of the district. The chief native industry is the manufacture of soap, and what is called 'Jerusalem ware,' consisting of chaplets, crucifixes, beads, crosses, and the like, made principally of mother-of-pearl and olive wood and sold to the pilgrims, who annually resort to the Holy City to the number of 6,000 to 8,000. No factories are to be met with. The employment of the people in the rural districts is agriculture, which is carried on in the most primitive mode.

The population of the Sandjak—or province, may be computed at 202,000 souls, divided into three sects—Muhammedans, Christians, and Jews, in about the following proportions:—Muhammedans, 160,000; Christians, mostly of the Greek Church, 30,000; and Jews, 12,000. The population of the city of Jerusalem is estimated at 21,000, of whom about 5,000 are Muhammedans, 10,000 to 11,000 are Jews, and the rest Christians of various denominations. There can be no doubt that with the agricultural capabilities of the country fully utilized it would support a population many times larger than its present scanty and poverty-stricken inhabitants. Two lines of telegraph, *via* Beirut and Alexandria, connect Jerusalem with Europe.

JERUSALEM, *New*. The symbolic name of the Christian church; also called "the Bride, the Lamb's wife." (Rev. xxi. 2—21; iii. 12.) The Apostle, from the summit of a high mountain, beheld, in pictorial symbol, or scenic representation, a city resplendent with celestial brightness, which seemed to

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descend from the heavens to the earth. It was built upon terraces, one rising above another, each terrace having its distinct wall supporting or encircling it; and thus each wall was 144 cubits = 252 feet high. The height of the whole city was equal to its diameter, which appears to have been a square of 3,000 *stadia*—translated “furlongs”—about 400 miles; or 12,000 *stadia*—about 1,600 miles in circumference—of course a mystical number, denoting that the city was capable of holding almost countless myriads of inhabitants. In its general form, the symbolic city presents a striking resemblance to that of the new city in Ezek. xl.—xlvi. The pictorial symbol must be regarded as the representation not of a place or state, but of the church as a *society*, the “body of Christ.” (Eph. v. 23–20; Gal. iv. 26.) As Jerusalem and Zion are often used for the inhabitants and faithful worshippers, so the New Jerusalem is emblematical of the church of God, part on earth, and part in heaven. To suppose the invisible world to be exclusively referred to, would deprive the contrast between the Law and the Gospel economy, Sinai and Zion, of its appositeness and force. Moreover, the distinction between “the general assembly of the enrolled citizens,” and “the spirits of the just made perfect,” (Heb. xii. 22–24,) can be explained only by interpreting the former of the church militant, or the “body of Christ” on earth, and the latter of the church triumphant in heaven. And thus we see why the New Jerusalem was beheld, like Jacob’s ladder, extending from earth to heaven.

JERUSHA = *possessed*. The mother of Jotham, king of Judah; (2 Kings xv. 33;) also written “Jerushah.” (2 Chron. xxvii. 1.)

JESALAH = *help of Jehovah*. 1. A son of Hananiah. (1 Chron. iii. 21.) 2. A descendant of Benjamin. (Neh. xi. 7.)

JESHAIAH = *help of Jehovah*. 1. A son of Jeduthun. (1 Chron. xxv. 8, 15.) 2. One of the Levites. (1 Chron. xxvi. 25.) 3. A descendant of Elam. (Ezra. viii. 7.) 4. A de-

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scendant of Merari. (Ezra. viii. 19.)

JESHANAH = *ancient*. A city in Ephraim or Samaria. (2 Chron. xiii. 19.)

JESHARELAH.—See **ASARELAH**.
JESHEBEAB = *seat of one’s father*. A chief in the division of the priests. (1 Chron. xxiv. 13.)

JESHER = *uprightness*. A son of Caleb. (1 Chron. ii. 18.)

JESHIMON = *a waste, desert, or wilderness*. In 1 Sam. xxiii. 19, 24, this word designates the plateau or Bukera above the Dead Sea, on its western side. It also denotes the “wilderness” itself; and so it is often rendered, as in the margin. (Ps. xlviii. 7; lxxviii. 40; cvi. 14.)—See **DESERT**.

JESHISHAI = *old, or grey-headed*. A descendant of Gad. (1 Chron. v. 14.)

JESHOAIAH = *whom Jehovah bows down*. A descendant of Simeon. (1 Chron. iv. 36.)

JESHUA = *Jehovah the salvation*. 1. The son or grandson of Jehozadak or Josedech, and the first high priest of the Jews after their return from the exile. (Neh. vii. 7; xii. 10; ii. 6; Ezra ii. 2; iii. 2; Neh. vii. 7.) He is also called “Joshua.” (Hag. i. 1, 12; ii. 2, 4; Zech. iii. 1, 3, 6, 8, 9.) 2. The name of three Levites. (2 Chron. xxxi. 15; Ezra ii. 40; Neh. vii. 43; Ezra viii. 33; Neh. viii. 7; ix. 4, 5; x. 9; xii. 8, 24.) 3. One whose posterity returned from the exile. (Ezra ii. 6; Neh. iii. 19; vii. 11.) 4. A town or city of Judah. (Neh. xi. 26.) 5.—See **JOSHUA**.

JESHUAH = *Jehovah the salvation*. The chief of the ninth class in David’s division of the priests. (1 Chron. xxiv. 11.)

JESHURUN = *the upright people*. A poetical name for the people of Israel, apparently expressive of affection and tenderness; (Deut. xxxii. 15; xxxiii. 5, 26; also written “Jesurun.” (Isa. xli. 2.)

JESIAH = *whom Jehovah lendeth*. 1. One who went over to David at Ziklag. (1 Chron. xii. 6.) 2. One of the Levites. (1 Chron. xxiii. 20.)

JESIMIEL = *desolation of God*. A descendant of Simeon. (1 Chron. iv. 36.)

JESSE=*firm strong*. A shepherd of Bethlelem, and the father of king David. He was a descendant of Obed, the son of Boaz and Ruth. (Ruth iv. 17, 22.) He was evidently a person of note and substance. (1 Sam. xvi. 10; xxii. 3; xx. 27, 30, 31; xxii. 7, 8; 2 Sam. xx. 1; 1 Kings xii. 16.) The "stem of Jesse" designates the family of David; (Isa. xi. 1;) and the "root," i.e., sprout or scion, of Jesse, the Messiah. (Isa. xi. 10; Rev. v. 5; xxii. 16.)—See **NAHASA**.

JESUI = *even, level*. A son of Asher; his descendants were called "Jesuites." (Num. xxvi. 44.) He is also called "Isui;" (Gen. xlv. 17;) and "Ishuai." (1 Chron. vii. 30.)

JESURUN.—See **JESHURUN**.

JESUS=*Jehovah the salvation*. 1. This name is the Greek form of the Hebrew *Jehoshua* or *Joshua*, and is used as the ordinary and personal designation of the incarnate God and Saviour of mankind. (Num. xiii. 16; xiv. 80; Luke ii. 31; Matt. i. 20, 21.) Though this name may not of itself be evidence of the divinity of Him who bears it; yet when, as in this case, He who bears a name so associated with the dread name of Jehovah, by express Divine appointment is shown "by many infallible proofs," to be indeed the promised Messiah, we cannot but perceive in it a corroboration of the host of arguments which lead to the conclusion that He who "according to the flesh" was the Son of David, "according to the Spirit of Holiness," was the "Son of God,"—"God over all blessed for ever." (Rom. i. 3, 4; ix. 5.) The fact of Christ's divinity is often developed, to the practised eye, where a superficial reader would not even suspect it. In Rev. ii. 17, a promise is made to him that overcometh, that he shall wear a diadem like that of the high priest, on the front of which is a precious stone, and in this "a new name is written, which no man knoweth, save him that receiveth it." Is not this the name of Jesus, associated

with the awful, the peculiar, the incommunicable name of Jehovah? (Rev. iii. 12; xix. 12, 13.) So Paul seems to have understood, when he says that to Christ is given "a name that is above every name." (Phil. ii. 9, 10.) So also it is said, "that at the name of Jesus every knee should bow—in heaven, and in earth, and under the earth," i.e., universal homage shall be paid to Him who is invested with supreme dignity and authority as Lord of all. The evidence of the doctrine of Christ's supremacy, although presented with all the power which reason and learning, and eloquence can enforce, will produce no real effect unless the heart be influenced by the Spirit of God. Indeed, says the Apostle, "no man can say that Jesus is the Lord"—the Christ, the Messiah, Lord and God, "but by the Holy Ghost." Flesh and blood cannot reveal this truth to any man. It must, as it was to Peter, be revealed by our Father who is in heaven. (1 Cor. xii. 3; Phil. ii. 11; Matt. xvi. 16, 17; John xx. 28.) The cordial belief, under the influence of the Holy Ghost, that Christ was the Son of the living God, was to embrace the entire Gospel scheme of mercy and salvation, of which that doctrine is not only the foundation, but an entire summary. This is the testimony of Jesus Christ, "whosoever believeth that Jesus is the Christ is born of God;" "who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 2. The Greek form of the name of Joshua, the illustrious successor of Moses. (Acts vii. 46; Heb. iv. 8.) 3. A fellow-labourer of Paul; he is surnamed "Justus." (Col. iv. 11.)—See **CHRIST**.

JETHER = *a cord, or excellence*. 1. A son of Gideon. (Judg. viii. 20.) 2. Two descendants of Judah. (1 Chron. ii. 32; iv. 17.) 3. The father of Jephunneh. (1 Chron. vii. 38.) 4.—See **JETHRO**, **ITHRAN**, and **ITHRA**.

JETHETH=*a tent-pin*. An Edomitish chief. (Gen xxxvi. 40; 1 Chron. i. 51.)

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JETHLAH = *hanging, high*. A place in the tribe of Dan. (Josh. xix. 42.)

JETHRO = *excellence, pre-eminence*. The son of Raguel the Midianite. He is also called "Hobab" = *beloved*; and apparently "Jether." Some regard Jethro and Raguel as identical, and Hobab as his son. (Ex. iii. 1; Num. x. 29; Judg. iv. 11; Ex. iv. 18, margin.) He was a priest or prince of Midian, and the father-in-law of Moses. (Gen. xxv. 1, 2; Ex. xviii. 14—26.)

JETUR = *an enclosure*. A son of Ishmael. (Gen. xxv. 15; 1 Chron. i. 81.) His descendants are also called "Jetur." (1 Chron. v. 19.)—See **ITURZA**.

JEUEL = *treasured of God*. A descendant of Zerah. (1 Chron. ix. 6.)

JEUSH = *to whom he hastens*. 1. A son of Eaan. (Gen. xxxvi. 5, 18.)

2. A descendant of Benjamin. (1 Chron. vii. 10.) 3. A son of Shimei. (1 Chron. xxxiii. 10.) 4. A son of Rehoboam. (2 Chron. xi 19.)

JEUZ = *counselling*. A descendant of Benjamin. (1 Chron. viii. 10.)

JEWELS. The Hebrews, like the Orientals of the present day, were profuse in the use of jewels; and they were not confined to the females. (Gen. xxiv. 22, 53; Isa. iii. 18—24; lx. 10; Ex. xxxv. 22; Num. xxxi. 50.) The Egyptians, and the Assyrians, at a very early period, were skilful in the manufacture of gold and silver ornaments, adorned with gems, such as chains, bracelets, ear-rings, nose-rings, rings, etc.; of which many specimens of exquisite workmanship, and of the most elegant forms, are to be found in the museums. Dr. Abbott possessed a necklace of Menai or Menes, perhaps the first Egyptian king; probably the oldest article of human manufacture which is now identified. The Hebrews asked and obtained of their Egyptians neighbours "jewels of silver, and jewels of gold." (Ex. xii. 35; Ezek. xvi. 12; Hos. ii. 13.) In Prov. xx. 15, knowledge or wisdom is called "a precious jewel." So also, the faithful servants of Jehovah are

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called His "jewels" or "special treasure." (Mal. iii. 17.)—See **RINGS**.

JEWRY.—See **JUDEA**.

JEWS. Properly the men of the tribe, country, or kingdom of Judah; in contradistinction from the seceding ten tribes who retained the name of "Israelites." (2 Kings xvi. 6; xxv. 25; Jer. xxxii. 12; xxxviii. 19; xl. 11; xli. 3; xliv. 1; lli. 28.) After the exile, the term "Jews" seems to have been applied to all the people without distinction; (Hag. i. 14; ii. 2; Est. iii. 4—6; Ezra iv. 12; v. 1, 5; Dan. iii. 8, 12; Neh. i. 2;) also to designate one of the two classes—Jews and Gentiles—into which the whole human family is frequently divided. (John iv. 9; Matt. ii. 2; Acts ii. 5, 10; x. 22; xiv. 1; Rom. ii. 9, 10; 1 Cor. i. 23, 24.) After the exile, the Jews were subject to the Persian rule, until A.D. 332, when they were subjected to the Greeks. They also passed to the rule of the Egyptians and the Syrians, until they established their independence under the Maccabees. They became subject to the Romans, B.C. 63; and, about A.D. 6, their country was reduced to the rank of a Roman province. In the war with the Romans, A.D. 70, there perished, perhaps not less than 1,100,000 persons; while 97,000 more were made captives. This was the "end of the world," or termination of the Jewish polity, predicted by our Lord. (Matt. xxiv. 1—28; Luke xvii. 20; xix. 11; xxi. 20.) The subsequent revolt of the Jews, under Barcochba, the pseudo-Messiah, terminated, under Hadrian, A.D. 135, in the complete overthrow of the Jewish people and dispensation; when many thousands of the captives were sold as slaves and utterly driven out from the land of their fathers. This final calamity was also predicted by our Lord. (Matt. xxiv. 29—42; Luke xxi. 25—36.) From the final overthrow of Jerusalem to the present day, the history of the Jews is little else than a record of persecutions; in which sovereigns and their subjects, Pagans, Christians, and

JIDLAPH = *tearful, dropping*. A son of Nahor. (Gen. xxii. 22.)

JIMNAH = *good fortune, prosperity*. A son of Asher; (Gen. xlv. 17;) also written "Jimna;" (Num. xxvi. 44;) and "Imnah." (1 Chron. vii. 30.) His descendants were called "Jimnites" (Num. xxvi. 44.)

JIPHTAH = *opens, or sets free*. A place in the tribe of Judah. (Josh. xv. 43.)

JIPHTAH-EL = which *God opens*. A valley on the confines of Zebulun and Asher; (Josh. xix. 14, 27;) which Robinson identifies with the great *wady Abilin*, which has its head in the hills near *Jesat*. He also holds that the modern *Jesat*, a Tel with many caverns, but with no trace of any fortress or dwellings, is the site of *Jotopata*, the renowned fortress of Galilee, mentioned by Josephus. (*Wars* iii. 7. 8—36.)

JOAB = whose *father is Jehovah*. 1. The son of Zeruiah, and nephew of David; and commander-in-chief of the army. He was an accomplished warrior, but a most unscrupulous man. (1 Chron. ii. 16; xi. 6.) He treacherously assassinated Abner. (2 Sam. ii. 23; iii. 27.) When Absalom rebelled, Joab adhered to the interests of David; and, contrary to express orders, he put Absalom to death. (2 Sam. xviii. 14.) Joab also assassinated Amasa, as he had done Abner. (2 Sam. xx. 10.) Joab combined in the plot to set Adonijah on the throne, in defiance of the will of David, who had, by Divine direction, resolved to make Solomon king. (1 Kings ii. 28.) After the death of David, Joab was slain at the altar, whither he had fled for protection; and was buried in his own domain in the wilderness. (2 Kings ii. 5—34.) 2. A descendant of Judah. (1 Chron. iv. 14.) 3. One whose posterity returned from exile. (Ezra ii. 6; viii. 9; Neh. vii. 11.)

JOAH = whose *brother, i.e., helper is Jehovah*. 1. A son of Asaph, and the historiographer of Hezekiah. (2 Kings xviii. 18; Isa. xxxvi. 3.) 2. The son of Joahaz, and the historiographer of Josiah. (2 Chron. xxxiv. 8.) 3. A

descendant of Gershom. (1 Chron. vi. 21; 2 Chron. xxix. 12.) 4. A son of Obed-edom. (1 Chron. xxvi. 4.) 5. A son of Zimnah. (2 Chron. xxxix. 12.)

JOAHAZ = whom *Jehovah takes or sustains*. The father of Joash the recorder. (2 Chron. xxiv. 8.)

JOANNA = *Jehovah given*. 1. One of the ancestors of Jesus. (Luke iii. 27.) 2. The wife of Chuza, steward of Herod Antipas. She followed Christ, and ministered to His wants. (Luke viii. 8; xxiv. 10.)

JOASH = whom *Jehovah gives*. 1. The son and successor of Ahaziah, king of Judah. On the murder of his brethren by Athaliah, he was preserved by his aunt Jehosheba, the wife of Jehoiada the high priest, who concealed him for six years in one of the apartments of the temple. When Joash was seven years of age, Jehoiada concerted a plan, with Azariah and others, to place young Joash upon the throne of his ancestors, and dethroned his grandmother, the wicked Athaliah; and the young king was crowned in the court of the temple with great solemnity. (2 Kings xi. 1—21.) Joash behaved himself well while Jehoiada lived, and was his guide; but no sooner was this good man removed, than he began to listen to the counsels of his wicked courtiers. Zachariah the priest, son of Jehoiada, warned him of his sin and danger; but as a reward of his fidelity, he was, by order of Joash, stoned to death, between the porch and the altar. After suffering a variety of injuries from the Syrians, and after being loaded with ignominy, Joash was murdered by his own servants, after a reign of forty-one years. His remains were refused a place in the royal sepulchre. He is also called "Jehoash." (2 Kings xi. 1—21; xii. 1—21; xiii. 1; 2 Chron. xxii. 10—12; xxiii. 1—21; xxiv. 1—27.) 2. The son and successor of Jehohaz, king of Israel. He reigned sixteen years. He departed not from the sins of Jeroboam, the son of Nebat; nevertheless, he was successful in three campaigns against the Syrians; and

in one against Amaziah, king of Judah. Joash seems to have been possessed of more talents than virtues. He is also called "Jehoash." (2 Kings xiii. 10—25; xiv. 1—16.) 3. The father of Gideon. (Judg. vi. 11.) 4. A son of Ahab, king of Israel. (1 Kings xxii. 26; 2 Chron. xviii. 25.) 5. One of David's distinguished warriors. (1 Chron. xii. 8, 21.) 6. A descendant of Judah. (1 Chron. iv. 22.)

JOASH—to whom *Jehovah hastens*. 1. A descendant of Becher. (1 Chron. vii. 8.) 2. The steward over king David's soil-cellars. (1 Chron. xxvii. 28.)

JOATHAM.—See JOTHAM.

JOB=*one persecuted, or the assailed*.

1. An inhabitant of the land of Uz, in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates, distinguished for his wealth beyond "all the men of the East." He is celebrated for his patience, and the constancy of his piety and virtue, under the heaviest calamities. (Job i. 1—22; ii. 1—13; Ezek. xiv. 14, 20; James v. 11.) As it is stated, that after his affliction "he lived an hundred and forty years," (Job xlii. 16,) the supposition of the Septuagint is not an unreasonable one, that he was about *seventy* years of age when his calamities came upon him; this would make his age at his death about 210 years. Judging from the well-known length of human life after the Flood, it would seem that Job lived somewhere between the times of the patriarchs Terah and Jacob. In the remarkable addition at the end of the Septuagint version of the book of Job, it is said: "His first name was Jobab; and having married an Arabian woman, he had by her a son whose name was Ennon. He was himself a son of Zare, one of the sons of Esau; and his mother's name was Bossorra; so that he was the fifth in descent from Abraham." A somewhat curious use has been made by some astronomers of the reference to the stars Cesil and Cimah—rendered "Orion and Pleiades"—to determine the time when Job lived. (Job ix. 9 xxxviii. 31.) Supposing the principal

stars to be those of Taurus and Scorpio, and that these were the cardinal constellations of spring and autumn in his time; knowing the present longitude of these stars, and calculating from the precession of the equinoxes, they have fixed the time of Job 184 years before the birth of Abraham. But the proof that the constellations referred to are Taurus and Scorpio, is too uncertain to give much weight to the argument. The "sore boils," with which Job was afflicted, is supposed to have been the disease known as the *elephantiasis*. (Job ii. 7.) 2.—See JASHUB.

JOB, BOOK OF. Considerable difference of opinion has prevailed as to the date and author of this venerable inspired document. The Talmud assumes that it was written by Moses; others ascribe it to the period between Samuel and Isaiah; and others, again, to the Chaldean period of the prophets. The book, except the two first chapters and part of the last, is written in Hebrew poetry, and abounds in Aramaean idioms. There is not in all antiquity a piece of poetry more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting than this book. Nor do we think that truth and fiction are interwoven, as it bears the stamp of truthfulness throughout. It abounds in references to natural scenery, and to Idumaean and Egyptian localities and objects; and shows an acquaintance with many of the Hebrew notions of things, with their opinions, their formulæ of speech, and the like. With events in general before and after the Flood, the book manifests an acquaintance. But still the book seems to have been written independent of Hebrew peculiarities, and is based upon the more general views of the patriarchal religion. This would intimate that it was written before the establishment of the Hebrew commonwealth. As the main question of the book is concerning the doctrines of Divine Providence—whether the Divine Being constantly and adequately rewards virtue and piety, and punishes sin in the present

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world, and that the calamities and afflictions of this life are not without their use—we are not to suppose that the speeches of Job, Eliphaz, Bildad, Zophar, and Elihu, were inspired when they were uttered. The angry disputants frequently contradict each other; and most of their speeches God Himself has declared to be wrong. (Job. xlii. 7, 9.) The author of the book was undoubtedly inspired to give an account of this dispute; and he had a great moral purpose in view. Job is referred to as an eminent man in Ezek. xiv. 14—20. In reference to the memorable passage in Job xix. 25—27, the great question has been, whether it refers to the Messiah and to the resurrection of the dead; or to an expectation which Job had that God would come forth as his Vindicator in some such way as He is declared afterwards to have done. The passage does not necessarily refer to the Messiah, and to the resurrection of the dead. While there are obscure traces of the doctrine of the resurrection of the dead in the Old Testament, which were sufficient to excite the hopes of the ancient saints; this glorious truth, in its clearness, is one of the peculiar doctrines of Christianity—one of the last truths of revelation, which seem to have been reserved for the Redeemer Himself to make known to man. All, however, which the passage fairly demands, is fully met by the events recorded in the close of the book. God appeared in a manner corresponding to the meaning of the words, here upon the earth. He came as the *Goel*—the Redeemer, the Vindicator of Job. He vindicated his cause, rebuked his friends, and blessed him again with returning prosperity. The disease of the patriarch may have advanced, as he supposed it would; but his confidence in God was not misplaced, and He came forth as his Vindicator and Friend. It was a noble confession of faith on the part of Job; it showed that he *had* confidence in God, and that in the midst of his trials he truly relied on Him. It was a sentiment

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worthy to be engraven in the solid rock for ever, that the passing traveller might see and read it; or as worthy of that more permanent record which it has received by being "printed in a book"—by an art unknown then, and sent down to the end of the world to be read and admired in all generations.

JOBAB=*howling desert*. 1. A son of Joktan, and the ancestor of an Arab tribe. (Gen. x. 29; 1 Chron. i. 23.) Ptolemy mentions a people on the eastern coast of Arabia, called *Jobaritai*, or perhaps *Jobabitai*. 2. A king of Idumea. (Gen. xxxvi. 33, 34; 1 Chron. i. 44, 45.) 3. A king of the Canaanites. (Josh. xi. 1.) 4. Two descendants of Benjamin. (1 Chron. viii. 9, 18.)

JOCHEBED=whose *glory is Jehovah*. The wife and aunt of Amram, and mother of Moses, Aaron, and Miriam. (Ex. vi. 20; Num. xxvi. 59.)

JOED=his *witness is Jehovah*. A descendant of Benjamin. (Neh. xi. 7.)

JOEL=to whom *Jehovah is God*. 1. A prophet, the son of Pethuel. (Joel i. 1.) From the different hints and circumstances contained in the book of Joel, it appears that he lived in the kingdom of Judah, at a time when the temple and the temple-worship still existed. He must, in all probability, have prophesied somewhat early in the reign of Uzziah, king of Judah, and rather before Amos; (Joel i. 14; ii. 1, 15, 32; iii. 1;) though some distinguished scholars say that his prophecy was uttered in the reign of Joash or of Hezekiah; while others fix it to the time of Manasseh, or even of Josiah. The occasion of the prophecy was the devastation caused by swarms of locusts, one of the most terrible of all the plagues of the East. (Joel i. 1—20.) Some understand the plague of locusts to be a figurative representation of the Chaldean, or some other invasion. However, the prophet admonishes to fasting and penitence; and promises the removal of the calamity and renewal of fertility. (ii. 21—32.) He also casts his eyes forward on a future still more remote, and

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predicts the outpouring of the Holy Spirit, and the signs, and wonders, and spiritual prosperity of the Messiah's reign. (Acts ii. 16—21.) The style and manner of Joel are exceedingly poetical and elegant; and the book ranks among the most splendid exhibitions of Hebrew poetry. 2. The eldest son of Samuel; (1 Sam. viii. 2;) also called "Yashni." (1 Chron. vi. 28.) 3. A son of Uziah; (1 Chron. vi. 36;) also called "Shaul." (1 Chron. vi. 24.) 4. A descendant of Simeon. (1 Chron. iv. 35.) 5. A descendant of Reuben. (1 Chron. v. 4—8.) 6. A descendant of Gad. (1 Chron. v. 12.) 7. A descendant of Issachar. (1 Chron. vii. 8.) 8. One of David's distinguished officers. (1 Chron. xi. 38.) 9. A descendant of Gershon. (1 Chron. xv. 7—11.) 10. One of the Gershonites. (1 Chron. xxiii. 8; xxvi. 22.) 11. The son of Pedaiah. (1 Chron. xxvii. 20.) 12. Two of the Kohathites. (1 Chron. vi. 38; 2 Chron. xxix. 12.) 13. A son of Nebo. (Ezra x. 43.) 14. The son of Zichri. (Neh. xi. 9.)

JOELAH = whom *Jehovah helps*. One of David's distinguished officers. (1 Chron. xii. 7.)

JOEZER = whose *help* is *Jehovah*. One of David's distinguished officers. (1 Chron. xii. 6.)

JOGBEHAH = *elevated*. A place in the tribe of Gad. (Num. xxxii. 35; Judg. viii. 11.)

JOGLI = *exiled*. A descendant of Dan. (Num. xxxiv. 22.)

JOHA = whom *Jehovah revives*. 1. A descendant of Benjamin. (1 Chron. viii. 16.) 2. One of David's distinguished officers. (1 Chron. xi. 45.)

JOHANAN = whom *Jehovah bestows*. 1. Two of David's distinguished officers. (1 Chron. xii. 4—12.) 2. A son of king Josiah. (1 Chron. iii. 15.) 3. A high priest, the son of Azariah. (1 Chron. vi. 9, 10.) 4. An officer under Gedaliah, the governor of Judea. (2 Kings xxv. 23; Jer. xl. 8—16; xli. 11—18; xlii. 1, 8; xliii. 4—18.) 5. A son of Elioenai. (1 Chron. iii. 24.) 6. A son of Azgad. (Ezra viii.

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12.) 7. A descendant of Ephraim. (2 Chron. xxviii. 12.) 8. The son-in-law of Meshullam. (Neh. vi. 18.) 9. The son of Eliashib. (Ezra x. 6) 10.—See JONATHAN.

1. JOHN = whom *Jehovah gives or bestows*. The son of Zacharias and Elizabeth, and the herald or forerunner of Christ. John, generally called "the Baptist," was born about six months before Christ. His birth and work were predicted by Isaiah; (Isa. xl. 3;) by Malachi; (Mal. iv. 5;) and by the angel Gabriel. (Luke i. 5—20.) During the season of preparation for his great work, his manner of life was solitary, and even austere; and he chiefly subsisted on locusts and wild honey. By Divine direction he baptised all who came to him with professions of repentance; (Luke iii. 3;) and announced to the Jews the near approach of the Messiah's kingdom, called "the kingdom of heaven." (Matt. iii. 1—17.) Though "John did no miracle," he was a fearless and uncompromising reformer; he was the last of the race of Hebrew prophets and the first of the Christian. His character was of the order of Elijah. (Matt. xvii. 12; Luke i. 15, 17; John i. 19—23; x. 41; Mal. iv. 5.) Multitudes flocked to hear him from every part of the land; and among the rest came Jesus of Nazareth, to be by baptism consecrated to His holy office, when a voice from heaven declared Him to be the Messiah. Although John foresaw that his fame would be eclipsed by the coming of Christ, as the brightness of the morning star is dimmed by the rising of the sun; yet he rejoiced sincerely in the event, saying, "He must increase, but I must decrease." The testimony of John to the Divine nature and offices of Christ is full and distinct. (John i. 29; iii. 28—32.) John faithfully reproved Herod Antipas, because he had put away his own wife, and had married Herodias, the wife of his brother Philip, he being alive. For this the tetrarch shut him up in prison. (Matt. xi. 7—19.) After his weary imprison-

ment, of probably more than a year, Herodias, on a special occasion, requested of Herod the head of John the Baptist; and he was at once beheaded in the castle of Machaerus, about eight miles east of the Dead Sea. This occurred just before the third passover, in the course of our Lord's ministry. (Matt. xiv. 1-5; Jos. *Ant.* xviii. 5. 2.) The disciples of John obtained his body, and laid it in a tomb. Thus, about three years after entering upon his ministry, terminated the life of one who "was a burning and a shining light,"—a zealous and enlightened man; an example of what all the ministers of Christ's gospel should be. (John v. 35; Mark vi. 14-29; Luke ix. 7-9.)

2. JOHN. The Apostle, commonly called the "Evangelist" or the "Divine," was the son of Zebedee, a fisherman of Galilee, and of Salome. He was probably born at Bethsaida, a fishing village on the Sea of Galilee. That his family was in a condition of comfort and respectability, may be inferred from the fact that John was known to the high priest. (John xviii. 15.) His mother was one of the women who ministered to the subsistence of Jesus; (Mark i. 20; Matt. xxvii. 57;) and at His death the Redeemer charged John to take Mary to his own home, where she probably abode till her decease. (John xix. 25-27.) John was probably younger than James his brother. (Matt. iv. 21.) He was a follower of John the Baptist; ultimately he became an attached follower of Christ. (Luke v. 10, 11.) He was one of the three disciples who were distinguished by marks of the peculiar regard and confidence of the Master; and he is called "the disciple whom Jesus loved." (Matt. xvii. 1; xxvi. 37; Mark v. 37; John xiii. 23, 25; xx. 2; xxi. 20.) John was of an ardent temperament, and exhibited a bold and unwavering attachment to the cause of Christ; nor did he forsake his Lord even at the cross, but stood by Him, and amid all the violence and dismay at that dreadful hour, received His last message, and bore witness to the minutest

events that occurred. (John xix. 26, 27, 35.) After the ascension of Christ, John appears to have resided in Jerusalem. (Gal. ii. 9.) But he appears to have left Palestine before A.D. 58, as James was the only Apostle in Jerusalem, when Paul went up on his last visit. (Acts xxi. 18.) It was probably after A.D. 60 or 62, that John removed to Asia Minor, where he taught extensively, and finally fixed his abode at Ephesus. After the imprisonment of Paul, these regions stood in special need of the care and oversight of an Apostle. While in Asia Minor, the Evangelist was exiled, or obliged to retire, on account of the persecution which was raging under the emperor Domitian Nero, to the island of Patmos, one of the Sporades, in the Ægean Sea; where he wrote the Revelation about A.D. 66.) (Rev. i. 9.) John appears to have returned from Patmos to Ephesus, at the close of Nero's life, where he is said to have died in the reign of Trajan, being upwards of 90 years of age; according to Jerome, he was 100; according to Suidas, 120. The various traditions concerning the Evangelist John, handed down to us by the early ecclesiastical writers, are by the soundest critics pronounced *mythical*. 3. One of the kindred of the high priest. (Acts iv. 6.) 4.—See MARK.

JOHN, GOSPEL OF. This Gospel everywhere bears the impress of John's vivid and amiable spirit; and the various scenes are described as none but an eye-witness could have described them. In its composition he needed no aid from foreign sources. (John i. 37-40; xviii. 10-16; xix. 35.) The early ecclesiastical writers Irenæus, Clement of Alexandria, Theophilus of Antioch, Tertullian, Origen, Eusebius, and Epiphanius, uniformly attribute this Gospel to John the Evangelist. It was written in Greek, probably at Ephesus, about A.D. 68 or 69. That it was written before the overthrow of Jerusalem, appears certain, as it contains no reference to that melancholy event. Indeed, from the

words, "Now there is at Jerusalem, by the sheepgate, a pool, which is called in the Hebrew tongue Bethesda, having five porches," it would seem that when John wrote, the Holy City was then in the like state and condition, as at the time when the Saviour performed the miracle at Bethesda. (John v. 2.) This Gospel contains a regular account of all the visits of Jesus to Jerusalem, after His ministry had commenced; while the other Gospels merely notice the journey just before the crucifixion. Still the Gospel was not designed merely as a *supplement* to the others; inasmuch as the writer has not only repeated a considerable number of things contained in the other Gospels, but almost in the same words. (Compare John ii. 16; Luke xix. 46; Mark xi. 17; Matt. xxi. 18.—John iii. 35; v. 20; viii. 19; x. 15; Luke x. 22; Matt. xi. 27.—John iv. 35; Matt. ix. 37.—John iv. 35; Matt. xiii. 57; John xiii. 20; Luke x. 16; Matt. x. 40.) Moreover, the traits of apparent discrepancy as to manner and circumstances between John and the other Evangelists, where they speak of the same thing, are very numerous. The special object of John's Gospel was a *doctrinal* one; to show that Jesus was the Messiah, and the Son of God, in order that men might believe on Him and be saved. It is mainly made up of the discourses of Christ. He even tells us that the sayings and doings of Jesus were so numerous, that "the world would not contain—i.e., the times would not bear with such copiousness, the books which must be written, in case they were all reported." Of course he made, and he intended to make only a small selection, not omitting those things that he deemed most important to his specific purpose. Although, in the time of John, there were Zebians, Cerinthians, Nicolaitans, and Docetæ, with Gnosticism yet imperfectly developed, existing in Asia Minor; yet the Apostle does not seem to have written specifically against them. Certainly there is much emphasis and force given to several pas-

sages in his writings, by applying them as animadversions on the opinions of one and another of the various sects named. But the Apostle must be regarded, on the whole, as designing rather to refute error by teaching the truth, than as having engaged in designs directly and avowedly polemic.

JOHN'S FIRST EPISTLE. This Epistle was probably written at Ephesus, about A.D. 70, to some of the churches in Asia Minor. It is found in the old Syrian version; and is referred to by Polycarp, Papias, Irenæus, Clement of Alexandria, Tertullian, Cyprian, and Origen. The same doctrine prevails in the first Epistle of John as in his Gospel; the same style or manner of writing, both as to diction and the construction of sentences, the same glowing spirit of love to God and man, the same ardent attachment to the Saviour and zeal for his honour and glory, is evident to every intelligent and impartial reader. The heresy of the Docetæ, who taught that Christ was only in appearance and seemingly, but not in reality, a man consisting of a real body and soul, would seem to be animadverted upon in this Epistle. (1 John i. 1—13; iv. 1—6.) So also, the "Antichrist," characterized in 1 John ii. 18—27, designates the heresy of those who denied that Jesus was the Messiah, and that the Messiah had come in the flesh. This is afterwards called "denying the Son;" and he who does this, is said also to deny the Father. The remarkable passage in 1 John v. 7, 8—"In heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth"—has given to rise to more controversy, since the commencement of the sixteenth century, than any other portion of the sacred Writings. The evidence, however, against its genuineness, is clear and preponderating; inasmuch as the internal exegetical criticism of the clause completely agrees with the results of the external and historical. Even the formula *en eisi* = "are one," would seem to have a different sense

from that which is required by the doctrine of the Trinity. For an account of this passage see the INTRODUCTION to this work.

JOHN'S SECOND AND THIRD EPISTLES. One is addressed to the "elect lady," properly to "Cyria the elect;" apparently a woman distinguished for piety, and well known in the churches as a disciple of Christ. The other is addressed to Gaius, who seems to have enjoyed much of the Apostle's confidence. Both the Epistles were probably written at Ephesus, about A. D. 73 or 74. That 2 John v. 7—11 refers to the same deceivers which are characterized in 1 John i. 1—3; iv. 1—6, seems to be quite plain. The two Epistles are referred to by Clement of Alexandria, Origen, and Dionysius of Alexandria; but they are not found in the present copies of the Peshito or old Syriac version. They were recognized by the council of Hippo, A.D. 393; and by the third held at Carthage, A.D. 397. In ancient times, it would seem that doubts had arisen whether they should be included in the Canon, rather from the fact that these Epistles were directed to *private* individuals, than from any other circumstance.

JOIADA=whom *Jehovah favours*. A high priest of the Jews, in the time of Nehemiah, about B.C. 434. (Neh. xii. 10; xiii. 28.)

JOIAKIM=whom *Jehovah sets up*. A high priest of the Jews, successor to Jeshua. (Neh. xii. 10.)

JOIARIB=whom *Jehovah defends*. 1. The son of Zechariah. (Neh. xi. 5.) 2. One of Ezra's councillors. (Ezra viii. 16.) 3. One who returned from exile. (Neh. xii. 6, 19.) 4. The ancestor of Jedaiah. (Neh. xi. 10; 1 Chron. ix. 10.) 5.—See **JHUIARIB**.

JOKDEAM=*burning or possessed of the people*. A city in the mountains of Judah. (Josh. xv. 56.)

JOKIM=whom *Jehovah sets up*. One of those who had the dominion in Moab. (1 Chron. iv. 22.)

JOKMEAM=*gathered by the people*. A Levitical city in the tribe of Ephraim; (1 Chron. vi. 68;) also written "Jok-

neam." (1 Kings iv. 12.) It is probably the same place as Kibsaime=two *heaps*. (Josh. xxi. 8, 22.)

JOKNEAM=*possessed by the people*. 1. A place in the tribe of Zebulun, at the foot of Mount Carmel; its site has been identified with *Kaimun*, a *Tel* marked with ruins, at the western extremity of the plain of Jezreel. (Josh. xii. 22; xix. 11; xxi. 34.) 2.—See **JOKMEAM**.

JOKSHAN=*fowler*. A son of Abraham and Keturah, the ancestor of the Sabaeans and the Dedanites. (Gen. xxv. 2, 8.)

JOKTAN=*small*. One of the sons of Eber, and the progenitor of many tribes in southern Arabia. (Gen. x. 25, 26.)

JOKTHEEL=*subdued of God*. I. A city in the tribe of Judah. (Josh. xv. 38.) 2.—See **SELA**.

JONA.—See **JONAS**.

JONADAB=whom *Jehovah impels*. 1. A son or descendant of Rechab; also called "Jehonadab." (2 Kings x. 15, 19; Jer. xxxv. 6—19.) 2. A nephew of Jer David. (2 Sam. xiii. 8—5.)

JONAH=*a dove*. The son of Amittai, a native of Gath-hepher. (Jon. i. 1; 2 Kings xiv. 25.) He prophesied during the reign of Jeroboam II., king of Israel, about B.C. 825—784; when the Assyrian power had already become formidable in western Asia, and the Hebrews were rendered tributary to it. Some think that Jonah was contemporary with Joel, Amos, Hosea, and even with Obadiah. The pretended tomb of Jonah is still pointed out at *Neby Yunus*—"Tomb of Jonah," on the group of ruins near Kouyunjik, opposite Mosul; which, some suppose to be the site of ancient Nineveh. In recent times, the rationalists have regarded the book of Jonah as an allegory, or a *mythic* romance; but the ancient Jews rightly regarded the whole as a narrative of facts. (Tob. xiv. 8; 8 Macc. vi. 8; Jos. Ant. ix. 10. 2.) So also Jesus Himself has given His sanction to it as such. (Matt. xii. 40 seq; xvi. 4; Luke xi. 30.) The

object of the book of Jonah was evidently to show in what manner the Divine Being recognizes the relation of every family of our race to Himself; and to inculcate on the narrow-minded and bigoted Jews, the great truth, that He regards the humble and penitent everywhere with favour; and that even the haughty, cruel, and idolatrous heathen, in case they repent and humble themselves, become the subjects of His compassion and clemency, and are more acceptable than the haughty descendant of Abraham, who is still the devoted slave of ritual observances, and of his own evil passions. Nor have we any reason to conclude that Jonah alone, of all the Hebrew prophets, was sent as a missionary to the heathen. We are inclined to think that all the oracular threatenings against the ancient nations, during the prophetic dispensation, were in some way announced to them. Otherwise, how would the oracles be considered as warnings to those nations? Such a view will help to commend the prophetic dispensation to our feelings. Nor do we see any difficulty in the case of Jonah being swallowed up by the fish or whale. A whale, it is said, has not a gullet large enough to receive a man. But it is now known that the gullet of the cachalot whale is quite in proportion to the tongue of the animal; so that it would easily swallow a man. Moreover, whales are not uncommon in the Mediterranean. The original terms do not designate the animal or fish which swallowed the prophet; they merely signify any large fish or marine animal. Even the *canis carcharias*, or sea-dog, common in the Mediterranean, can surely swallow a man, for it has done so; and so can some other fishes. The objection that the stomach of the fish must have dissolved and digested Jonah, is of no weight; for every one acquainted with physiology knows, that living flesh does not digest in the least in the stomach. And certainly, the God who meant to punish, but not to destroy Jonah, could arrange all these circumstances, and

also preserve his life, in such a way as is stated in the narration. Hitzig and others, ascribe the prophecy against Moab, in Isa. xv.—xvi., to Jonah. The prophet is also called "Jonas." (Matt. xii. 40.)

JONAN=dove. One of the ancestors of Jesus. (Luke iii. 30.)

JONAS=dove. 1. The father of the apostle Peter, a fisherman; (John xxi. 15—17;) also called "Jona." (John. i. 42.) 2.—See JONAH.

JONATHAN=whom Jehovah gave.

1. A Levite, descended from Gershom, the son of Moses—though some copies read the "son of Manasseh"—a resident at Bethlehem. He apostatized from the worship of Jehovah, in order to become a priest to Micah, who had a "house of gods." He went with the Danites to Laish; and his descendants were priests in Dan until that idolatrous establishment was eventually merged in that of the golden calf, set up by Jeroboam. (Judg. xvii. 1—13; xviii. 1—31.) 2. The eldest son of king Saul, and consequently the heir apparent of the throne which David was destined to occupy. (1 Chron. viii. 33; ix. 39.) He displayed signal valour and prowess upon all occasions that offered, during the wars between his father and the Philistines. (1 Sam. xiv. 1—23.) Having ignorantly violated a decree of his father, that no man should stop on pain of death, in the pursuit of the enemy, to taste of food, the people interposed and saved him from the penalty which his father was ready to inflict. (1 Sam. xiv. 24—45.) After David's defeat of Goliath, Jonathan became acquainted with him, and their friendship for each other was so remarkable as to be minutely described by the sacred historian. (1 Sam. xviii. 1—4; xix. 1—7; xx. 1—42; xxiii. 15—18.) Jonathan fell, with his father and two brothers, in the fatal battle of Gilboa. (1 Sam. xxxi. 6—13.) The lamentation of David for the loss of Jonathan his friend, is justly regarded as inimitably pathetic and beautiful. (2 Sam. i. 4—27; ix. 1—13.) 3. The son of Abiathar the priest. (2 Sam.

xy. 27, 28; 1 Kings i. 42, 43.) 4. Two of David's distinguished officers. (2 Sam. xxi. 21; 1 Chron. xx. 7; xxvii. 32; 2 Sam. xxiii. 32; 1 Chron. xi. 34.) 5. A descendant of Jerahmeel. (1 Chron. ii. 32, 33.) 6. A scribe, in whose house Jeremiah was imprisoned. (Jer. xxxvii. 15, 20; xxxviii. 26.) 7. A son of Kareah. (Jer. xl. 8.) 8. A descendant of Adin. (Ezra viii. 6.) 9. The son of Asahel. (Ezra x. 15.) 10. One of the priests. (Neh. xii. 14.) 11. A Jewish high priest, the father of Jaddua; (Neh. xii. 11;) also called "Johanan." (Neh. xii. 22;) and "John," by Josephus. (*Ant.* xi. 7. 1. 2.) 12. The father of Zechariah. (Neh. xii. 35.)

JONATH—ELEM—RECHOKIM.

These words occur as the title of Ps. lvi.; and probably signify, on the subjugation of foreign princes, i. e., of mighty men.

JOPPA=*beauty*. A very ancient maritime city in the territory of Dan, with a celebrated harbour on the Mediterranean, about 35 miles north-west of Jerusalem. This place is associated with many old heathen traditions, as the myth of Aethoneda; and that even there Noah built the ark. It does not appear to have come into the possession of the Hebrews from the Phenicians till after the exile. It is also called "Japho," but now *Yafa* or *Jafa*. (Josh. xix. 46; 2 Chron. ii. 15 margin; Ezra iii. 7; Jon. i. 3; Acts ix. 36—43; x. 5—32; xi. 5—13.) It is situated on a promontory, jutting out into the sea, rising to the height of about 150 feet above its level, and offering on all sides picturesque and varied prospects. The town as all the appearance of a poor village; the streets are very narrow, uneven, and dirty; and are rather entitled to the appellation of alleys. Joppa was chiefly distinguished for its harbour, which was the only port possessed by the Hebrews till Herod formed the harbour at Caesarea. As a station for vessels, Joppa is one of the worst on the coast, its harbour being choked with sand, and very dangerous in boisterous weather, as it

is mainly surrounded with rocks. Jafa as the port of Jerusalem, stills enjoys a considerable trade; and its orchards of orange, lemon, apricot and other trees, which for luxuriance and beauty, are not surpassed in the world. The improvement of the harbour, and of the road between Jafa and Jerusalem, would enhance the value of trade. It contains over 5000 inhabitants. In 1799, Jafa was taken by storm by the French army under Napoleon Bonaparte, and was sacked without mercy, when the Turkish and Egyptian prisoners, amounting to several hundreds, were carried to the neighbouring sandhills, and put to death by his order. This massacre of the remnant of the garrison of Jafa, by the order of Napoleon, has justly been considered as one of the most atrocious acts recorded in history.

JORAH=*sprinkling*.—See **HARIPH**.

JORAI=whom *Jehovah teacheth*. A descendant of Gad. (1 Chron. v. 13.)

JORAM=whom *Jehovah has exalted*.

1. A king of Israel, son of Ahab, and successor of Ahaziah. He reigned twelve years, from 895 to 884 B.C. (2 Kings viii. 16.) He is also called "Jehoram." (2 Kings i. 17; iii. 1, 6.) Joram acknowledged Jehovah as his God and Sovereign. He, however, suffered the golden calves to remain; but took away the idolatrous image of Baal which his father Ahab had made. He made no direct attempt to extinguish idolatry. Joram, aided by Jehoshaphat, gained an important victory over the Moabites. Joram having been wounded at the siege of Ramoth-Gilead, was soon after slain by Jehu, the commander-in-chief of his forces. (2 Kings iii. 6—27; v. 1—27; vi. 8—33; vii. 1—20; viii. 28, 29; ix. 1—37.) 2. The son of Toi, king of Hamath; (2 Sam. viii. 10;) in 1 Chron. xviii. 10, he is called "Hadoram." 3. One of the Levites. (1 Chron. xxvi. 25.) 4. One of Jehoshaphat's itinerant priests. (2 Chron. xvii. 18.) 5. —See **JEHORAM**.

JORDAN=the *descender*, i. e., the *flowing*. This extraordinary river of

Palestine, now called by the Arabs *esh-Sheriah* = 'the watering place,' rises from three sources: of these, the most remote springs in the valley between Lebanon and Anti-Lebanon, from a fountain near the village of Hasbeiya. This fountain, called the Hasbany, is the fountain-head, or highest perennial source of the Jordan. It forms a considerable stream, and pursuing a direction nearly south, for about twenty-five miles, enters the Lake Huleh, the ancient Merom. At the head of the plain or marsh of Huleh, about ten miles above the Lake of the same name, and twelve miles south of Hasbeiya, another fountain gushes out of the crater of an extinct volcano, at Tel el-Kady = *hill of the judge*, the site of the ancient Dan. This is the largest fountain in Syria. The third fountain issues from the brow of a lofty rock, at Bannias, the ancient Cæsarea Philippi, about three miles east of Tel el-Kady. Before reaching the Lake, the three streams unite, and, with their several tributaries, discharge themselves through one channel into the reservoir. The Jordan, after leaving the southern end of Lake Huleh, passes rapidly along the narrow valley to the Lake of Gennesaret. The distance between the two Lakes is usually estimated at about nine miles. The Jordan issues from the Lake of Gennesaret, near its southwest corner, and enters the *ghor* or deep plain. Its channel varies in different places, being in some wider and more shallow, and in others narrower and deeper. The river is fordable in many places during summer; but the few spots where it may be crossed in the rainy season, are known only to the Arabs. Although rapid and impetuous, the Jordan is graceful in its windings, and fringed with luxuriance; while its waters are sweet, clear, cool, and refreshing, and abounding in fish.

The entire distance from the highest source of the Jordan, in Lebanon, to its outlet in the Dead Sea, is, in a direct line, not more than 120 miles. As the whole valley of the Jordan is a

huge rent or fissure in the earth's crust, the rapidity of the current is accounted for, from the fact that the Jordan is, nearly throughout its entire course, *below the level of the Mediterranean*. In 1848, Lieut Lynch, of the United States Exploring Expedition, had two metal boats, one of iron, and the other of copper, with which he moved from the Sea of Galilee, down the Jordan, and entered the north end of the Dead Sea. In the distance of about *seventy* English miles—from the Sea of Galilee to the Dead Sea—the Jordan winds through a course of about *two hundred* miles; within that distance the party plunged down no less than *twenty-seven* threatening rapids, besides many others of less descent. The elevation of the fountains of the Jordan, above the Sea level, have been variously estimated. The elevation of the fountain at Dan has been estimated at from 800 to 600 feet; but Dr. Porter maintains that "the principal fountain—at Dan—bursting from the base of Hermon, is, like the mouths of other rivers, *on the level of the Ocean*." The river rapidly descends through its whole course,—the Lake Merom having a depression of about 100 feet, and the Sea of Galilee, says Lynch, 650·2, others say 300 feet,—and at length empties into the Dead Sea. The depression of the surface of the Dead Sea, according to Lieut. Lynch, is no less than 1312·2 feet; but according to the measurement made in 1865, by the party of Royal Engineers under Capt. Wilson, it is 1292 feet below the level of the Mediterranean.

The streams which enter the Jordan from the east side are the Jarmuk—the ancient Hieromax, and the Jabbok; those from the west side are the wady Fari, and the wady Kelt or the Cherith. The Jordan varies from eighty to one hundred and fifty feet in breadth, and from five to twelve feet in depth. The plain of the Jordan, as the stream approaches the Dead Sea, attains a breadth of about twelve miles, and the mountain ranges on each side are higher, more rugged, and more desolate. The river has in some places three sets

of banks, the upper or outer ones forming the first descent from the level of the great valley; the lower or middle ones enclosing the tract of canes and other vegetation; and the actual banks of the channel. But we have no evidence that this river annually overflowed its banks. The Jordan is said to "overflow all its banks" in the first month, or all the time of harvest; but the original Hebrew expresses nothing more, than that the Jordan "was full up to all its banks," meaning the banks of its channel—it ran with full banks, or was brim full. (Josh. iii. 15; 1 Chron. xii. 15.) The phrase "swelling of Jordan," should be rendered "pride of Jordan," as in Zech. xi. 3, where the original word is the same. (Jer. xii. 5; xlix. 19; 1. 44.) It refers to the verdure and thickets along the banks, but has no allusion to a rise of the waters. When the Hebrews crossed the Jordan, four days before the Passover, there was, as now at the same season, a slight annual rise of the river, which caused it to flow with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract covered with trees and vegetation along its sides. Further than this there is no evidence that its inundations have ever extended; otherwise, the line of vegetation would have been carried back to a great distance from the channel, and the greater portion of the ghor would not have been what it now is, a solitary desert. "The rains," says Dr. Robinson, "which descend upon Anti-Lebanon and the mountains around the upper part of the Jordan, and which might be expected to produce sudden and violent inundations, are received into the basins of the Huleh and the Lake of Tiberias, and there spread out over a broad surface; so that all violence is destroyed; and the stream that issues from them, can only flow with a regulated current, varying in depth according to the elevation of the

lower Lake. Hence these Lakes may be compared to great regulators, which control the violence of the Jordan, and prevent its inundations." When Lient. Lynch passed down the Jordan, in April, the river was in the latter stage of a freshet—a few weeks earlier or later and a passage would have been impracticable.

JORIM=whom *Jehovah* has exalted. One of the ancestors of Jesus. (Luke iii. 29.)

JORKOAM=*pale*ness of the people. A town in the territory of Judah. (1 Chron. ii. 44.)

JOSABAD = whom *Jehovah* bestows. One of David's distinguished officers. (1 Chron. xii. 4.)

JOSAPHAT.—See JEHOSHAPHAT. JOSE=whom *Jehovah* helps. An ancestor of Jesus. (Luke iii. 29.)

JOSEDECH.—See JEHOZADAK.

JOSEPH = *He will add or increase*. 1. The son of Jacob and Rachel. Jacob's remarkable fondness for Joseph seems to have been the source of much of his family trouble. Being hated by his brethren, Joseph was sold by them as a slave into Egypt. He was subsequently advanced to the highest honours; and sent for his father and brethren to Egypt, where he provided for them. He lived an hundred and ten years, and saw his descendants to the fourth generation. (Gen. xxxvii. —1.) The Egyptian name "Zaphnath-paaneah," given by Pharaoh to Joseph in reference to his public office, has been variously rendered, *the salvation or saviour of the age; the basis or support of life; and he who under the influence of wisdom flees from adultery*. (Gen. xli. 45.) Mr. Corey identifies Paaneah, perhaps symbolized by the bird phoenix, with the Thoth or Hermes, who started the cycle which expired in the reign of Ptolemy Euergetes. Joseph, during his administration, by the sale of corn to the starving population, collected into the royal treasury immense wealth. He consolidated the kingdom; and laid the foundation of Egyptian greatness; and particularly of the architectural magnificence which

characterized that nation. Joseph took an oath of his brethren, that when God should visit them, and bring them out of Egypt, they would carry up his bones with them. (Gen. i. 2—5.) He was buried in Shechem. (Josh. xxiv. 32.)



At Sakkarah, near Memphis, there is the tomb of an Egyptian prince, named Joseph, with the figure of which we have given a copy. The bones of Joseph may have reposed here, until their removal to Canaan; or another prince who had assumed his name, may have been the excavator of the tomb. The terms "Joseph," "children of Joseph," and "house of Joseph," are frequently put for the two tribes of Ephraim and Manasseh. (Josh. xiv. 4; xvii. 14, 17; xviii. 5; Judg. i. 23—35.) Also for the kingdom of Ephraim, i.e., of the ten tribes. (Ps. lxxviii. 67; Ezek. xxxvii. 16, 19; Zech. x. 6.) And for the whole nation of Israel. (Ps. lxxx. 1; lxxxi. 5; Am. v. 15; vi. 6.) 2. A son of Asaph. (1 Chron. xxv. 2, 9.) 3. One of the priests. (Neh. xii. 14.) 4. A descendant of Bani. (Ezra x. 42.) 5. Three of the ancestors of Jesus. (Luke iii. 24, 26, 30.) 6. The husband of Mary, also called the Carpenter, and the reputed father of Jesus, who is called Christ. In Matt. i. 16, Joseph is called the son of Jacob; and in Luke iii. 23, he is considered as the son-in-law of Heli. It is probable that Joseph died before our Lord entered upon His public ministry. (Matt. i. 15—24; ii. 13—19; Luke i. 27; ii. 4—43; iv. 22; John i. 46; vi. 42; xix. 25—27.) 7. A native of Arimathea, a member of the Sanhedrin, and a disciple of Jesus. (Mark xv. 43—45.) He did not consent to the crucifixion of Jesus. (Luke xxiii. 50—53.) He solicited from Pilate the body of Jesus, and laid it in his own new and unoccupied tomb. (Matt. xxvii. 57—60; John xix. 38—42.) 8.—See BARNABAS.

JOSSES=whom *Jehovah helps*. 1. A brother of James the Less. (Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.)

2.—See BARNABAS.

JOSHAH=whom *Jehovah lets dwell*. A descendant of Simeon. (1 Chron. iv. 34.)

JOSHAPHAT=whom *Jehovah judgeth*. The Mithnite, one of David's valiant men. (1 Chron. xi. 43.)

JOSHAVIAH=whom *Jehovah lets dwell*. One of David's distinguished officers. (1 Chron. xi. 46.)

JOSHBKASHAH=seat in hardness. A son of Heman. (1 Chron. xxv. 4, 34.)

JOSHEB-BASEBET.—See JAS-HOBEAM.

JOSHUA=*Jehovah the salvation*.

1. The son of Nun, and the minister and assistant of Moses. His name was changed by Moses from Oshea to Jehoshua, contracted to Joshua. (Num. xiii. 16; xiv. 6, 30.) He is also called "Jesus." (Acts vii. 45; Heb. iv. 8.) Jehovah had destined Joshua to be the commander-in-chief of His people, in which capacity Moses presented him to them shortly before his death. In the battle with the Amalekites, he bravely led the Hebrews to victory; (Ex. xvii. 9—16;) and he was one of the twelve spies whom Moses sent to explore the land of Canaan. Caleb and Joshua survived the forty years wandering in the desert, and participated in the conquest of the Promised Land. Joshua devoted his whole life to the settlement of the theocratic policy, and consequently to the preservation of the true religion. He died at the age of one hundred and ten years, and was buried at Timnath-serah, in Mount Ephraim. (Josh. xxiv. 1—31.)

JOSHUA, Book of. This book consists of two parts. The first part, chap. i.—xii., contains the history of the conquest of Canaan; the second, chap. xiii.—xxiv., contains the history of the division of the land, and of subsequent arrangements to provide for obedience to the laws. This venerable document, which may be termed the

Doomsday Book of the conquest of Canaan, was written at or near the time when the events which it records took place; as a record must then have been made of the division and apportionment of the land of Canaan. Some passages were undoubtedly written *after* the death of Joshua and his contemporary elders; (Josh. xxiv. 31, 33;) which explain also the apparent variations in Num. xv. 20—32; xix. 15, 38. The *Samaritans*, along with the Pentateuch, have also a book of Joshua, containing much of what is in the Hebrew book of the same name, with additional fabulous matter of their own. It is a sort of chronicle extending from Moses to the time of Alexander Severus. 2. A man of Bethshemesh. (1 Sam. vi. 14, 18.) 3. A governor of Jerusalem. (2 Kings xxiii. 8.) 4.—See **JSAHUA**.

JOSIAH=whom *Jehovah heals*. The most pious king that ever sat upon the throne of Judah. He reigned thirty-one years, from 640—610. He ascended the throne at the early age of eight years, and before he had arrived at his eighteenth year, he had cut off and destroyed all the idols of the land, with their temples, groves and monuments of every kind; and had ransacked the sepulchres of the idolatrous priests, and burned their bones upon the altars, in accordance with the prophecy of the man of God, announced in the presence of Jeroboam 326 years before Josiah was born. (1 Kings xiii. 2; 2 Kings xxii. 1, 2; 2 Chron. xxxiv. 1, 2.) In the prosecution of the thorough repair and expurgation of the temple, Hilkiah "found the book of the Law of the Lord by Moses." Josiah immediately convoked the whole realm, and in person read the book of the Law to them, and exacted from them a promise to obey it. (2 Kings xxii. 8—20; 2 Chron. xxxiv. 14—33.) The Scythians are supposed to have invaded Palestine between the 13th and the 18th year of his reign. In the thirty-first year of Josiah's reign, Pharaoh-Necho, king of Egypt, marched through Palestine, to fight Nabo-

polassar, king of Babylon, who had renounced the authority of Assyria. As Josiah was tributary to the Assyrians, he refused to allow Necho a passage through his territories; and in attempting to oppose him at Megiddo, Josiah was mortally wounded, and died at Jerusalem, deeply regretted by all his subjects. He is also called "Josias." (Matt. i. 10, 11; 2 Chron. xxxv. 20—27; 2 Kings xxiii. 29—39.)

JOSIAS.—See **JOSIAH**.

JOSIBIAH=whom *Jehovah lets dwell*. A descendant of Simeon. (1 Chron. iv. 35.)

JOSIPHIAH=whom *may Jehovah increase*. A descendant of Shelomith. (Ezra viii. 10.)

JOT. This word is derived from the names of the Greek letter *iota* and the Hebrew *yod*. It is the smallest letter in each of those alphabets, and is therefore used emphatically to denote the smallest part, or the least particle. (Matt. v. 18.)

JOTBAH = *goodness, pleasantness*. A place where Haras resided. (2 Kings xxi. 19.)

JOTBATHAH=*goodness, pleasantness*. A station of the Hebrews in the desert, probably on the western side of the Arabah. (Num. xxxiii. 38. In Deut. x. 7, it is called "Jotbath.")

JOTHAM=*Jehovah is upright*. 1. The youngest son of Gideon, and the only one who escaped the massacre of his brethren by Abimelech. (Judg. ix. 5—21.) 2. A king of Judah. On account of the leprosy of Uzziah, Jotham appears to have been regent for some time before his father's death. Jotham was obedient to the law; he continued the improvements of the kingdom begun by his father; and died greatly lamented by his people. (2 Kings xv. 30—38; 2 Chron. xxvi. 18—28; xxvii. 1—9.) 3. A descendant of Caleb (1 Chron. ii. 47.)

JOURNEY. Among the Hebrews, the usual time for travelling was in the cool of the morning or evening; in the heat of the day travellers sought refreshment and rest. (Gen. xviii. 1—5.) A "days journey" seems to

have been from ten to twenty miles. (Num. xi. 31; Dent. i. 2.) A "Sabbath day's journey" was limited by the Rabbins to 2,000 cubits = 3,500 feet; and it is not unlikely that ordinarily it ranged from three-quarters to a whole English mile. (Ex. xvi. 29; Num. xxxv. 4, 5; Josh. iii. 4; Acts i. 12.)

JOY. An agreeable affection of the soul, arising from the possession or prospect of good. (Esra vi. 16; Est. viii. 16.) It is reckoned among "the fruits of the Spirit," and designates that religious emotion which springs from a sense of reconciliation to God our Father, by the union of the soul to Christ. (Luke xv. 10; John xvi. 22; Gal. v. 22; 1 Pet. i. 8.) To "rejoice evermore" is the privilege of every Christian. (Ps. li. 12; Hab. iii. 17, 18; Isa. lxi. 7; 1 Thes. v. 16.)

JOZABAD=whom *Jehovah bestows*. 1. Two of David's captains. (1 Chron. xii. 20.) 2. One of the overseers under Hezekiah. (2 Chron. xxxi. 13.) 3. A chief of the Levites. (2 Chron. xxxv. 9.) 4. The son of Jeshua. (Esra viii. 33.) 5. A son of Pashur, who had put away his strange wife. (Esra x. 22.) 6. A Levite who also put away his strange wife. (Esra x. 23; Neh. viii. 7; xi. 16.)

JOZACHAR=whom *Jehovah remembers*. One of the conspirators who slew Joash, king of Judah; (2 Kings xii. 21;) also written "Zabad." (2 Chron. xxiv. 26.)

JOZADAK.—See **JEHOZADAK**.

JUBAL=*music*. One of Cain's descendants, the son of Lamech and Adah. He was the inventor of music, and the term was afterwards applied as an appellation to its inventor. (Gen. iv. 21.)

JUBILEE=The Hebrew word *jobil*, rendered "jubilee," signifies a *ram*, metonymically the *horn of a ram*, thence the *sound or clangor of horns*. A Hebrew festival, so called from its inauguration with the *sounding of horns or trumpets*, on the day of Atonement—the tenth day of the seventh month,

Ethanim=*October*, by which it was announced to the people. It occurred every *fiftieth* year, or *after* every seven times seven years. (Lev. xxv. 8—55; xxvii. 23, 24; Num. xxxvi. 4; Isa. lxi. 1, 2.) In this year servants of every description were set free, hence it is called "the year of freedom" or liberty. (Ezek. xlvi. 17.) None sowed or reaped; property sold or mortgaged on the preceding years was restored to the former owner; in other words, the debts for which lands were pledged were cancelled, just as those of persons who had recovered their freedom, after having been sold into servitude, on account of not being able to pay. Houses built in walled towns, if not redeemed within the space of a full year, became the freehold of the purchaser; also those which had been consecrated to God, and had not been redeemed before the return of that year, were not restored. And as the effect of this singular festival was known and anticipated, the business of society was conducted with reference to that period, and of course no injustice or hardship was occasioned.—See **INHERITANCE**.

JUCAL.—See **JEHUCAL**.

JUDA=*celebrated*. 1. Two of the ancestors of Jesus. (Luke iii. 26, 30.) 2.—See **JUDAH**, and **JUDE**.

JUDAH=*celebrated*. 1. The fourth son of Jacob and Leah, born in Mesopotamia. (Gen. xxix. 35.) He is also called "Juda," and "Judas." (Matt. i. 3; Luke iii. 33.) The prophetic blessing of his father describes the warlike character and gradually increasing strength of the tribe of Judah, with a promise of the regal power, and that it should not depart before the coming of the Messiah. (Gen. xlix. 8—12.) The south-eastern part of Palestine fell to the lot of this tribe. In its territory was Jerusalem, the seat of the national worship, and from Judah sprang David and his royal race, from which descended the Saviour of the world. (Josh. xv. 1—63; xix. 1—9; Heb. vii. 14; Rev. v. 5; vii. 5.) 2. A descendant of Benjamin. (Neh. xi. 9.)

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8. Two of the Levites. (Ezra iii. 9; Neh. xii. 8, 84.) 4. One of the sacred musicians. (Neh. xii. 36.)

JUDAH, KINGDOM OF. After the revolt of the ten tribes from the dynasty of David, B.C. 975, who, under Jeroboam, took the name of the kingdom of "Israel," the name of "Judah" was given to the other kingdom, under Rehoboam, comprising the tribes of Judah and Benjamin, with a portion of Simeon and Dan, and having Jerusalem for its metropolis. Hence, "Judah" often denotes the kingdom of Judah. (Isa. xix. 17; 2 Kings xiv. 20; 2 Chron. xxv. 28; Heb. viii. 8.) As this tribe possessed the temple at Jerusalem, it mainly preserved the true religion; while the ten tribes gave themselves up to idolatry. On the overthrow of Jerusalem by Nebuchadnezzar, the kingdom of Judah was destroyed, about B.C. 588. After the exile, the tribe of Judah in some sort united in itself the whole Hebrew nation, who from that time were known generally as "Jews," i.e., descendants of Judah; and the names "Judah," "Juda," "land of Judah," or "Judea," were applied to the whole country of the Israelites. (Ps. lxxvi. 1; cxiv. 2; Isa. iii. 8; Jer. xiv. 2; Hos. iv. 15; Neh. i. 2; Hag. i. 14; Matt. ii. 6.)—See ISRAEL.

JUDAS = celebrated. 1. The apostle surnamed "Iscaiot" = man of Kerioth, who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other Apostles. (John xii. 6.) When Judas saw that Jesus was delivered over to be crucified, he repented. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood. He returned to the temple, and finding the persons from whom he had received the money, he cast it down, saying, "I have sinned in that I have betrayed innocent blood;" and, unable to bear the burden of his misery, he went out, and hanged himself; (Matt. xxvii. 5;) and falling headlong he burst asunder;" (Acts i. 18;) prob-

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bably, the rope breaking, the fall was such as to cause the bursting of the abdomen. (Matt. x. 4; xxvi. 14—47; Mark iii. 19; xiv. 10, 48; Luke xxiii. 8, 47, 48; John vi. 71; xii. 6; xviii. 2, 8.) 2. A man surnamed "the Galilean," who "arose in the days of the taxing, and drew away many people after him." (Acts v. 37.) Josephus, *Ant.* xviii. 1. 1, calls him the "Gaulonite," perhaps from the place of his birth; he was probably called the "Galilean" from the scene of his revolt. The first census, about the time of Christ's birth, was opposed by Thendas; the second, made some years later, in connection with making Judea a Roman province, was opposed by Judas. He was destroyed, and his followers scattered by Cyrenius, then governor of Syria and Judea. 3. A Jew living at Damascus. (Acts ix. 11.) 4.—See JUDAH, BARSABAS, and JUDE.

JUDE = celebrated. The son of Alphæus, an apostle, also called "Thaddæus," and "Lebbaeus" = hearty, the brother of James the Less and cousin or relative of our Lord. (Jude i; Matt. x. 8.) He is called "Juda;" (Mark vi. 8;) also "Judas." (Matt. xiii. 55; Luke vi. 16; John xiv. 22; Acts i. 18.) He is called by an an ellipsis "Judas of James," which some would render "Judas the son of James," and thus they find two persons of the same name; but we prefer the ordinary translation "Jude the brother of James," and that all the references apply to one person who was the writer of the Epistle.—See JAMES.

JUDE, EPISTLE OF. The Epistle written by Jude is referred to by Clement of Alexandria, Tertullian, and Origen. It was probably written in Palestine, about A.D. 65. This Epistle seems to have been intended to guard the faithful against prevalent errors, and to urge them to constancy in the faith. This is done by a vivid exhibition of the terrors of God's judgments upon the wicked, and by a recurrence of that great principle of our religion, dependence on Christ alone to keep us from falling. It is not improbable

that Peter had read Jude's Epistle, when he wrote his Second Epistle; and that the thoughts, under the influence of the Holy Spirit, had made a strong impression upon his mind.—See ENOCH.

JUDEA. This term is sometimes used to denote the whole country in which the Jews settled after their return from the exile; also called the "Province of Judea," which was then a province of the Persian empire. (Ezra v. 8; Neh. xi. 3; Dan. vi. 1.) It is also called "Judah;" (Ezra v. 1; Dan. ii. 25;) and "Jewry." (Dan. v. 13.) In later times it designated one of the three districts—Galilee, Samaria, and Judea—into which Palestine was divided. It lay on the south of Samaria, and west of the Jordan to the Mediterranean. (Luke v. 17; Matt. iv. 25; John iv. 3—5, 47—54.) It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judea, A.D. 6, and was governed by a procurator, who was subject to the governor of Syria. In a wider sense "Judea" was sometimes extended to the whole of Palestine. (Matt. xix. 1; Mark x. 1; Luke i. 5; Acts xxviii. 21.) The "hill country of Judea" embraced the mountain ridge around Jerusalem and southward. (Luke i. 65.) The "wilderness of Judea" was the region along the eastern slope of the mountains to the Dead Sea. (Matt. iii. 1; iv. 1; Luke i. 39.)—See CANAAN.

JUDGES. The Hebrew word *shophetim*, rendered "judges," properly signifies *rulers, chiefs, magistrates*. (Ps. ii. 10; Am. ii. 3.) It is the same word as the Carthaginian "*suffetes*," the designation of the magistrates in the time of the Punic wars. The term is used especially of the regents or chief magistrates of the Hebrews from Joshua to Samuel, who were raised up in extraordinary emergencies to deliver them from the oppression of the neighbouring nations, and exercised during peace the office of chief ruler and judge. (Judg. ii. 16—18; iv. 5; Ruth i. 1; 2 Kings xxiii. 22.) The judges were protectors of the laws, de-

fenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendour; and without guards, train, or equipage, unless their own wealth might enable them to appear answerable to their dignity. The several periods summed up, from the Exodus, during which Moses, Joshua, the elders, and the judges exercised their authority, and the intervals of servitude and oppression, unto the election of Saul, amount to 529 years. But the period that elapsed from the Exodus until the building of the temple, is stated in 1 Kings vi. 1, to have been only 480 years; hence from the death of Moses to the election of Saul, was only 355 years. This period of 355 years is correctly formed by the obvious method of considering several of the judges, whose histories are related in succession, to have been *contemporary* rulers, since, in many instances, they governed only single tribes. Or a distinction may be made between *total* and *partial* conquests of Canaan by hostile nations; inasmuch as some of the periods of servitude seem to apply to contemporary epochs; as a partial servitude extended over one section of the country, the remaining portion might either have been reduced to subjection by a different invasion, or might have remained in a state of perfect repose. Nor does the statement of Paul, in Acts xiii. 17—20, stand opposed to this view: "And after these things, which lasted about four hundred and fifty years, He gave them judges, until Samuel the prophet," i.e., from the birth of Isaac, the time when God chose the fathers, to the time when the land of Canaan was divided by lot, was about the space of four hundred and fifty years; and then He appointed judges in Israel. The term "judges" was also used as the title of a class of magistrates appointed for the administration of justice by Moses, to relieve him of a part of the duties of the chief magistracy. (Ex. xviii. 13—26; Deut. i. 16, 17; xvii. 8, 9.) This judicial establishment was re-organized

be the same as Aholibamah. (Gen. xxvi. 84; xxxvi. 2, 14.)

JULIA=*mossy, downy*. A Christian woman at Rome. (Rom. xvi. 15.)

JULIUS=*mossy, downy*. The centurion who conducted Paul as a prisoner to Rome. (Acts xxvii. 1, 3, 43.)

JUNIA=*youthful*. A kinsman and fellow prisoner of Paul. (Rom. xvi. 7.)

JUNIPER. The Hebrew word *rothem*, incorrectly rendered "juniper," designates the *genista retam*, a species of the broom plant. (1 Kings xix. 4, 5.) It is a leguminous plant, and bears a white flower. Dr. Robinson says it is the largest and most conspicuous shrub of the deserts, between Akabah and Jerusalem, growing thickly in the water-courses and valleys. The Arabs generally select the place of encampment where it grows, in order to be sheltered by it at night from the wind. The roots of the *rothem* are very bitter, and are regarded by the Arabs as yielding the best charcoal. (Job xxx. 4; Ps. cxx. 4.) The Hebrew word *aroeer*, rendered "heath," like the Arabic *ar'ar*, designates the juniper. Dr. Robinson saw on the rocks, between Hebron and Wady Musa, juniper trees from ten to fifteen feet in height, the berries having the appearance and taste of the common juniper, except there is more of the aroma of the pine. (Jer. xvii. 6; xlviii. 6.)

JUPITER. The Greek *Zeus*, Latin Jupiter, designates the principal god of the ancient Greeks, and also of the Roman mythology. The character attributed to him is a compound of all that is wicked, obscene, and beastly in the catalogue of human crime. Still he was ever described as of noble and dignified port and bearing. The people of Lystra supposed Jupiter to have descended from heaven in the form of Barnabas. (Acts xiv. 12, 18.)

JUSHAB-HESED=*whose mercy is returned*. One of the sons of Zerubabel. The conjunction "and" is left out before this name, and the number "five" may be a correct reading. (1 Chron. iii. 20.)

JUSTICE. This attribute of the Supreme Being is the necessary result of the Divine holiness, as exhibited in all His external relations to intelligent creatures. As holiness, in relation to God, is subjective, declaring His perfect purity; justice is objective, exhibiting His opposition to sin, as the transgression of His law. Divine justice is distinguished as legislative, and rectoral or distributive. Legislative justice must approve and require that rational creatures conform their internal and external acts to the dictates of the moral law, which, either by the influence of the Holy Spirit on the conscience, or by direct revelation, has been made known to all men. Rectoral or distributive justice is God's dealing with His accountable creatures, according to the sanctions of His law, rewarding or punishing them according to their deserts. (Ps. lxxxix. 14.) The Hebrew word *nagum*, and the Greek *dike*, properly signify *punitive justice*, and are generally rendered "punishment," "vengeance." (Ex. xxi. 20; Deut. xxxii. 41; Ezek. xxv. 12; Acts xxv. 15; 2 Thes. i. 9; Jude 7.) When the term "justice" is applied to man, it designates that disposition of mind by which we render to every one his due; or, that temper of mind which disposes us to leave every other being in the unmolested enjoyment of that liberty, property, character, and reputation, bestowed upon him by the Creator.

JUSTIFICATION. This term, which stands opposed to condemnation, is used to designate the judicial act of God by which He pardons all the sins of the truly penitent sinner, who believes in Christ, receiving him into favour, and regarding him as relatively righteous, notwithstanding his past actual unrighteousness. Hence justification, and the remission or forgiveness of sin, relate to one and the same act of God, to one and the same privilege of His believing people. (Acts xiii. 38, 39; Rom. iv. 5, 8.) So also, "the justification of the ungodly,"

the "covering of sins," "not visiting for sin," "not remembering sin," and "imputing not iniquity," mean to pardon sin and to treat with favour; and express substantially the same thing which is designated by "imputing or counting faith for righteousness." "It is God that justifieth." (Rom. viii. 33.) Justification, then, is an act of God, not *in* or *upon* man, but *for* him and in his favour; an act which, abstractedly considered, respects man only as its object, and translates him into another relative state: while sanctification respects man as its subject, and is a consequent of this act of God, and inseparably connected with it. The originating cause of justification is the free grace, and spontaneous love of God towards fallen man. (Rom. i. 5; iii. 24; Tit. ii. 11; iii. 4, 5.) Our Lord Jesus Christ is the sole meritorious cause of our justification, inasmuch as it is the result of His atonement for us. The sacrificial death of Christ is an expedient of Infinite Wisdom, by which the full claims of the law may be admitted, and yet the penalty avoided, because a moral compensation or equivalent has been provided by the sufferings of Him who died in the sinner's stead. (Eph. i. 7; Col. i. 14; Rev. v. 9.) Not that God is bound to forgive sinners, and receive them into favour, because Christ hath suffered for them; but, as the Sovereign Ruler has received that satisfaction from the obedience of Christ, which is every way as considerable in matter of glory to Him, as the sin of man was in dishonour and provocation, He may, without the least disparagement to His holiness, offer terms of reconciliation and peace to the ungodly. Thus while it appears that our justification is, in its origin, an act of the highest grace, it is also, in its mode, an act most perfectly consistent with God's essential righteousness, and demonstrative of His inviolable justice. It proceeds not on the principle of abolishing the law or its penalty; for that would have implied that the law

was unduly rigorous, either in its precepts or in its sanctions. The terms of reconciliation are "repentance toward God, and faith in our Lord Jesus Christ." The faith of the truly penitent may be called the instrumental cause of justification, present faith in Him who is able to save, faith actually existing and exercised. The atonement of Jesus is not accepted for us, to our individual justification, until we individually believe, nor after we cease to live by faith in Him. The immediate results of justification are, the restoration of amity and intercourse between the pardoned sinner and the pardoning God; (Rom. v. 1; James ii. 23;) the adoption of the persons justified into the family of God, and their consequent right to eternal life; (Rom. viii. 17;) and the indwelling of the Holy Spirit, (Acts ii. 38; Gal. iii. 14; iv. 6,) producing tranquility of conscience, (Rom. viii. 15, 16,) power over sin, (Rom. viii. 1,) and a joyous hope of heaven. (Rom. xv. 13; Gal. v. 3.) We must not forget that the justification of a sinner does not in the least degree alter or diminish the evil nature and desert of sin. He is still guilty; though, by an act of Divine clemency, the penalty is remitted, and the obligation to suffer that penalty is dissolved; still it is naturally due, though graciously remitted. Hence appears the propriety and duty of continuing to confess and lament even pardoned sin with a lowly and contrite heart. (Ezek. xvi. 62.)—See FAITH, and WORKS.

JUSTUS = *just, upright*. 1. A Christian at Corinth with whom Paul lodged. (Acts xviii. 7.) 2.—See BAR-SABAS, and JESUS.

JUTTAH = *extended, or inclined*. A city in the south of Judah, assigned to the priests. (Josh. xv. 55; xxi. 16.) It is now a Muhammedan village, called *Yutta*, about five miles south of Hebron. In Luke i. 39, the "city of Juda" is supposed by some to be written by a corruption, instead of the "city of Juttah."

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KABZEEL = *God's gathering*. A place on the south-eastern confines of Judah; (Josh. xv. 21; 2 Sam. xxiii. 20; 1 Chron. xi. 22;) also called "Jekabzeel" = which *God gathers*. (Neh. xi. 25.)

KADESH = *sacred, consecrated*. A place in the south-eastern extremity of Judah, adjacent to Idumea, where the Hebrews twice encamped with the intention of entering the Promised Land, and whence they were twice sent back. (Gen. xiv. 7; xvi. 14; xx. 1; Num. xiii. 26; xx. 14, 16, 22; xxxiii. 36, 37; Judg. xi. 16, 17.) It is the only station of the Hebrews called "a city." (Num. xx. 16.) Here was a fountain called "Eu-mishpat" = *fountain of judgment*; (Gen. xiv. 7;) also called the "waters of Meribah;" (Deut. xxxii. 51;) and the adjacent desert was called the "wilderness of Kadesh." (Ps. xxix. 8.) Kadesh is also called "Kadesh-barnes" = *doomed wandering*. (Num. xxxiii. 8; xxxiv. 4; Deut. i. 2, 19; ii. 14; Josh. x. 41.) Dr. Robinson suggested *Ain-el Weibeh*, south of the Dead Sea, as the site of Kadesh. Mr. Palmer identifies *Ain Gadis*, considerably westward, south of the mountains of Judah, as the site of this ancient city.—See **CAMP**.

KADMIEL = *minister of God*. One of the Levites. (Ex. ii. 40; iii. 9; Neh. vii. 43; ix. 4; x. 9; xii. 8.)

KADMONITES = *Oriental*. One of the tribes who dwelt on the eastern limits of Canaan; not improbably a tribe of the "children of the East." (Gen. xv. 19; xxix. 1.)

KAIN.—See **KENITES**.

KALLAI = *swift messenger of Jehovah*. One of the priests. (Neh. xii. 20.)

KANAH = *place of reeds*. 1. A stream on the borders of Ephraim and Manasseh; perhaps the *wady Kanah* which falls into the Sea north of Joppa. Others identify it with the *Nahr-el-Akhdar*, which falls into the Sea south of Cesarea. (Josh. xvi. 8; xvii. 9.) 2. A city in Asher; (Josh. xix. 28;) now a large village called *Kana*, with ancient ruins in its neighbourhood, a few miles south-east of Tyre.

KAREAH.—See **CAREAH**.

KARKAA = *foundation, bottom*. A place in the south of Judah. (Josh. xv. 3.)

KARKOR = *foundation*. A place beyond the Jordan. (Judg. viii. 10.)

KARNAIM.—See **ASHTEROTH**.

KARTAH = *city*. A place in Zebulun. (Josh. xxi. 34.)

KARTAN = *two cities*. A city in Naphtali; (Josh. xxi. 32;) also called "Kirjathaim." (1 Chron. vi. 76.)

KATTATH = *small*. A place in Zebulun. (Josh. xix. 15.)

KEDAR = *dark skin, dark-skinned*. A son of Ishmael; (Gen. xxv. 18;) also an Arabian tribe descended from him. (Isa. xxi. 16, 17; xlii. 11; lx. 7; Jer. ii. 10; xlix. 28; Ezek. xxvii. 21; Sol. Song i. 5.) They are the *Cedrei* of Pliny, (Hist. Nat. v. 11.) who dwelt near the Nabatheans. In (Ps. cxv. 5, "Kedar" and "Mesech" are put for barbarous tribes.

KEDEMAH = *eastward*. A son of Ishmael. (Gen. xxv. 16; 1 Chron. i. 31.)

KEDEMOTH = *beginnings, or eastern*. A city in Reuben, near the Arnon; (Josh. xiii. 18; xxi. 37; 1 Chron. vi. 79;) which gave its name to the adjacent wilderness. (Deut. ii. 26.)

KEDESH = *sanctuary*. 1. A city of refuge in Naphtali, also called "Kedesh-Naphtali," and "Kedesh in Galilee." (Judg. iv. 6, 9, 10; Josh. xix. 37; xxi. 32.) It was captured by the Assyrians. (2 Kings xv. 29; 1 Chron. vi. 76.) This ancient royal city of the Cananites was situated on the summit and sides of a little ridge projecting from wooded heights, about four miles to the north-west of the upper part of the "Waters of Merom." It still exists as a village, under the Arabic name of *Kedes*; and is noted for its wide-spread ruins—columns, hewn stones, sarcophagi, and other remains of former grandeur. 2. A city in the southern part of Judah; (Josh. xv. 23;) which some identify with "Kadesh." (Josh. xv. 8.) 3. A city in Issachar. (Josh. xii. 22; 1 Chron.

KEH

vi. 72;) also called "Kishion"—*hardness*; (Josh. xix. 20;) and "Kishon." (Josh. xxi. 28.)

KEHELATHAH=*convocation*. A station of the Hebrews in the desert. (Num. xxxiii. 22, 23.)

KEILAH=*a lofty place*. 1. A city in Judah, represented by *Kiela*, a site with ruins on a projecting cliff, on the lower road from Eleutheropolis to Hebron. (Josh. xv. 44; 1 Sam. xxiii. 1—13; Neh. iii. 17, 18.) 2. The name of a man. (1 Chron. iv. 19.)

KELALAH=*swift messenger of Jehovah*. One of the Levites; also called "Kelita"—*dwarf*. (Ezra x. 23; Neh. viii. 7; x. 10.)

KELITA.—See **KELALAH**.

KEMUEL=*assembly of God*. 1. A son of Nahor. (Gen. xxii. 21.) 2. The son of Shiphian. (Num. xxxiv. 24.) 3. One of the Levites. (1 Chron. xxvi. 30; xxvii. 17.)

KENAN.—See **CAINAN**.

KENATH=*possession*. A city east of the Jordan, on the western slopes of Jebel Hauran, situated on the left bank of a steep and wild ravine. It was also called "Nobah"—*a barking*, from the Hebrew who conquered it. (Num. xxxii. 42; 1 Chron. ii. 23.) This place is now called *Kunawat*; and is remarkable for the ruins of temples, palaces, and theatres, with many Greek inscriptions. There are, says Dr. Porter, few ancient sites in Syria that surpass this ancient city in the extent and importance of its monuments. He suggests may not this be the city Ashteroth-Karnaim? (Josh. xiii. 30; Judg. viii. 11.)—See **ASHTAROTH**.

KENAZ=*hunting*. 1. An Edomite descended from Esau; who gave name to an Arabian tribe, probably the *Amezak*. (Gen. xxxvi. 11, 15, 42; 1 Chron. i. 36, 53.) 2. The father of Jephthah, and grandfather of Caleb; from whom the family is called the "Kenazite." (Num. xxxii. 12; Josh. xiv. 6, 14.) 3. The younger brother of Caleb. (Josh. xv. 17; Judg. i. 13; 1 Chron. iv. 18.) 4. A grandson of Caleb; also called "Uknaz" in the margin. (1 Chron. iv. 15.)

KER

KENEZITE.—See **KENAZ**.

KENITES=*smiths*. One of the tribes dwelling on the southern borders of Canaan, in the time of Abraham. (Gen. xv. 19.) Not improbably this ancient people, with some exceptions, merged into the Midianites. Moses' father-in-law, was a Kenite, and a Midianite. (Ex. iii. 1, 2; Num. x. 29; Judg. i. 16.) The Kenites are spoken of as dwelling near the Ammonites and Moabites; (Num. xxiv. 21, 22, margin "Kain," properly "Kenite;") and still later among the Amalekites. (1 Sam. xv. 6; xxvii. 10.) One branch of the Kenites migrated northward to Kedesh-Naphtali; (Judg. iv. 11, 17—21;) the Rechabites were a development of this family. (1 Chron. ii. 55; Jer. xxxv. 2.) For the sake of Jethro, the southern Kenites were saved from the destruction which came upon the Amalekites. (Judg. i. 16; iv. 11, 17; v. 24.) Some of the northern Kenites, according to an ancient prediction, appear to have been carried into exile with the Hebrews; (Num. xxiv. 21, 22;) and the account of their captivity is duly recorded on the Assyrian sculptures.

KENIZZITES=*hunters*. One of the ancient tribes who dwelt on the southern limits of Canaan; (Gen. xv. 18, 19;) which, before the conquest of the country, had probably merged into some other tribe.

KERCHIEFS.—See **HANDKERCHIEFS**.

KEREN-HAPPUCH=*horn of beauty*. One of Job's daughters. (Job xlii. 14.)

KERIOTH=*cities*. 1. A city in the tribe of Judah; probably the ruined village *el-Kureitin*, a few miles south of Hebron. (Josh. xv. 25.) 2. A city of Moab, also written "Kiriath," a few miles south-east of Kir Moab. The ruins are called *Kureitun*. (Jer. xlviii. 34, 41; Am. ii. 2.) Others identify it with *Kureiyeh*, in the Hauran, a place abounding in extensive ruins of very ancient architecture, in the massive style of all the old cities of Bashan.

KEROS=*a weaver's comb*. One of the Nethinim. (Ezra ii. 44; Neh. vii. 47.)

KES

KESITAH=*weighed out*. A certain weight, especially of gold or silver, by which, as also by the *shekel* money was estimated in the time of the patriarchs. It may have been in the *form* or of the *value* of a lamb. In Gen. xxxiii. 19, the word *kesitah* is rendered "pieces of money," margin, "lambs;" (Acts vii. 16;) in Josh. xxiv. 32, "pieces of silver," margin, "lambs;" and in Job xlii. 11, "piece of money." In these passages the Hebrew word *kesitah*, like the word *shekel*, would have been better retained in the English version. — See **SHEKEL**.

KETTLE. The Hebrew word *dud*, rendered "pot;" (Job xli. 20; Ps. lxxxi. 7;) "caldron;" (2 Chron. xxxv. 13;) "basket;" (2 Kings x. 7; Jer. xxiv. 2;) and "kettle," (1 Sam. xiii. 14,) seems to denote a *boiler*, *pot*, or *kettle*. In the British Museum may be seen Egyptian and Assyrian bronze boilers, kettles, dishes, and pans; some of them of tasteful form, and engraved with mythological devices, which appear to have been used in the temples and palaces.

KETURAH=*incense*. The second wife of Abraham, whom he married after the death of Sarah. She bore him six sons, who were progenitors of Arab tribes in the "east country." (Gen. xxv. 1, 2, 6; 1 Chron. i. 32.)

KEY. The keys of the ancients were large, and generally made of wood. The term "key" is frequently used as the symbol of *power* or *authority*. The "key upon the shoulder," was the symbol of government. (Isa. ix. 6.) Hence Christ is said to possess "the key of the house of David." (Isa. xxii. 22; Rev. iii. 7.) He also has the "keys of hell and of death." (Rev. i. 18; ix. 1; xx. 1.) The gift of the keys of the kingdom of heaven implied no supremacy conferred upon Peter, as the power or authority of opening the church of God to all believers, Jew and Gentile; and the binding or closing up the ritual of the Jewish dispensation is applied equally to all the Apostles. (Matt. xvi. 19; xviii. 18; Acts ii. 14; x. 28; xv. 7—11; xxi.

KID

24.) The "key of knowledge," is the power of attaining to true knowledge. (Luke xi. 25; xxiv. 32; Matt. xxiii. 18.)—See **BIND**.

KEZIA = *cassia*. One of Job's daughters. (Job. xlii. 14.)

KEZIZ = *stripped or cut off*. A valley in the tribe of Benjamin. (Josh. xviii. 21.)

KIBROTH-HATTA AVAH = *graves of longing*. A station of the Hebrews in the desert. (Num. xi. 34, 35; xxxiii. 16, 17; Deut. ix. 22.)

KIBZAIM.—See **JOKEAM**.

KID The young of the goat was reckoned a great delicacy among the ancients; (Gen. xxvii. 9; xxxviii. 17; Judg. vi. 19; xiv. 6; 1 Sam. xvi. 20;) and it still continues to be a choice dish among the Arabs. The Hebrews were forbidden to dress a kid in the milk, or perhaps butter or fat, of its dam. (Ex. xxiii. 19; xxxiv. 26; Deut. xiv. 21.) Kids were also among the sacrificial offerings. (Ex. xii. 3, margin; Lev. iv. 23—26; Num. vii. 16—87.)

KIDRON = *the turbid*. The brook or winter torrent which flows in the ravine which takes its origin on the water shed of the mountain chain of Judah, above a mile to the north-east of Jerusalem. The ravine of the "Cedron," now *wady el Nar*, forms an angle opposite the temple, then takes a south-east direction, and passing through the Valley of Jehoshaphat, between Jerusalem and the Mount of Olives, enters a singularly wild gorge, having several precipices in its bed, from ten to twelve feet high, down which cataracts plunge in winter, and finally empties its waters into the Dead Sea. The Greek convent, Santa Saba, is situated in this gorge; and the sides of the desolate chalky limestone mountains contain innumerable caverns, which once formed a sort of troglodyte city, in which the early Christians probably resided. (2 Sam. xv. 23, margin; 1 Kings ii. 87; xv. 18; 2 Kings xxiii. 4; Jer. xxxi. 40; John xviii. 1.) — See **JEHOSHAPHAT VALLEY OF**.

KIK

KIKAJON.—See GOURD.

KINAH=*song*, or *lamentation*. A town in the south of Judah. (Josh. xv. 22.)

KINE.—See COW.

KING. The title of a chief ruler. It is applied in the Scriptures to God, as the sole proper Sovereign and Ruler of the universe; (1 Tim. i. 17;) and to Christ, the Son of God, the sole Head and Governor of His church; (1 Tim. vi. 15, 16; Matt. xxvii. 11; Luke xix. 38; John i. 49; xviii. 33, 34;) also to the people of God, who are called "kings and priests." (Ps. xlix. 14; Dan. vii. 22, 27; Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 2, 8; 2 Tim. ii. 12; Rev. i. 6; ii. 26, 27; iii. 21; v. 10; xxii. 5.) When applied to men, as invested with regal authority by their fellows, the term "king" does not always imply the same degree of power or importance; inasmuch as "chiefs" or "leaders" are called "kings"—so Moses was called "king in Jeshurun." (Gen. xiv. 18; Judg. ix. 6; Deut. xxxiii. 4, 5.) As there were kings of single or but of a few towns, we need not be surprised at seeing so small a country as Canaan containing so many kings before its conquest by the Hebrews. (Josh. xii. 9, 24; Judg. i. 7; 1 Kings iv. 21; xx. 1, 16.) As Jehovah was in reality the Supreme King of the Hebrews, they were governed, first by elders; then by rulers; and then by judges. But in the old age of Samuel, the last of the judges, the tribes, as had anciently been predicted, strenuously demanded a king, in order to be like the surrounding nations. (1 Sam. viii. 19; Gen. xvii. 16; Deut. xxviii. 36.) In obedience to the Divine direction, Samuel anointed Saul, the son of Kish, as their monarch. (1 Sam. viii. 22; x. 1.) According to the principles of the theocracy the elected king was to act as the viceroy and vassal of Jehovah; the laws of the constitution were sworn to by him, and the record thereof was deposited in the Holy Place before the throne of Jehovah, the invisible King. (1 Sam. x. 24, 25.) The authority of the He-

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brew kings was by no means absolute; although they, on some occasions, evinced a strong disposition towards despotism. (Deut. xvii. 14—20; 1 Sam. xi. 5, 7; xxii. 17, 18.) The succession of the royal house depended on the will of Jehovah, who announced by His prophets, the succession of the family of David, in the kingdom of Judah; and of the different families in the kingdom of Israel.

KINGDOM OF HEAVEN. The phrases, "kingdom of God," (Matt. vi. 33; Mark i. 14, 15; Luke iv. 43; vi. 20; John iii. 3, 5,) "kingdom of Christ," (Matt. xiii. 41; xx. 21; Rev. i. 9,) "kingdom of Christ and of God," (Eph. v. 5,) "kingdom of David," (Mark 11. 10,) "the kingdom," (Matt. viii. 12; xiii. 19; ix. 35,) and "kingdom of heaven," (Matt. iii. 2; iv. 17; xiii. 11, 31, 33, 44, 47; 2 Tim. iv. 18,) designate the *spiritual kingdom* of the Messiah, i.e., the Gospel dispensation. The idea of this kingdom has its basis in the prophecies, where the coming of the Messiah and His triumphs are foretold. (Ps. ii. 6—12; ci. 1—7; Isa. ii. 1—4; Mic. iv. 1; Isa. xi. 1—10; Jer. xxiii. 5—6; xxxi. 31, 34; xxxii. 37—44; xxxiii. 14—18; Ezek. xxxiv. 23—31; xxxvii. 24—28; Dan. ii. 44; vii. 14, 27; ix. 25, 27.) These predictions were doubtless to be understood of a spiritual theocracy, and so they were received by Zacharias, Simeon, Anna, and Joseph. (Luke i. 67—79; ii. 25—30; xxiii. 50, 51.) But the Jews at large, and even the Apostles, for some time gave to these prophecies a temporal meaning; and expected a Messiah who should come as King, free them from the yoke of foreign dominion, and at length reign over the whole earth. (Matt. v. 19; viii. 12; xviii. 1; xx. 21; Luke xvii. 20; xix. 11; Acts i. 6.) Jesus, in accordance with the higher sense of these predictions, delivered His people from the thralldom of error and of sin, and brought them from the kingdom of darkness to the kingdom of light. The people thus redeemed from the power or kingdom of Satan, though still in a world of suf-

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fering, live in the enjoyment of life eternal, consisting in internal fellowship with God, which ever grows and reaches its perfection only in another life. In this spiritual community, of which Jesus is the Head, the prime element is mind, pious, devoted to God, in which He reigns supreme. Hence, the subjects of this theocracy are represented, rather, as the *family* of which God is the Father, than as the *State* of which He is the King. (Matt. iii. 2; iv. 17, 23; ix. 35; x. 7; Mark i. 14, 15; Luke x. 9, 11; xxiii. 51; Acts xxviii. 31.) This spiritual kingdom, in its *internal* and spiritual form, already exists, in the reign of grace, in the hearts of all Christians. (Rom. xiv. 17; Matt. vi. 33; Mark x. 15; Luke xvii. 21; xviii. 17; John iii. 3, 5; 1 Cor. iv. 20.) It "suffereth violence," implying the eagerness with which the truly penitent receive Christ. (Matt. xi. 12; Luke xvi. 6.) In its *external* form, it is embodied in the church of Christ, and so far is present; and progressive, until the world is converted; (Matt. vi. 10; xii. 28; xiii. 24, 31, 33, 41, 47; xvi. 19, 28; Mark iv. 30; xi. 10; Luke xiii. 18, 20; Acts xix. 8; Heb. xii. 28;) and it is to be perfected in the future glory of the Redeemer's kingdom in heaven. (Matt. viii. 11; xxv. 34; xxvi. 29; Mark ix. 47; Luke xiii. 18, 29; Acts xiv. 22; 1 Cor. vi. 9, 20; xv. 50; Gal. v. 21; Eph. v. 5; 2 Thess. i. 5; 2 Tim. iv. 18; James ii. 5; Rev. xii. 10.) The kingdom of Christ, of which "there shall be no end," is sometimes spoken of, both in the internal and external sense, and referring both to its commencement in this world, and its completion in the world to come. (Matt. v. 3, 10, 20; vii. 21; xi. 11; xiii. 11, 52; xviii. 3, 4; Col. i. 13; 1 Thess. ii. 12; Luke i. 33.) In 1 Cor. xv. 24-26, it is said "He shall deliver up the kingdom to God even the Father." This refers to the *mediatorial* dominion, which office, when accomplished, He will resign for ever; while the reign of Christ, as God Supreme, will never cease. "His throne," in the empire

KIR

of the universe, "is for ever and ever." (Heb. i. 8.)

KINGS. The two books of Kings are a continuation of the two books of Samuel; and contain the history of the Jewish kings from the reign of Solomon down to the Exile. These books have evidently a prophetic origin; but who the author was, is not known. Perhaps from Jer. lii. being identical with 2 Kings xxiv-xxv., the Talmud attributes the authorship of these books to Jeremiah. They were certainly completed before the return from the Babylonish exile. The author was inspired to employ written documents as the basis of his work; such as State papers; records by Isaiah; the books of the Acts of Solomon; the Kings of Israel, and the Chronicles of the Kings of Judah. (1 Kings xiv. 19; xvi. 5, 20, 27; xxii. 39; xv. 7.) These annals, thus wrought up by an inspired penman, exhibit an outward unity, corresponding to the inner unity and harmony of the work. The books contain predictions of the Babylonish Exile; (2 Kings xx. 17;) the destruction of the temple; (1 Kings ix. 7, 8;) the dispersion of the people; (1 Kings xiv. 15;) and the return from Exile. (1 Kings viii. 47.)

KINGS DALE.—See SHAVEH.

KIR= *a walled place*. A region and people subject to the Assyrian empire. (Isa. xxii. 6; 2 Kings xvi. 9; Am. i. 5; ix. 7.) Probably a region on the Caucasus range, Gurgistan or Georgia, on the river Cyrus or *Kur*, which empties itself into the Caspian Sea.

KIR-HARASETH.—See **KIR-MOAB**.

KIR-HARESETH.—See **KIR-MOAB**.

KIR-HARESH.—See **KIR-MOAB**.

KIR-HERES.—See **KIR-MOAB**.

KIRIOTH.—See **KERIOTH**.

KIRJATH=*town or city*. A city of Benjamin. (Josh. xviii. 28.)

KIRJATHAIM=*double city*. 1. A place in Reuben; (Num. xxxii. 37; Josh. xiii. 19;) afterwards subject to Moab. Also written "Kiriathaim." (Jer. xlvi. 1, 23; Ezek. xxv. 9.) The village with ruins, called *Kureiyat*, on

KIR

the south-eastern slope of Jebel Attarus, east of the Dead Sea, is the supposed site of this ancient city. "Shaveh-Kiriathaim=*the plain of Kiriathaim*, may be the level plateau *el-Koura*=the plain, a few miles south of *Kureiyat*. (Gen. xiv. 5.)—2. See KARTAN.

KIRJATH-ARBA.—See HEBRON.

KIRJATH-ARIM.—See KIRJATH-JEARIM.

KIRJATH-BAAL.—See KIRJATH-JEARIM.

KIRJATH-HUZOTH = *city of streets*. A city in Moab; perhaps the ruins *el-Karriot*, on Jebel Attarus, east of the Dead Sea. (Num. xxii. 39.)

KIRJATH-JEARIM = *city of forests*. A city on the confines of Judah and Benjamin; (Josh. ix. 17; xviii. 14, 15; Judg. xviii. 12; 1 Sam. vi. 21; Jer. xxvi. 20;) also called "Kirjath-arim" = *city of watchers*; (Ezra. ii. 25;) "Baalah;" (Josh. xv. 9;) and "Kirjath-Baal" = *city of Baal*. (Josh. xv. 60; xviii. 14.) This city may be recognised in the present village *Kuryet-el-Enub* = *city of grapes*; situated on the side of a hill in the direct way from Jerusalem to Ramleh and Lydda. (1 Sam. vi. 21; vii. 1, 2.)—See EMMAUS.

KIRJATH-SANNAH.—See KIRJATH-SEPHIR.

KIRJATH-SEPHIR = *city of the hook*. An ancient royal city of the Canaanites, assigned from Judah to the Levites, also called "Debir" = *oracle*; (Josh. x. 38, 39; xi. 21; xxi. 15; 1 Chron. vi. 58;) and "Kirjath-Sannah" = *city of the law*. (Josh. xv. 49.) This place was probably an ancient Canaanitish seat of learning before the Hebrew invasion under Joshua. (Josh. xv. 7, 15, 16; Judg. i. 11, 12.) It is now the village *el-Dhoheriyeh*, south-west of Hebron, six and a-half miles north of which is Seil el Dilbeh—the "Upper and Lower Springs." (Judg. i. 10—15.)

KIR-MOAB = *fortress of Moab*. A city in the territory of Moab; (Isa. xv. 1;) called also "Kir-Haraseh;" (2 Kings iii. 25;) "Kir-Haraseh;" (Isa. xvi. 7;) "Kir-Harash;" (Isa. xvi. 11;) and "Kir-Heres;" (Jer.

KIS

xlviii. 31, 36;) each signifying *brick-fortress*. It is now called *Kerak*, which is also the name of the whole district. The town is situated a few miles east of the southern end of the Dead Sea, upon the brow of a hill, which descends 4370 feet to the shore of that Sea. The houses are a collection of stone huts, built without mortar, and without windows and chimneys. Dr. Tristram says, the population of Kerak is about 8,000, of which 1,600 are Christians. Some of the women tatoo their faces, like the South-Sea islanders. The Christians are described as kind and as obliging as the Muslims are insolent.

KISH = *a bow or snare*. 1. The father of Saul; (1 Sam. ix. 1; xiv. 51; 1 Chron. viii. 33;) also written "Cis." (Acts xiii. 21.) 2. A descendant of Benjamin. (1 Chron. viii. 30; ix. 36.) 3. A son of Mahli. (1 Chron. xxiii. 21, 22; xxiv. 29.) 4. The son of Abdi. (2 Chron. xxix. 12.) 5. The ancestor of Mordecai. (Est. ii. 5.)

KISHI.—See KUSHALAH.

KISHION.—See KEDESH.

KISHON = *curved, winding*. 1. A stream which rises near Mount Tabor, and, after traversing the plain of Jezreel empties itself into the Mediterranean, in the bay of Acre, at the base of Carmel. (Judg. iv. 7; v. 21; 1 Kings xviii. 40.) The Kishon, or "Kison," (Ps. lxxxiii. 9,) now called *el-Mukutta*, in traversing the plain from the western and southern parts of Tabor, is not now a permanent stream; but usually flows only during the season of rain, and for a short time afterwards. Yet the river, as it enters the Sea, never becomes dry; and we must therefore seek for its perennial sources along the base of Mount Carmel. 2.—See KEDESH.

KISON.—See KISHON.

KISS. A mode of salutation; also a sign of affection; (Gen. xxvii. 26, 27; xxix. 13; xxxi. 55;) of friendship; (2 Sam. xx. 9; Ruth i. 14; Luke vii. 45, Acts xx. 37;) of homage to the king; (Ps. ii. 12; 1 Sam. x. 1;) and of idolatrous worship. (1 Kings xix. 18.) It was usual to kiss the mouth;

(Gen. xxxiii. 4; Ex. iv. 27; xviii. 7; 1 Sam. xx. 41; Prov. xxiv. 26; Sol. Song i. 2;) or the beard; (2 Sam. xx. 9; Matt. xxvi. 49;) and also the feet. (Luke vii. 45.) Kissing the hand was an idolatrous token of adoration. (Job xxxi. 27; Hos. xiii. 2.) To lick or kiss the dust was a token of subjection. (Isa. xlix. 23; Mic. vii. 17; Ps. lxxii. 9.) In the early church the kiss of peace was in use among the faithful, as a token of charity and union. (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.)

KITE. The Hebrew word *ayyah*, rendered "kite;" (Lev. xi. 14; Deut. xiv. 13;) and "vulture;" (Job xxviii. 7;) properly signifies *cry, clamour*, hence the name of a bird of prey, unclean, also keen sighted. Probably a species of *falcon* or *hawk*, called by the Arabs *yuyy*, i. e., *falco aesalon*, called in English *merlin*.

KITHLISH = *a man's wall*. A town in the tribe of Judah. (Josh. xv. 40.) Perhaps now called *Makkus*.

KITRON = *knotty*. A town of Zebulun. (Judg. i. 30.)

KITIM.—See **CHITIM**.

KNEADING-TROUGH.—See **BREAD**.

KNIFE. The knives used by the Hebrews, were doubtless similar to those used by the Egyptians. In the British Museum, various specimens of ancient Egyptian knives may be seen; the blades are of bronze, steatite, and iron; some of the handles are composed of agate or hematite.

KNOP. An ornament of the golden candlestick, probably resembling a pomegranate; (Ex. xxv. 31–34; xxxvii. 17–22;) also other architectural ornaments. (Am. ix. 1; 1 Kings vi. 18; 2 Kings iv. 39.)

KNOWLEDGE, TREE OF.—See **LIFE. TREE OF.**

KOA = *he-camel, stallion*. This word seems to be used tropically, for a *prince, chief*. (Ezek. xxxiii. 23.)—See **SHOA**.

KOHATH = *assembly*. A son of Levi, and head of the "Kohathites," who were appointed to carry the ark and sacred vessels of the tabernacle.

(Gen. xlvi. 11; Ex. vi. 16; Num. iii. 27; Josh. xxi. 4.)

KOLAHIAH = *voice of Jehovah*. 1. The father of the false prophet Ahab. (Jer. xxix. 21.) 2. A descendant of Benjamin. (Neh. xi. 7.)

KORAH = *ice, hail*. 1. A son of Esau. (Gen. xxxvi. 5, 14.) 2. A son of Eliphaz, and ancestor of an Edomitic tribe. (Gen. xxxvi. 16.) 3. A Levite, who rebelled against Moses, with Dathan and Abiram, and with them was swallowed up by the opening of the earth. (Ex. vi. 21, 24; Num. xvi. 1–50; xxvi. 9–11.) The descendants of Korah, or "Core," (Jude 11,) called "Korhites," "Korahites," and "Korathites," were a celebrated family of singers and poets in the time of David. (Num. xxvi. 58; 1 Chron. ix. 19; xii. 6; xxvi. 1.) Several of the Psalms are attributed to them. (Ps. xlii. xlv. xlv. xlvii. xlviii. xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii.) 4. A descendant of Judah. (1 Chron. ii. 43.)

KORE = *a partridge*. A descendant of Korah. 1 Chron. ix. 19; xxvi. 1; 2 Chron. xxxi. 14.)

KORHITES.—See **KORAH**.

KOZ = *a thorn*. A descendant of Levi; (Ezra ii. 61; Neh. iii. 4, 21; vii. 68;) also called "Hakkoz." (1 Chron. xxiv. 19.)

KUSHALIAH = *bow of Jehovah*, i. e., *rain-bow*. One of the Levites; (1 Chron. xv. 17;) also called "Kishi." (1 Chron. vi. 44.)

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LAADAH = *order*. A descendant of Judah. (1 Chron. iv. 21.)

LAADAN = *put in order*. 1. A descendant of Ephraim. (1 Chron. vii. 26.) 2. One of the Levites; (1 Chron. xxiii. 7; xxvi. 21;) also called "Libni," in the margin.

LABAN = *white*. 1. The son of Bethuel, and father of Jacob's two wives, Leah and Rachel. (Gen. xxiv. 29, 51; xxix. 10–29; xxx. 25–40; xxxi. 1–55.) 2. A place in Arabia. (Deut. i. 1.)

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LABOUR. From Gen. ii. 15, we learn that man, even in a state of innocence, and surrounded by all the external sources of happiness, was not to pass his time in indolent repose. By the very constitution of his animal frame, exercise of some kind was absolutely essential to him. He had "to dress the garden and to keep it." The Hebrew word *leabed*, here rendered "to dress;" is rendered "to till," in Gen. iii. 23. In Eden he had to cultivate the ground, to bestow labour in sowing, planting, rearing, and training the various productions which might be necessary for his subsistence, or tend to beautify still further the paradise of pleasure in which he was placed. Hence simple labour in the tillage of the earth was not a part of the curse incurred by transgression, but was the destiny of man from the first. It was labouring in toil and sorrow, exhausting and wearing out the physical energies by the hardships of the field, which constituted the bitterness of that part of Adam's sentence. His labour would otherwise have been a mere pleasant recreation. However, the curse was, in a measure, over-ruled, to be a blessing in more respects than one. The necessity of hard labour in obtaining a sustenance, which is the lot of the far greater portion of mankind, tends greatly, by separating men from each other, to restrain them from the excesses of evil. Moreover, by experiencing the toils and hardships of life, man becomes more resigned to quit this world when commanded away by death, and is stimulated to fix his hopes of happiness on another and a better state of existence.

LABOURER.—See **HIRELING**.

LACE. The Hebrew word *pathil*, rendered "lace;" (Ex. xxviii. 28, 37;) "thread;" (Judg. xvi. 9;) and "line," (Ezek. xl. 8,) designates the cord or string by which the signet-ring was suspended in the bosom. (Gen. xxxviii. 18, 25.)

LACHISH=*smitten, captured, or the tenacious*, i. e., impregnable. A fortified city in the plain of Judah, an-

ciently the seat of a Canaanitish king. (Josh. x. 3; xii. 11; xv. 39; 2 Chron. xi. 9; Neh. xi. 30; Jer. xxxiv. 7; Mic. i. 13.) Lachish is generally identified with the ruin *Um-Lakis*, between Eleutheropolis and Gaza. Mr Layard discovered in the ruins of the palace of Sennacherib, at Kouyunjik, several slabs, representing the siege and capture of Lachish, in the time of Hezekiah. On the bas-reliefs, Sennacherib is represented on his throne, with a cuneiform inscription above his head: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish, I give permission for its slaughter." (2 Kings xviii. 14, 17; xix. 8; Isa. xxxvi. 2; xxxvii. 8.)

LAEL=*of God*. One of the Levites. (Num. iii. 24.)

LAHAD=*oppression*. A descendant of Judah. (1 Chron. iv. 2.)

LAHAI-ROI—See **BEER-LAHAI-ROI**.

LAHMAM=*provisions*. A place in the plain of Judah; (Josh. xv. 40;) several copies read "Lahmas."

LAHMI=*food*. The brother of Goliath. (1 Chron. xx. 5.)—See **ELHANAN**.

LAISH=*a lion*. 1. The father of Phalti or Phaltiel. (1 Sam. xxv. 44; 2 Sam. iii. 15.) 2. A town supposed to have been near Anathoth, properly Laishah. (Isa. x. 30.) 3.—See **DAN**.

LAKE—See **SEA**.

LAKUM=*way stopper*, i. e., a fortified place. A place in Naphtali. (Josh. xix. 33.)

LAMB. The young of the sheep, though the Hebrew word means also the kid or young of the goat; and by the Mosaic law it is expressly provided that the sacrifice of the Passover might be either a lamb or a kid. (Ex. xii. 3, 5.) Sundry peculiar enactments are contained in the same law, respecting the qualities of the animal. (Ex. xxii. 30; xxxiii. 19; Lev. xxii. 27.)—See **KID**.

LAMB OF GOD. This symbolical appellation applied to Jesus Christ, in John i. 29, 36, does not refer merely to the character or disposition of the Saviour, inasmuch as He is also called "the Lion of the tribe of Judah."

Balbi enumerated 860 distinct languages, and about 5000 dialects. Most of these, however, are mere dialects, or variations of other tongues; so that the whole number may be arranged in a few large groups of families, those of each family having doubtless a common origin.

However insulated certain languages may at first appear, however singular their caprices and their idioms, the most learned philologists and ethnographers have shown that there is a universal affinity among them; which scarcely appears explicable on any other hypothesis than that of admitting fragments of a primary language yet to exist, through all the languages of the old and new worlds; everywhere evidencing the truthfulness of the Inspired Record, concerning a former point of departure, and the division of the human race into certain great characteristic families. Like those grouped but disunited masses, which geologists consider as the ruins of former mountains, we see in the various dialects of the globe the wrecks of a vast monument belonging to the ancient world. The nice exactness of their tallies in many parts, the veins of similar appearance which may be traced from one to the other, show that they have been once connected so as to form a whole; while the boldness and roughness of outline at the points of separation prove, that partly by sudden disruption, and partly by gradual devolution, they have been riven in sunder. Though the families of our race were first scattered and divided by the confusion of tongues, yet, in order to give an impetus to that religion which is designed to gather all nations into the kingdom of God, the disciples of Christ were supernaturally endowed with the ability to speak in various languages, without having gone through the process of learning them. (Acts ii. 4—11; x. 46; 1 Cor. xii. 10—30.) It is gratifying to know that the Scriptures have been translated, wholly or in part, into about 160 languages, including those which

are deemed to be the most important.

LANTERN.—See LAMP.

LAODICEA=*people*, i.e., *worshippers of Dyke or Nemesis*, the goddess of justice. The chief city of Phrygia Pacatiana, in Asia Minor, situated on the river Lycus, a little above its junction with the Meander. (Col. ii. 1; iv. 13—16; Rev. i. 11; iii. 14—22.) Repeated earthquakes, and the Muhammedan invaders have long since reduced this splendid city to an extensive heap of desolate ruins; it is known among the Turks of the neighbouring towns by the name of "Eski-hissar" =the Old Castle.

LAPIDOTH=*torches*. The husband of Deborah. (Judg. iv. 4.)

LAPPING. Among the Arabs, lapping, or throwing water into the mouth with the hand, is a common and very expeditious way of drinking water from a stream or fountain. It was the test of dexterity in Gideon's men. (Judg. vii. 5, 6.)

LAPWING. The Hebrew word *dukiphath*, rendered "lapwing," may designate the *hoopoe*; a beautiful but unclean bird, with fawn coloured plumage, barred with black and white. (Lev. xi. 19; Deut. xiv. 18.)

LASEA=*stony region*. A maritime city on the southern coast of Crete, about five miles east of Fair Havens. On the site a few shafts and marble Grecian capitals lie scattered about. (Acts. xxvii. 8.)

LASHA=*chasms, or fountains*. A place in a wild ravine on the eastern shore of the Dead Sea; afterwards called *Callirrhæ*, and celebrated for its warm springs. (Gen. x. 19.) A few ruins still mark the site of Herod's castle, Machærus, situated south of the fountains. The Zurka Main is the outlet of the hot stream of Callirrhæ. The stream rushes with great velocity into the Dead Sea, between lofty banks of basalt and red sand stone, fringed with canes, tamarisks, and the castor bean. The water is tepid, and a little sulphurous to the taste. The fountains were discovered by Ansh. (Gen. xxxvi. 24.)—See MULE.

LAS

LASHARON.—See SHARON.

LATCHET.—See SANDAL.

LATIN. The language of the ancient Romans. (John xix. 20.)

LATTICE.—See WINDOW.

LAUGH. This term is employed to denote joy; (Gen. xxi. 6; Ps. cxxvi. 2; Eccl. iii. 4; Luke vi. 21;) mockery; (Gen xviii. 13; Eccl. ii. 2; James iv. 9;) or conscious security. (Job v. 22.) When used concerning God, it signifies that He disregards the person or subject. (Ps. ii. 4; lix. 8; Prov. i. 26.)

LAVER. The circular vessel used in the tabernacle service, formed of the brass mirrors presented by the devout women. The water was used for the personal ablutions of the priests. (Ex. xxx. 18—28; xxxi. 9; xxxviii. 8; xl. 30—32.) In the temple, the large brazen laver, or "molten Sea," was made partly or wholly of the copper which had been captured by David from Hadarezer, king of Zobah. It stood on twelve oxen; and was capable of containing 3,000 baths = 22,500 gallons. (2 Chron. iv. 2—6.) There were also ten smaller brazen lavers, on wheels, each containing 40 baths = 300 gallons. The water of the lavers was used for washing the flesh of the victims that were sacrificed. (1 Kings vii. 27—39; 1 Chron. xviii. 8; 2 Kings xvi. 14, 17; xxv. 18.)

LAW. This term, in reference to intelligent and voluntary agents, may be defined a *rule of conduct*; but in reference to inanimate objects, it denotes merely a mode of existence, or an order of sequence. Laws may be distinguished as either *Divine* or *Human*: the former emanating directly from the will of God; and their requirements and sanctions are not the dictates of the mere or sovereign will of the Deity, but the results of the real nature of things and the propriety of relations: the latter framed by men; though they are wise and safe only when they conform to the Divine law. Over the physical universe God rules according to certain fixed principles, some of which he has enabled mortals to discover; and they have called them *laws*

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of nature, or physical laws. Over the universe of intellectual beings, who act from volitions and are governed by motives, He rules also by certain fixed principles; and these are the *laws of the moral world*, which must be of immutable and eternal obligation. Our knowledge of them is derived from Himself; partly as He has implanted them in the moral instincts of our nature, partly as He has made them discoverable by our reasoning powers, and partly as He has given them clear expression by the voice of revelation. (Rom ii. 14, 15.) Of universal law, Hooker has well said: "Of *law* there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and in earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy."

The term "Law" also designates the *book of the law*, the Pentateuch; (2 Kings xiv. 6; Josh xxiv. 26; Dent. xxviii. 61; Matt. xii. 5; Luke ii. 23;) "the Law and the Prophets;" (Matt. v. 17; Luke xvi. 16; Acts xiii. 15;) the Old Testament. (John x. 34; xv. 25; compare Ps. xxxv. 19; 1 Cor. xiv. 21; Isa. xxviii. 11, 12.) The term "Law" is also used for the Mosaic code; (Dent. i. 5; iv. 44; John i. 17; vii. 19; Matt. v. 18; xxii. 86; Acts vii. 53; Rom. ii. 13—15; Gal. iii. 10—17; 1 Kings ii. 8; 2 Kings xxiii. 25;) called also "the Law of the Lord." (Ps. xix. 7; xxxvii. 31; Isa. v. 24; Luke ii. 39.) The Mosaic code constituted an epoch in the history of the world, for it enunciated principles for the regulation of the social relations of man with man, and also for his civil and political rights and duties,—principles which have influenced to a remarkable extent the subsequent legislation of the world.

The Mosaic Law consists of two parts.

1. The Decalogue or the Ten Commandments, given by God on Sinai; also called the "ten words;" (Ex. xxxiv. 28; Deut. iv. 13; x. 4 margin;) "the covenant;" (Ex. xxxiv. 28; 1 Kings viii. 21;) and "the commandments;" (Luke xviii 20;) a copy of which was deposited in the side of the ark for preservation. (Deut. xxxi. 26.) The Decalogue comprises the great principles of the moral law. (Ex. xx. 1—17.) All the prohibitions and requirements of the moral law lie in the single idea of *justice*, that is, rendering to every being that which, in right, he ought to have. This law still remains, and is of perpetual obligation. (Rom. iii. 31; xiii. 10; 1 Cor. ix. 20, 21; Gal. v. 14; James i. 25; ii. 8—12.) Our Lord reduces these precepts, and every moral injunction of "the law and the prophets" to two—"love to God, and love to man;" (Matt. xxii. 36—40; Mark xii. 29—33;) and the Apostle still further contracts them into one—Love to all with whom we have to do, which is the spirit and source of law, the transcript of the Divine mind. (Rom. xiii. 8—10; Gal. v. 14.)

2. That part of the Mosaic institutions, which contained the ritual and ceremonial enactments given to the Hebrews, which was typical and prophetic, has passed away, now that the substance of which it was but the shadow has been made known in the perfect work of our Divine Redeemer. In His gracious work He has not only satisfied the claims of the violated law, but "fulfilled," i. e., *filled up* the grand outline of the ritual dispensation, which then "waxed old and vanished away," and was absorbed in the glorious dispensation of the Gospel, rather than formally abrogated. (Matt. v. 17, 18; Luke x. 26—28; Acts ii. 16—21; Heb. viii. 18.)

It must, however, be observed, that while several passages recognise the moral law as a thing of perpetual life and obligation, there are others, referring to the covenant of works and the covenant of grace, which show that in some sense even it has ceased to be

obligatory: "Ye are not under the law but under grace." (Rom. vi. 14; vii. 6.) The moral law has ceased to be obligatory as the means of justification to life. "Through the weakness of the flesh"—the corruption of human nature—it was impossible for any man to keep the law so perfectly as to save himself by it; for he that broke the law in one point was guilty of all. (Rom. viii. 8; James ii. 10.) It was impossible for the law to "give life" to the guilty. The law condemns the guilty; it does not save them. It denounces punishment; it contains no provision for pardon. To *pardon* is to depart from the law; and must be done under the operation of another system—since a law which contains a provision for the pardon of offenders, and permits them to escape, would be a burlesque in legislation. The tendency of the Mosaic institutions, therefore, was to produce a sense of condemnation. "The Scripture hath concluded all under sin." (Gal. iii. 22.) Hence the anxious conscience is excluded from reliance on human work for salvation, and shut up to faith in the atoning merits of the Redeemer. We cannot depend upon our obedience to the law for justification, but on the grace of God, through Christ, inasmuch as Christians are freed from the law as a covenant of works; but it is still unrepealed, and, as the claim of God upon His people, we are bound to it as a rule of life. (Rom. iv. 12—14; vi. 14; vii. 1—6; Gal. ii. 19—31; iii. 10—12; v. 18.)

The term "Law" is also used to express all powers which act on the human mind, restraining from some, and impelling to other actions, whether their commands be or be not expressed in definite forms. So in Rom. vii. 23, "But I perceive a different law in my members, warring against the law of my mind, and captivating me to the law of sin which is in my members." Here the "law of the mind" designates the force or power of reason and conscience approving the rectitude of the Divine law. The "law of sin" is the force or power in the tendency to evil

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in our fallen nature. But the "different law" which the Apostle perceived, is the force or power of satan, warring against the law of the mind, and captivating the heart to the law of sin—to the evil tendency of our corrupt appetites and passions. So the "law of the Spirit of life," is the influence of sovereign grace, delivering the believer from the power of sin and death. (Rom. viii. 2.) The power of faith, is called the "law of faith;" (Rom. iii. 27;) the enjoyment of spiritual freedom is called the "law of liberty." (James i. 25; ii. 12.) The "law of love" is the influence of "that love which is the fulfilling of the law." (Rom. xiii. 10.) The terms "law," and "law of Christ," designate the influence of the precepts of the Christian religion. (Rom. xiii. 9, 10; Gal. vi. 2; v. 23; James iv. 11.)

LAWYERS.—See DOCTOR OF THE LAW.

LAYING ON OF HANDS.—See ORDAIN.

LAZARUS=*God is his help*. 1. The brother of Mary and Martha of Bethany, who was raised by Jesus from the dead. The wealth and social position of the family appear to have been above the average. It is not improbable that Lazarus was the "young ruler" "that had great possessions," of whom it is said, "Jesus, beholding him, loved him," which is used of no one in the Gospel history, save of John, and of Lazarus and his sisters. (Mat. xix. 16—22; Mark x. 17—22; Luke xviii. 18—23; x. 38—42; John xi. 1—43; xii. 1—17.) 2. The poor man named in our Lord's parable, in which is illustrated the retributions of eternity. (Luke xvi. 20—25.)

LEAD. This metal is widely diffused; and was employed by the Egyptians chiefly as an alloy with more precious metals. Portions of lead have also been found in the Assyrian ruins. (Ex. xv. 10; Job xix. 23, 24.) It was also used for purifying silver, and other metals. (Jer vi. 29.) The Hebrews appear to have obtained lead, and other metals, from Tarshish;

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(Ezek. xxvii. 12;) and probably from the Egyptians, who may have obtained it from the mountains on both sides of the Red Sea. It was used for writing tablets, and perhaps for filling the letters inscribed upon stone; (Job xix. 23, 24;) also for leaden weights; (Zech. v. 7, 8; Am. vii. 7, 8;) and a plummet for taking soundings at Sea is mentioned in Acts xxvii. 28.—See TIN.

LEAF. Leaves are the organs of respiration and inhalation in plants. Their flourishing and their decay, their restoration and their fragility, furnish the subjects of numerous allusions of great force and beauty. (Lev. xxvi. 36; Isa. i. 30; xxxiv. 4; Jer. viii. 13; Ezek. xvii. 9; Dan. iv. 12, 14, 21; Mark xi. 13; xiii. 28; Rev. xxii. 2.) The fresh colour of the leaf of a tree is the symbol of prosperity; (Ps. i. 3; Jer. xvii. 8; Ezek. xlvii. 12;) and a faded leaf is the emblem of adversity and decay. (Job xiii. 25; Isa. lxiv. 6.) The medicinal virtues of leaves are also alluded to. (Ezek. xlvii. 12; Rev. xxii. 2.)

LEAGUE. Lest the Hebrews should be seduced to a defection from Jehovah their King, they were individually debarred from any close intimacy with idolatrous nations; yet nationally they were permitted to form treaties with Gentile States, with the following exceptions: The *Canaanites* including the *Philistines*; (Ex. xxiii. 32, 33; xxxiv. 12—16; Deut. vii. 1—11; xx. 1—18;) the *Amalekites*, or *Canaanites* of Arabia; (Ex. xvii. 8, 14; Deut. xxv. 17—19; Judg. vi. 8—5; 1 Sam. xv. 1—33; xxvii. 8, 9; xxx. 1, 17, 18;) the *Moabites* and *Ammonites*. (Deut. ii. 9—19; xxiii. 3—6; Judg. iii. 12—30; 1 Sam. xiv. 47; 2 Sam. viii. 2; xii. 26.) The Midianites acted in so hostile a manner, that no permanent peace could be preserved with them. (Judg. i. 40; vii. 1—25; viii. 1—21.) It was, however, expressly enacted, that the Edomites, as well as the Egyptians, in the tenth generation, might be admitted to citizenship. (Num. xx. 14—21;

Deut. ii. 4—8.) And treaties were permitted with all other nations, provided they were such as would tend to the public welfare.

LEAH=*wearied*. The elder daughter of Laban and wife of Jacob. (Gen. xxix. 16, 17, 23, 25, 32; xxx. 9—21.)

LEATHER. The Hebrews undoubtedly derived their knowledge of the art of tanning and preparing leather from the Egyptians. (Ex. xxvi. 14.) The Egyptians, from the remnants of leather found in the tombs, dyed of different colours, appear to have employed the bark of the *shittim*-wood in tanning, and the periplaca secamone, which grows near the Red Sea. Leather was used for covering the framework of war-chariots; and in the manufacture of leather thongs, which were twisted into ropes, or cables. They sometimes covered the wood of their harps with coloured morocco; they also made bottles, quivers, and pouches of different colours, and ornaments, caps, aprons, shields, etc., of leather. It was extensively used by the shoemakers in sandal-making, etc., as appears from the monuments, and by the curious display of shoes and half-boots, resembling those of modern manufacture, in the British Museum. Girdles were frequently made of leather. (2 Kings i. 8; Matt. iii. 4.)

LEAVEN. The mass of sour dough, used to produce fermentation in the making of bread. For this purpose the lees of wine were sometimes used as we use yeast. The Hebrew word *seor* is correctly rendered "leaven;" (Ex. xii. 15, 19; xiii. 7; Lev. ii. 11;) and incorrectly, "leavened bread." (Deut. xvi. 4.) The Hebrew word *hametz*, rendered "leavened bread;" (Ex. xii. 15; xiii. 3, 7;) and "leavened;" (Ex. xii. 39;) when applied to solids, signifies *soured*, *seasoned*, or *fermented*; when applied to liquids, *fermented wine*, or other liquor, *soured wine*, i.e., vinegar. (Num. vi. 3; Ruth ii. 14; Ps. lxxix. 21; Ex. xiii. 7.) All leavened or fermented substances were purged away at the Passover festival; and strictly prohibited during the suc-

ceeding seven days of the festival of Unleavened bread, in commemoration of the Exode from Egypt, when the Hebrews in haste made bread of unleavened meal. (Ex. xii. 5—17; xix. 20; Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.) Salt, as the symbol of incorruption and perpetuity, was to constitute a part of every oblation to Jehovah; whilst *leaven* or *ferment*, in any form, as the symbol of corruption or decay, was never to be offered unto Him. (Lev. ii. 13; Num. xviii. 19; Ezek. xliii. 24.) Hence "leaven" is used tropically for corruptness of life, doctrine, etc. (Matt. xvi. 6, 12; Mark viii. 15; Luke xii. 1; 1 Cor. v. 7, 8; Gal. 5, 9.) The diffusive power of leaven, and its quickening and changing influence on that which it acts, represents the progressive influence of the gospel upon the mass of humanity. (Matt. xiii. 33; Luke xiii. 21.)—See PASSOVER.

LEBANAH=*the white*. One of the Nethinim. (Ezra ii. 45; Neh. vii. 48.)

LEBANON=*whiteness*, or *white mountain*. A celebrated mountain-range in the north of Palestine, which probably derived its name from the snow upon its summit, rather than the whiteness of its limestone cliffs. So in most countries, the names of the highest mountains,—the Himalaya, Alps, Mont Blanc, Ben Nevis, Snowdon, and Sierra Nevada, have the same meaning, they are all *white mountains*. The range of Lebanon is a part of the chain of mountains, which, branching off from the great ranges of Asia Minor, extends from north to south with slight interruptions and at various elevations, through all Syria and Palestine, and terminates in the desert of Sinai, on the shores of the Red Sea. The chain of Lebanon is more than one hundred miles long; with an average width at the base of about twenty miles. It commences at the opening from the Mediterranean, called "the entrance of Hamath," (Num. xxxiv. 8,) and runs south-west, in a line parallel with the coast, till it sinks in the plain of Acre. The irregular

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plain of Phenicia, nowhere more than two miles wide, is often interrupted by the rocky spurs—"the roots of Lebanon"—that dip into the Sea. (Hos. xiv. 5.) The range consists of two lofty and nearly parallel ridges, of which the western one is called "Lebanon," also *Jebel el-Ghurby* = "the Western mountain." The eastern ridge bears the name of "Anti-Lebanon," or Lebanon "towards the sun rising;" (Josh. xiii. 5;) and in its high southern part, that of Hermon. The whole eastern ridge is called by the Arabs *Jebel esh-Shurkiyeh* = 'East mountain;' while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of *Jebel et-Telj* = 'Snow mountain;' but more commonly that of *Jebel esh-Sheikh* = 'Princemountain.' The mighty wall of Lebanon rises in indiscribable majesty to an average elevation of 6,000 to 8,000 feet; the loftiest peak, *Dahar el-Kudib*, rises to 10,151 feet. The main ridges of the range are composed of Jura limestone, with, in many places, a more recent whitish limestone over it; and broad belts of soft, friable, red sandstone, of a later formation, largely impregnated with iron, extend along the slopes. Basalt and other igneous rocks appear south and east of the Lake of Galilee, and lie scattered over part of the Hauran. Iron and thin seams of coal are found in some parts of the range. The western side of the mountain is severed by deep wild ravines, forming the beds of mountain torrents; one of them, the deep chasm of the Litany, drains the Buks'a, and the river enters the Mediterranean five miles north of Tyre. The eastern declivity of Anti-Lebanon is less steep. But the outward declivities of both the ranges have numerous villages, and scores of convents are seen perched on the rugged ridges. The line of cultivation runs along at the height of about 6000 feet; and on the lower rugged parts, often on terraces built up with great labour, and covered with soil. The eastern and the western mountains

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with the long fertile valley of the Buks'a, from five to eight miles wide, anciently called *Coele-Syria*, inclosed between them, sustain a teeming population. Except a few Muslims, the population is made up of Christians and Druses; the latter constituting perhaps one third part of the whole; the former embracing more or less of all the various sects found within the limits of Syria and Palestine; but the most numerous are the Maronites, who are zealous Romanists. All the inhabitants are Arabs; they are an active and laborious race; many of them are employed in weaving silk, woollen garments, cotton stuffs, and dyeing; and in raising corn, wine, tobacco, cotton, hemp, indigo, and sugar. Exorbitant taxes, are, however, a great hindrance to industry. On the mountains, wolves, leopards or panthers, jackals, hyenas, and a small species of bear, are frequently met with; also antelopes, roebucks, wild goats, mountain sheep, and birds of prey are numerous. Lebanon, with its cedars, oaks, pines, mulberries, figs, vines, olives, and shrubs and plants yielding fragrant odours, was the great source of imagery to the Hebrew poets; and they were not slow to improve it. (Deut. iii. 25; Sol. Song iv. 11; Isa. lx. 13; Hos. xiv. 5—7.) The amphitheatre in which the cedars are situated is more than 6,000 feet above the level of the Sea; and the loftiest ridges of Lebanon are partly covered with snow throughout the summer. On the sides of the mountain too are still found the moss-grown ruins of heathen temples, of which history has preserved no record; but which, in their rude though massive architecture, evince an origin coeval with the mightier wonders of Ba'albeck. The Sublime Porte has divided the government of the Mountain; and allowed each party to select its own head, to govern each according to its own customs, subject directly to the Turkish power. At *Deir el-Kamr*, a beautiful little town, on the side of a wild glen, inhabited exclusively by Christians, a most fearful tragedy was enacted in 1860, by

the Druses, who in one day massacred twelve hundred men. The American Missionaries have established several schools among the people of Lebanon; and for some years past, pleasing success has attended their efforts in the Mountain.

LEBAOTH.—See BETH-BIREL.

LEBBÆUS.—See JUDE.

LEBONAH=*frankincense*. A city between Bethel and Shechem. (Judg. xxi. 19.) It is now called *Lubban*; and in the rocks above it are excavated sepulchres.

LECAH=*a going, journey*. A place in Judah. (1 Chron. iv. 21.)

LEEK. The Hebrew word *hhatzir*, rendered "leeks," (Num. xviii. 5,) "grass," (1 Kings xviii. 5; Job xl. 15; Ps. civ. 14,) and "herb," (Job viii. 12,) generally signifies *food for cattle, fodder*. It is supposed to designate the *trigonella fœnum Græcum* or *fennugrec*; an annual plant, known in Egypt under the name of *helbeh*, very much resembling clover. This vegetable, when fresh and young, is tied up in large bunches, which the inhabitants eagerly purchase at a low price, and which they eat with an incredible greediness, without any kind of seasoning. It is also, relished by the cattle.

LEES. The Hebrew word *shemanim*, rendered "lees," properly signifies *preserved*, and refers to the lees of wine, the dregs, and also to wine preserved on the lees, by which the strength and flavour of the old and best wine was preserved. (Isa. xxv. 6.) The term "lees" may also have been used to designate a kind of preserves of fruit, esteemed as a luxury by the Hebrews. To "settle upon one's lees" signifies to be on guard, i. e., to maintain the position. (Jer. xlviii. 11; Zeph. i. 12; Ps. lxxv. 9.)—See WINE.

LEGION. The chief subdivision of the Roman army, which originally contained 3,000 infantry. In the time of Augustus it consisted of about 6,000 men of all arms, with 800 horsemen, as the regular complement. Each legion was divided into ten cohorts, or

regiments, each cohort into three *maniples* or bands, and each manipule into two centuries, or companies of 100 men each. The term "legion" is used for an indefinitely great number. (Matt. xxvi. 53; Mark v. 9–15; Luke viii. 30.)

LEHABIM.—See LIBYA.

LEHI=*jaw bone*. A district on the borders of Philistia, written fully "Ramath-Lehi"=*height or hill of the jaw-bone*. (Judg. xv. 9–19.) At this place Samson slew a thousand Philistines with a new or moist jaw-bone of an ass. Near the scene of action, "God clave an hollow place that was in the jaw—properly in Lehi, as in the margin—and there came water thereout," and from the fountain Samson quenched his thirst. Some identify it with *Beit-Likiyeh*, a village near the upper Beth-horon.—See EN-HAKKORE.

LEMUEL=*created of God*. A prince to whom his mother addressed the prudential maxims contained in Prov. xxxi. 2–9.

LEND.—See PLEDGE.

LENTILES. The Hebrew word *adashim*, rendered "lentiles," denotes the *erum lens*, a kind of pulse resembling small beans, called by the Arabs *adas*. They are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a red or chocolate colour, much esteemed in Egypt and western Asia. (Gen. xxv. 29–34; 2 Sam. xvii. 28; xxviii. 11.) They were occasionally used in bread. (Ezek. iv. 9.)

LEOPARD. The Hebrew word *namer* signifies *spotted, speckled*, hence used as the name of the "leopard" or *panther*, a fierce animal of the feline genus; whose hide is of a yellowish colour, thickly and beautifully dotted with black spots. Leopards are still seen in Lebanon, and other mountains of Syria. (Sol. Song iv. 8.) The Syrian leopard is considerably below the stature of the lioness, but very heavy in proportion to its bulk. The prophets allude to its manner of watching for its prey; (Jer. v. 6; Hos. xiii. 7;) its fleetness; (Hab. i. 8;) its fierceness

and cruelty. (Isa. xi. 6.) The "leopard" is the symbol of Alexander and the Greek empire; the "four heads" denoting dominion in the four quarters of the world. (Dan. vii. 6.)

LEPROSY. A cutaneous disease, of which there seems to have been several varieties, which were prevalent among the Hebrews. It was found in their persons—in their garments,—in the warp and in the wool—in the skins of animals—in the mortar, and even in the stones of their houses. The predominant form was the appearance of large white spots, which covered either the entire body, or a large portion of its surface. Hence the expression, "a leper white as snow." (Ex. iv. 6; 2 Kings v. 1, 27.) This form of the disease is called the *white-leprosy*, and also *lepra Mosaica*. The Mosaic code prescribed no natural remedy for the cure of this disease; but required the affected person to appear before the priest, who should judge of his leprosy; if it appeared a real leprosy, he separated the leper from the company of mankind. Certain sacrifices and particular ceremonies were appointed for the purification of a leper and for restoring him to society. (Lev. xiii. 1—46; xiv. 1—32.) It is not unlikely that the leprosy, like some other skin diseases, was contagious; hence the exclusion of the leper from society for sanitary reasons. It was sometimes inflicted as a judgement; as in the case of Miriam; (Num. xii. 10;) Gehazi, (2 Kings v. 27;) and Uzziah. (2 Chron. xxvi. 16—23.) Dr. Robinson, when at Jerusalem, saw some miserable hovels, inhabited by persons called leprosy. He says, "whether their disease is or is not the leprosy of Scripture, I am unable to affirm; the symptoms described to us were similar to those of *elephantiasis*. At any rate they are pitiable objects, and miserable outcasts from society. They all live here together, and intermarry only with each other. The children are said to be healthy until the age of puberty or later; when the disease makes its appearance in a finger, on

the nose, or in some like part of the body, and gradually increases so long as the victim survives. They were said often to live to the age of forty or fifty years." This was probably a form of the *elephantiasis*, which is prevalent in modern Syria, and widely different from the leprosy mentioned in the Scriptures. The crowd of beggars seen near Jerusalem by Dr. Thomson, who held up their handless arms—"sans eyes, sans nose, sans hair, sans everything," were afflicted with this loathsome and appalling malady. He says, "The 'scab' comes on by degrees in different parts of the body; the hair falls from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed, and, finally, the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of this fell disease, or even to mitigate sensibly its tortures." Among other miracles, the Redeemer cleansed lepers. (Matt. viii. 8; Mark i. 42; Luke v. 12, 13.) The leprosy in clothes may have been a sort of mould or fungus, corrupting the air; or probably an acarus which fretted the garment, and was contagious. (Lev. xiii. 47—59.) The leprosy of houses has been supposed by some to be an incrustation of mural salt, which injured the walls, and is injurious to health. Others think that it was the presence of animalcules, which fastened on the wall, especially if the cement was mixed with sizing, as is now done, or other gelatinous or animal glues. It was undoubtedly contagious and detrimental to health. (Lev. xiv. 34—38.)

LESHEM.—See LAISH.

LETHECH. This Hebrew word, rendered "an half homer," occurs in the margin of Hos. iii. 2; and signifies a measure for grain.

LETTER. Epistolary correspondence was practised in periods of the

most remote antiquity. Letter-writing is noticed by Homer, and by Euripides as common in their day. (*Iliad*, z. 168—9; *Hec.* 856; *Iph.* i. 35; *Hippil.* 85. 6.) The letters were probably in the form of rolls, and were often sent open; sometimes they were enclosed in a purse or bag. (2 Sam. xi. 14, 15; Ezra vii. 11; Neh. vi. 5.)

LETTERS.—See WRITING.

LETUSHIM = *hammered*, or *sharpened*. An Arabian tribe descended from Dedan. (Gen. xxv. 3.)

LEUMMIM = *peoples, nations*. An Arabian tribe supposed to be the same with the *Allumiaotai* of Ptolemy. (Gen. xxv. 8.)

LEVI = *a joining*. 1. The third son of Jacob and Leah. He participated with Simeon, in the revenge against the Shechemites, which occasioned the prophetic denunciation of Jacob, that his posterity should be scattered over all Israel. However, the Levites were not the worse provided for. (Gen. xxix. 34; xxxiv. 25; xlix. 5—7.) 2.—See MATTHEW.

LEVIATHAN = the *wreathed* or *twisted* animal. This Hebrew word, rendered "mourning," in the margin *leviathan*, (Job iii. 8,) evidently designates the crocodile. So also, Ps. lxxiv. 14; civ. 26; Isa. xxvii. 21, would seem to refer to this saurian. In Job xli. 1—34, the general description of the *leviathan* agrees well with the crocodile. These animals are found in the Nile, and other rivers of Africa; and also in the southern rivers of America, and are usually called alligators. The crocodile sometimes reaches thirty feet in length from the tip of the snout to the end of the tail; though its most usual length is about eighteen or twenty feet. It is endowed with great strength; and the armour, with which the upper part of the body is covered, may be numbered among the most elaborate pieces of nature's mechanism. Crocodiles still exist in the river *Zerka*, north of *Cæsarea*.

LEVITES. The descendants of Levi, through his sons Gershon, Kohath, and Merari, who were chosen by

God instead of the first-born of the Hebrews, for the services of the tabernacle and temple. While the sons of Levi generally were to perform numerous services, necessary to the public rites of religion, and therefore were priests in the wider sense of the term, it was only "the seed of Aaron the priest that should come, nigh, to present the offerings of the Lord made by fire." The high priest sustained the highest office in the tribe, and ranked as the head of both priests and Levites. (Num. iii. 1—51; iv. 1—49.) The services of the Levites were exacted from the thirtieth to the fiftieth year of their age; but they commenced the less difficult duties at twenty-five, and even twenty years of age. (Num. iv. 3; viii. 24, 25; 1 Chron. xxiii. 24, 27; Ezra iii. 8.) They were divided into classes; each class waited by turns, weekly in the temple. (1 Chron. xxiii. 1—32; xxiv. 1—81; xxvi. 17—20; 2 Chron. xxiii. 4—8.) As the priests and Levites had no proper inheritance in the land, God assigned for their habitation forty-eight cities, with their suburbs. (Num. iii. 1—15; xxxv. 2; Josh. xx. 7, 9; xxi. 1—42.) And their fellow-citizens were bound to provide for them by tithes, first-fruit offerings, and parts of beasts sacrificed. (Deut. xviii. 1—8; xxvi. 12, 13.) Special liberality and charity to the Levites are strongly enjoined by Moses. (Deut. xii. 18, 19; xiv. 27—29.) In return for these contributions, the Levites were to be the judges and magistrates of the land, in both an ecclesiastical and civil respect. They did not go round, and preach and teach in a public capacity; but it was their business to settle and adjudicate all controversies between man and man; to declare the law in all cases of trespass or injury; to decide all dubious cases of conscience about rites and ceremonies; to give counsel, whenever asked, about anything which pertained to duty; and, in a word, to perform the office of judges and of religious and civil monitors. (Deut. xvii. 8—10;

xxiv. 8; Lev. x. 10, 11; 2 Chron. xix. 8—11; Ezek. xlv. 23—31; Mal. ii. 7.) The Levites are seldom mentioned in the New Testament; and when the name does occur it as the type of a formal, heartless worship, without sympathy and without love. (Luke x. 32.) The mention of a Levite from Cyprus shows, that the changes of the previous century had carried individuals of that tribe also into "the dispersion among the Gentiles." (Acts iv. 36.)

LEVITICUS=*relating to the Levites*. The third book written by Moses; and frequently cited as his production. (Ex. xl. 17; Num. i. 1.) It is divided into four principal sections: 1. The laws concerning the various sacrifices. 2. The institution of the priesthood, and the consecration of the high priests. 3. The laws concerning the various purifications. 4. The laws concerning the sacred festivals, etc. It contains, also, many of the laws by which the civil department of the government was to be administered, besides many remarkable prophecies. The general design of the book of Leviticus is to make known to the Hebrews the Levitical laws, sacrifices, rites, and ordinances; and by those "shadows of good things to come" to lead the Hebrews to the hope of the Messiah; (Gal. iii. 4; Heb. x. 1;) to regulate the national life in all its bearings, and to consecrate the whole nation to God. (1 Pet. ii. 9.) And it would appear, from the argument of Paul, that the Hebrews had some idea of the spiritual meaning of these various institutions. (1 Cor. x. 1—4.) Numerous passages of the New Testament, especially in the Epistle to the Hebrews, are explained by reference to this book; in fact, they would be scarcely intelligible without it.

LIBERTINES. These were probably Jews, who having been carried as captives to Rome, and there *freed* by their masters, had settled down as residents in that city, as Roman *freedmen*; but not possessing fully the rights of citizenship. Many of them were accustomed to visit Jerusalem.

(Acts vi. 9.) Instead of "Libertines," some would read "Libyans," an African people, like the Cyrenians and Alexandrians.—See **FREEDOM**.

LIBNAH=*whiteness, clearness*. 1. A city in the plain of Judah; anciently the seat of a Canaanitish king. (Josh. x. 29—31; xii. 15; xv. 42; xxi. 13; 1 Chron. vi. 57.) Its inhabitants revolted from king Joram. (2 Kings viii. 22; 2 Chron. xxi. 10.) In the time of Hezekiah the Assyrian king Sennacherib warred against Libnah; and before this city he sustained that dreadful stroke, by the immediate judgment of God, which obliged him to make a precipitate retreat to his own country. (2 Kings xix. 8; Isa. xxxvii. 8.) Van de Velde fixes the site of Libnah at the Tel, near the village of *Arak el Menshieh*. Warren identifies it with Jabneh. Conder proposes to identify it with *Beit Jibrin*, where are ruins which show that it was once a place of strength. 2. A station of the Hebrews, in the wilderness. (Num. xxxiii. 20.)

LIBNATH=*clear, transparent*. A small stream or river, called more fully "Shihor-Libnath"=*stream or river Libnath*, on the southern boundary of Asher, which empties itself into the Sea, between Carmel and Dor. (Josh. xix. 26.)

LIBNI=*white*. 1. A son of Gershon; (Ex. vi. 17; Num. iii. 18;) his descendants were called "Libnites." (Num. iii. 21; xxvi. 58.) 2. A son of Mahli, a Merarite. (1 Chron. vi. 29.)

LIBYA=*a dry or thirsty region*. This name, in its widest sense, was used by the Greeks to denote the whole of Africa. Among the Hebrews, the "Lehabim"=*flames or fiery*, (Gen. x. 13,) the "Lubims," (2 Chron. xii. 3; xvi. 8,) the "Lubim," (Nah. iii. 9,) and the "Libyans," (Dan. xi. 43,) were properly considered a people of Egyptian origin. "Phut," which designates another people, is also incorrectly rendered "Libyans." The Libyans were evidently the same as the *Rebu* or *Labu* of the ancient inscriptions. Properly Libya was a region of northern

objects in nature, is the flower alluded to in Sol. Song ii. 1, 2; Hos. xiv. 5; Matt. vi. 28, 29. Others have considered the *Ixolirion montanum*, a plant allied to the *amaryllis*, of very great beauty, with a slender stem, and clusters of the most delicate violet flowers, to be the flower alluded to. Others, again, have preferred the *Lilium chalcidonicum*, or scarlet martagon lily, sometimes called Turk's cap, with its turban-like flowers, of a brilliant red. This flower, which is also found in brilliant profusion in Palestine, may be referred to in Sol. Song iv. 5; v. 13; vi. 3. The ornaments of "lily-work," the symbol of holiness, mentioned as decorating the columns of the Temple, are supposed by some scholars to have been *lotus-formed*; for the lotus resembles the lily, and it was frequently used in Egypt to decorate the head-pieces of columns. (1 Kings vii. 19, 22; 2 Chron. iv. 5.)

LIME. A very prevalent ingredient in rocks, and, combined with carbonic acid, forms marble, chalk, and limestone, of various degrees of hardness and of every variety of colour. Limestone occupies at least a seventh part of the surface of the globe. It is the prevailing constituent of the mountains of Syria; and occurs under various modifications of texture, colour, form, and intermixture, in different parts of the country. It cannot be doubted that limestone consists almost entirely of the shells and coralline productions of sea animals, imbedded by the deposit from the solution of carbonate of lime in water. Phosphate of lime occurs in so many animals, and in so many plants, in some part or other, as to be regarded by eminent writers as an invariable accompaniment of life. Indeed, so prevalent are organic remains, in limestone, chalk, and other strata, that it would seem that there is scarcely an atom of the solid materials of the globe which has not passed through the complex and wonderful laboratory of life. Lime for cement, was anciently obtained, as in modern times, by calcining or burning

marble, limestone, chalk, shells, bones, and other substances, to drive off the carbonic acid. (Ezek. xiii. 10, 11; Isa. xxxiii. 12.) In Am. ii. 1, it is said, that the king of Moab "burned the bones of the king of Edom into lime;" and the Rabbins say that it was used by the conqueror for plastering his palace. (2 Kings xxiii. 16.) The Hebrew word *sîd*, rendered "lime," in the passage cited, is also rendered "plaister." (Deut. xxvii. 2-4.) The Egyptians generally coated their sculptured figures with a calcareous composition, in order to prevent the final colouring from being too readily imbibed by the porous stone.

LINEAGE.—See **GENEALOGY**.

LINE. A cord or tape to measure with. In Josh. xviii. 9, we find an account of the earliest topographical survey on record, and it proves that there must have been some knowledge of geometry among the Hebrews; and there can be no doubt that they acquired the art of measuring land, as well as numerous other arts, from the ancient Egyptians with whom they had resided. (2 Sam. viii. 2; Ps. xvi. 6; lxxviii. 55; Am. vii. 17; Zech. i. 16; ii. 1.)—See **IMPORTANCE**.

LINEN. The Hebrew word *bad* properly signifies "linen," that is, "fine twined linen," the product of the well-known plant flax. All the priest's official garments among the Hebrews were to be composed of fine white linen. (Ex. xxviii. 42; xxxix. 28; Lev. xvi. 4; 2 Sam. vi. 14; Ezek. ix. 2; xlv. 17; Jer. xiii. 1; Dan. x. 5; Rev. xv. 6.) The Egyptians, from a remote era, were celebrated for their manufacture of linen, cotton, and other cloths, and the produce of their looms was exported to, and eagerly purchased by, foreign nations. Those who have merely looked at the rough cloths in which the mummies were enveloped, may imagine that "the fine linen of Egypt," so celebrated in Scripture, was of no finer quality than our common linen sheeting. Sir J. G. Wilkinson describes a piece of ancient Egyptian fine linen which contains no

less than 540 threads in the warp, and 110 in the woof, to the inch. The fineness of the linen in Egypt was therefore worthy of its repute. The Egyptian word *shesh*, rendered "fine linen," margin *silk*, (Gen. xii. 42; Ex. xxvi. 31; xxvii. 9, 18; xxviii. 39; Prov. xxxi. 22,) was by the later Hebrews called *butz*, also rendered "fine linen;" (1 Chron. iv. 21; xv. 27; 2 Chron. iii. 14; v. 12; Est. i. 6; viii. 15; Ezek. xxvii. 16;) both terms are translated *byssus* in the Septuagint, and appear to have included *cotton fabrics*. The terms *etun*, (Prov. vii. 16,) and *sadin*, also seem to designate linen; while the term *pishteh* was employed like our "cotton," to denote the raw material. (Judg. xv. 14.) The fibres of ancient Egyptian linen, examined by the microscope, exhibit a jointed, cane-like structure; the fibres of the cotton examined by the same process, exhibit the appearance of a flat and bordered ribbon. It appears that the ancient Egyptian factories combined linen, wool, or hair, and cotton in their fabrics, made at the same time the cloth which we now designate as *mousseline de laine*! It would appear from the monuments that men and women, as well as boys and girls, were employed promiscuously in the cotton and linen factories, in various departments, as in ours. (1 Chron. iv. 21.) Occasionally the muslin, beautifully dyed and patterned, was interwoven with silver and gold thread, some specimens of which can be traced up to the early period of Thothmes I., and even of Osirtesen.—See WEAVING.

LINTEL. The Hebrew word *mashkoph*, rendered "upper door post," signifies that *which overlies*, hence a lintel of wood or stone. (Ex. xii. 7.) The term *kaytor*, translated "lintel," signifies as in the margin, a "chapter," or "knop." (Am. ix. 1; Zeph. ii. 14.) The word *ayil*, rendered "lintel," (1 Kings vi. 31,) and "post," (Ezek. xl. 9; xli. 3,) seems to denote the whole door-case, including lintel, posts, threshold, and ornaments.

LINUS=*flax*. A Christian at Rome,

mentioned by Paul. (2 Tim. iv. 21.)



Assyrian winged Lion.

LION. The most powerful, daring, and impressive of all carnivorous animals. Though the lion does not now exist in Palestine, there is ample evidence of its being very common there in early times. The Hebrews had several different names for the lion, expressing the difference in its age, character, etc., as *Ari*, or *Arieh*=*the puller in pieces*. This appears to be the general or common name of the lion; (1 Kings x. 19, 20; 2 Kings xvii. 25, 26; Jer. xlix. 19; l. 44; 2 Chron. ix. 18, 19; Num. xxiii. 24; xxiv. 9; 1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 10; xxiii. 20; Nah. ii. 11, 12; Prov. xxviii. 15;) *Gor*=*a cub*, whelp; (Gen. xlix. 9; Deut. xxxiii. 22; Jer. li. 38; Ezek. xix. 2, 3, 5; Nah. ii. 12;) *Cephir*=*shaggy*, hence a young lion; (Judg. xiv. 5; Ps. civ. 21; Prov. xix. 12; Jer. ii. 15; Am. iii. 4;) beginning to seek prey for itself; (Job. iv. 10; Isa. v. 29; Jer. xxv. 38; Mic. v. 8;) and ferocious. (Ps. xvii. 12; xci. 18; Isa. xi. 6.) This term is also used tropically for cruel and bloodthirsty enemies. (Ps. xxxiv. 11; xxxv. 17; lviii. 6; Jer. ii. 15.) Jehoahaz, king of Judah, is called a "young lion, taken in a pit" by his enemies. (Ezek. xix. 3, 4.) Pharoah, king of Egypt, is called a "young lion," prowling among the nations; (Ezek. xxxii. 2;) it is also used of the young princes or war-

rriors of a state. (Ezek. xxxviii. 13; Nah. ii. 13.) *Shahhal*=the roarer. (Job iv. 10; x. 16; xxviii. 8; Ps. xcl. 13; Prov. xxvi. 13; Hos. v. 14; xiii. 7.) *Laish*=firm, strong. (Job. iv. 11; Isa. xxx. 6; Prov. xxx. 30.) *Labia*=*lowing, roaring*, hence lioness. (Gen. xlix. 9; Num. xxiv. 9; Dent. xxxiii. 20; Ps. lvii. 4; Isa. v. 29; xxx. 6; Nah. ii. 11; Job iv. 11; xxxviii. 39; Ezek. xix. 2.) In Job xxviii. 8, the Hebrew words *beni shahhatz*, rendered "the lion's whelps" properly signify "sons of pride," and are applied to the larger beasts of prey, as the lion, leviathan, etc. In Babylon it appears to have been the custom to throw offenders to be devoured by lions kept in dens for that purpose. (Dan. vi. 7-28.) A lion is the symbol of royalty and power. Thus the tribe of Judah is styled a "lion's whelp," and is compared to a lion or lioness couching, whom no one dares to rouse. (Gen. xlix. 9.) So our Lord, who sprang from the tribe of Judah, (Heb. vii. 14,) is called "the Lion of the tribe of Judah." In Dan. vii. 4, the lion with the wings of an eagle, is the symbol of the Chaldeo-Babylonian empire; and its wings plucked may denote the moderation of Nebuchadnezzar, after his malady and restoration. In 2 Tim. iv. 17, "the lion" is probably an allusion to the emperor Nero. The "roaring lion," on account of its rapacity, is a fit emblem of satan. (1 Pet. v. 8.)

LIP. This word is used for language or pronunciation. (Gen. xi. 1; Isa. xix. 18, margin.) "A man of lips,"—full of talk, a babbler. (Job xi. 2, margin.) "The lip of truth,"—truth spoken. (Prov. xii. 19.) "Unclean lips,"—polluted by sinful words. (Isa. vi. 5, 7.) "Burning lips,"—expressions of malignant passions; or false professions of friendship. (Prov. xxvi. 28.) The phrase "calves of our lips," signifies, the fruit of our lips, the sacrifice of praise to God. (Hos. xiv. 2; Heb. xii. 15.) "Covering the lip," or chin, with the outer garment, was a token of mourning. (Ezek. xxiv. 22; Lev. xiii. 45.) "To shoot out the lip," is a

mark of contempt or scorn. (Ps. xxii. 7.) Lip is also used for the boundary of a country; (Judg. vii. 22;) and for the coast of the sea. (Gen. xxii. 17.)



Egyptian Palanquin.

LITTER. The Hebrew word *tsab*, rendered "litter," margin "coaches," may designate a couch, sedan, or palanquin, as being light and gently borne. (Isa. lxvi. 20.) In Num. vii. 3, it is rendered "waggons," properly *litter waggons*, drawn by oxen. The Hebrew word *aphirion*, rendered "a chariot," signifies a sedan, litter, a portable couch or palanquin. (Sol. Song iii. 9.) The litter or palanquin, borne on men's shoulders, was in use in ancient Egypt, and is still employed in one form or other throughout the East; and we have ample evidence that many of the luxuries and refinements of Egypt were adopted by the Hebrews.

LIVER. The Hebrew word *cabad*, signifying heavy, is used for "the liver," as being the heaviest of the viscera; just as the lungs, the lightest of all, are with us called the lights. The term *cebod* signifies the honour, or glory of any one, hence it is used poetically for the mind, the heart; it is rendered "honour;" (Gen. xlix. 6; Ps. vii. 5;) "glory;" (Ps. xvi. 9; compare Acts ii. 26; Ps. xxx. 12; lvii. 8;) and "heart." (Ps. cviii. 1.) The expressions in Lam. ii. 11; Job. xvi. 18; Prov. vii. 23, are hyperbolic, for the

severest mental suffering. Divination was practised by inspecting the condition of the liver of a slain animal. (Ezek. xxi. 21.)—See HEART.

LIZARD. All cold-blooded animals having the conformation of serpents, with the addition of four feet, are called lizards. From the various Hebrew names it would appear that several species are alluded to; as the *letaah*, perhaps the starry lizard; (Lev. xi. 30;) *coahh*, rendered "chameleon," a very large lizard, perhaps the *skink*; (Lev. xi. 30;) *tzab*, rendered "the tortoise," the Nilotic lizard or *waran*; (Lev. xi. 29;) *semmamith*, rendered "spider," a species of spotted lizard; (Prov. xxx. 28;) *anakah*, rendered "ferret," perhaps the lizard called *gecko*; (Lev. xi. 30;) *thinshemeth*, rendered "mole," the chameleon; (Lev. xi. 30;) and *hhomet*, rendered "snail," (Lev. xi. 30,) probably the sand lizard. Lizards of different species are extremely abundant both in the settled country, and in the deserts of Syria; the ground and the walls of the ruined buildings are often covered with them, many thousands are often seen glittering under the sun.

LOAVES.—See BREAD.

LO-AMMI = *not my people*. The symbolical name of the son of Hosea. (Hos. i. 9.)

LOCK. The Hebrew word rendered "lock," designates a *bolt* or *bar*. (Sol. Song v. 4, 5; Isa. xlv. 2.) The doors and gates of the Hebrews were secured by bars of wood or iron. (1 Kings iv. 13.) These were almost the only locks known in early times; and they were furnished with a large and clumsy key, made of wood with pegs, which was applied to the bar through an orifice on the outside, by means of which the bolt or bar was slipped forward as in modern locks. (Judg. iii. 24.) As the governor usually carried the key upon his shoulder, the key was the recognised symbol of government. (Isa. ix. 6.)

LOCUST. A well-known voracious insect, generally about three inches in length; belonging to the

genus *grylli*. In its general form and appearance it is not unlike the grasshopper. Locusts seem to live in a sort of republic, like ants. (Prov. xxx. 27.) They abound, at certain seasons, in various countries; among which are Palestine and its vicinity. There are several Hebrew words rendered "locust," which may designate different species; but they afford us no clue to the particular species intended by the sacred writers. The term *arbeh*=*a multitude*, is apparently a collective name for the common "locust;" (Ex. x. 4, 12, 13, 14, 19; Lev. xi. 22; Deut. xxviii. 38; 1 Kings viii. 37; 2 Chron. vi. 28; Ps. lxxviii. 46; cv. 34; cix. 28; Prov. xxx. 27; Joel i. 4; ii. 25; Nah. iii. 15—17) also rendered "grasshopper." (Judg. vi. 5; vii. 12; Job xxxix. 20; Jer. xli. 23.) *Gob*=*creeper*, probably a wingless species of devouring "locust;" (Isa. xxxiii. 4;) also rendered "grasshopper," or "green worms." (Nah. iii. 17; Am. vii. 1.) *Gazam*=*the devourer*, a locust not yet winged; also rendered "palmerworm." (Joel i. 4; ii. 25; Am. iv. 9.) *Hhagab*=*the hider or veiler*, a "locust;" winged and edible; (2 Chron. vii. 18;) also rendered "grasshopper." (Lev. xi. 22; Num. xiii. 33; Eccl. xii. 5; Isa. xl. 22.) *Hhanamal*, rendered "frost," but apparently a species of *locust*. (Ps. lxxviii. 47.) *Hhasil*=*the devourer*, a species of locust; rendered "caterpillar." (1 Kings viii. 37; 2 Chron. vi. 28; Ps. lxxviii. 46; Isa. xxxiii. 4; Joel i. 4; ii. 25.) *Hhargol*=*the leaper*, a winged and edible species of locust; rendered "beetle." (Lev. xi. 22.) *Yelek*=*the feeder*, a species of locust, winged, and rough or hairy; rendered "caterpillar;" (Ps. cv. 34; Jer. li. 14—27;) and "cankerworm." (Joel i. 4; ii. 25; Nah. iii. 15, 16.) *Salam*=*the consumer*, a species of locust, winged and edible; rendered "the bald locust." (Lev. xi. 22.) *Tzelatzal*=*whizzer*, a species of "locust," or stridulous insect which gives forth a *whizzing* sound. (Deut. xxviii. 42.) On many occasions the locust has been employed

by the Almighty to chastise mankind for their sins. From a comparison of Ex. x. 4, 12, 18, 14, 19; with Ps. lxxviii. 46, 47; cv. 84, it appears that no less than four species of locusts, the arbeh, hhanamal, hhasil, and yelek, were employed in the eighth plague of the Egyptians. So also in Joel. i. 4—7; ii. 8—11, no less than four different species of locusts are mentioned, as having been employed in the work of devastation,—the gazam, arbeh, yelek, and hhasil. Some writers understand the description as a symbolic representation of invading armies, as in Rev. ix. 2—12. The devastations of the locust are often a great detriment to the agriculturist; they sometimes cross the country, destroying every thing before them. A few years ago the army of Ibrahim Pasha, in the attempt to extirpate them, gathered up no less than 65,000 ardebs, each equal to five English bushels, and therefore, equivalent in the whole to 325,000 bushels. In the months of May, June, and July, 1865, the locusts covered the land from Gaza to the Lebanon and Beirut. The wheat and the barley were too far advanced and hard for their teeth; but they devoured all the herbs, the summer fruits and vegetables, together with the leaves and tender twigs of the trees, except in a few small districts. No one can estimate the damage caused by these creatures; and when they are grown to a certain size, it is impossible to conquer or resist them; they come like flights of birds, darkening the air, and the destruction of hundreds of thousands seems in no respect to diminish their numbers. Still the locusts, like every creature which God has made, answer important purposes in the economy of nature; by clearing the way for the renovation of vegetable productions which are in danger of being destroyed by the exuberance of some particular species. In the meantime, lest the locusts themselves should multiply too fast, they are exposed to innumerable causes of repression. They are followed and destroyed by

the Semermer or locust-bird; and afford sustenance to various tribes of birds, beasts, reptiles, etc.; and as they always fly with the wind, vast multitudes are annually carried into the sea, where they perish. Among the Hebrews several species of locusts were permitted for food. (Lev. xi. 21, 22; Matt. iii. 4.) Strange as this permission to eat locusts may appear to us, yet nothing is more certain than that several nations, both of Asia and Africa, anciently used these insects for food; and that they are still eaten in the East, and are even esteemed a delicacy when properly cooked.

LOD.—See LYDIA.

LODEBAR=*no pasture*. A town of Gilead. (2 Sam. ix. 4, 5; xvii. 27.)

LODGE. This word not only denotes a place for passing the night, but also a hut, erected to afford shelter to those who guarded the fields or gardens from thieves, or from wild beasts. (Job xxvii. 18; Isa. i. 8.)

LODGING-PLACE.—See INN.

LOG=*a deep cavity, basin*. The smallest measure of liquids, containing the twelfth part of a hin, or a portion less than an English pint. (Lev. xiv. 10, 12, 21, 24.)

LOGOS.—See WORD.

LOINS.—See GIRDLE.

LOIS=*better?* A Christian matron, the grandmother of Timothy. (2 Tim. i. 5.)

LOOKING-GLASS. The Hebrew words rendered "looking-glasses," and "glasses," (Ex. xxxviii. 8; Isa. iii. 23,) have no reference to silvered glass, but properly signify *mirrors*, tablets, plates of mixed metal, chiefly of copper, most carefully wrought and highly polished. The mirrors used by the Hebrews were undoubtedly like those of the Egyptians which are found in the British Museum. They were round or oval, and inserted in ornamental handles, like our hand-mirrors. Many in the East, even at this day, pour water into a vessel, which they use for a mirror. The brazen laver was made of the mirrors devoted to that purpose, by the Hebrew

women; though we need not suppose that the mirrors were the only materials used in its formation. (Ex. xxxviii. 8.)

LORD. The Hebrew name "Jehovah" is generally translated **LORD**. The word *Adonai*="Lord," is applied to the Supreme Being, as the Governor of the world; (Gen. xviii. 3; xix. 18; Ex. iv. 10—13; Josh. vii. 8; 1 Kings xxii. 6; 2 Kings vii. 6; xix. 23; Job xxviii. 28; Isa. vi. 8; viii. 7;) and like the Greek term *Kyrios*="Lord," to the Messiah. (Ps. cx. 1; Acts x. 36; Rev. xix. 16.) The Hebrew word *Adon*="Lord," is also applied to God; (Ex. xxiii. 17; Josh. iii. 13; Ps. cxiv. 7;) also to a king, lord, governor; (Gen. xxxii. 4, 5; 2 Sam. xiv. 9; 1 Kings iii. 17; Isa. xxvi. 13;) a royal consort; (1 Kings i. 17, 18;) to a father; (Gen. xxxi. 85;) a brother; (Num. xii. 11;) a husband; (Gen. xviii. 12;) and a master. (Gen. xxiv. 14—27; xxxix. 2—7.)—See **JEHOVAH**.

LORD'S DAY.—See **SABBATH**.

LORD'S SUPPER. This ordinance, also called "the Lord's Table," and "the Communion;" (1 Cor. xi. 20; x. 16, 21;) was instituted by our Saviour, as a constant memorial of His sufferings and death. (Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19, 20; 1 Cor. xi. 23—25.) The institution of the Lord's Supper took place at the close of the passover-meal, and in connection with the "cup of blessing" which terminated the proper meal. (Luke xxii. 17.) At the paschal supper, the Hebrews annually commemorated their deliverance from the bondage of Egypt; but the Lord's Supper, which was intended to supersede the Passover, was to commemorate the deliverance of all mankind from sin by the sacrifice of Christ. Hence, the disciples undoubtedly understood, that the commemoration of His sacrifice would bear the same relation to His death as the annual commemoration of the Passover bore to the sacrifice of the paschal lamb, slain at the first institution of the rite in Egypt. At the institution of the Lord's Supper, unleavened bread, and probably un-

fermented wine, were employed, such as were commonly used at the celebration of the Passover; as at that time all leaven or ferment had been purged away from their houses. (Ex. xii. 15—20; xiii. 8—7; xxiii. 15; xxxiv. 25; Matt. xxvi. 17—21; Mark xiv. 12—18; Luke xxii. 7—15; John xiii. 1—5; 1 Cor. v. 6—8.) Hence, in our celebration of the Lord's Supper, so far as significancy depends on the symbols, it is doubtless better to keep as near the original celebration, both as to the manner of administration and the kind of elements employed, as may be convenient and ordinarily possible. The Redeemer "took bread and blessed," not it, but God, *i. e.*, "gave thanks and brake it, and gave it unto them." (Matt. xxvi. 26; Luke xxii. 19; 1 Cor. xi. 24.) The disciples took the bread which He had broken, and each one broke from it a portion for himself, and handed the remainder to his neighbour for him to do likewise. So also, with the cup; Christ gave it to him who lay in His bosom, *i. e.*, who reclined in front of Him, and when he had drank, he handed the cup to his neighbour for him to do likewise, until they all drank of it. Hence this ordinance is called the communion of the body and of the blood of Christ. (1 Cor. x. 16, 17; Acts ii. 42, 46.) Blessing and consecrating the elements are merely Romish ceremonies, unauthorised by the word of God, and not practised but by those who pretend to transmute the bread and wine into the real body and blood of Jesus Christ. The advocates of transubstantiation ought to know that the words "This is my body," simply mean "this symbolizes or represents my body." (Matt. xiii. 88; compare Gen. xli 26, 27; Dan. vii. 24; 1 Cor. x. 4; Gal. iv. 24; Ps. lxxxiv. 11.) If they will cling to the *literal* sense, let them do so throughout the passage. The Redeemer said, "This cup," not the wine, "is the New Testament in My blood." The bread is no more the body of our Lord than the cup is the

wine. (Luke xxii. 20; 1 Cor. xi. 25.) The Lutheran idea of *consubstantiation*, that the body and blood of Christ are *on, in, and under* the bread and wine, does not much help the matter. Indeed, consubstantiation is the twin doctrine of transubstantiation, if it is not the same notion expressed in different words. The notion of transubstantiation was developed in a corruptage, from a literal interpretation of the words of Jesus: "For my flesh is meat indeed, and my blood is drink indeed;" just as the twin notion of baptismal regeneration came out of an attempted literal interpretation of the words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In the Lord's Supper Christ is present with the faithful communicant,—not in or *with* the symbols.

Though the Lord's Supper is a perpetual ordinance of the Christian church, and ought to be frequently celebrated by the faithful, yet, it must be observed that as an ordinance, it was not designed to confer grace, nor to be in any way the especial means of conveying it to the communicant. No small amount of the religious superstition prevalent in this country at this day has arisen from the notion of Divine grace being conveyed in Baptism and the Lord's Supper. The custom of kneeling to receive the communion was unknown till the doctrine of transubstantiation was adopted by the Romanists. A table-posture is the proper mode of receiving the symbols of the Lord's body, and of showing forth His death till He come in His glory.

LO-RUHAMA = not *compassionated*. The symbolical name of a daughter of Hosea. (Hos. i. 6, 8.)

LOT = *a covering, veil*. The son of Haran, and the ancestor of the Ammonites and Moabites. (Gen. xi. 27, 28, 31; xii. 5; xiii. 1—13; xvi. 12, 16; xix. 1—38; Deut. ii. 9; Ps. lxxiii. 8.) Lot accompanied his uncle Abraham from Ur to Canaan; but their numerous flocks, and the quarrels of their servants, rendered a friendly separation necessary. Lot chose the

fertile plain of the Jordan for his pasture ground, and fixed his abode in the city of Sodom. When Chedorlaomer attacked the Pentapolis, Lot was taken prisoner, along with other inhabitants, and was rescued and brought back by Abraham. On the destruction of the cities of the plain, Lot and his two daughters escaped with their lives, but his wife, looking back, perhaps lingering behind the rest, was suddenly involved in destruction, and she "became a pillar of salt." (2 Pet. ii. 7, 8; Luke xvii. 28, 29.) Josephus, Clement of Rome, and Irenæus, mention the pillar of salt as existing in their day. The mass of rock-salt still existing on the mountain called Usdum, at the south-western extremity of the Dead Sea, may have been the basis of the ancient tradition. In 1848, Lieut. Lynch examined this pillar. He says, "Soon after, to our astonishment, we saw on the eastern side of Usdum, one third the distance from its north extreme, a lofty, round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the Sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop or buttress connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is doubtless attributable to the action of the winter rains." However, "a statue or pillar of salt," is not demanded by the words in Gen. xix. 26. As the term "salt," is frequently used as a symbol of *perpetuity*; (Num. xviii. 19; 2 Chron. xiii. 5;) so "a pillar of salt" merely conveys the idea, that in her sudden destruction she became a *perpetual memorial*, of the sad consequences of disobedience, a monument or example of the Divine

LOT

displeasure to subsequent generations. (Luke xvii. 32.)

LOTAN=*covering*. A son of Seir. (Gen. xxxvi. 20, 29; 1 Chron. i. 38, 39.)

LOTS. The Hebrew word *goral*, signifies a small stone, as used in casting lots; (Josh. xix. 1; 1 Sam. xiv. 41; Jon. i. 7; Acts i. 26;) hence also a method used to determine cases or preferences. "The lot," i. e., the pebble, "is cast into the lap," properly into the *bosom* of an urn or vase. (Prov. xvi. 33.) The decision by lot was often resorted to among the Hebrews, but always with the strictest reference to the interposition of God; as in the division of the land among the tribes; (Num. xxxvi. 55; xxxiii. 54;) the selection of the scape goat; (Lev. xvi. 8, 9;) and the classes of the priests and Levites. (1 Chron. xxiv. 5.) Property was divided in the same way. (Ps. xxii. 18; Matt. xxvii. 35; Ezek. xxiv. 6; Joel iii. 3.) The term "lot" is also used for a *portion*, or *inheritance*; (Josh. xv. 1; Judg. i. 3; Ps. cxxv. 8; Isa. xvii. 14; lvii. 6; Acts viii. 21;) also for *portion*, or *destiny*, as assigned to men from God. (Ps. xvi. 5; Dan. xii. 13; Rev. xx. 6.)

LOVE. Perfect benignity is not merely an attribute of the Supreme Being, but also the character of the very essence of His nature. His essential, intellectual love, in its infinite, overflowing fulness, and substantial goodness, is placed before us in two words—*Light and Love*. (John i. 5; iv. 16.) His universal, impartial, and unmerited love, is exemplified in all the phenomena of creation; but especially in the redemption of fallen humanity by Christ Jesus. (John iii. 16; Rom. v. 8; Eph. iii. 10; 1 John iii. 16; iv. 19.) The love of God, according to the different ways in which it is expressed towards His creatures, assumes the form of benevolence, complacency, pity, mercy, forbearance, or patience; and is always exercised in harmony with His wisdom and justice. (Ps. xxxvi. 7; ciii. 13; cxxxvi. 1; Rom. ii. 4; xv. 6.) Love to God is the attachment of the

LUD

affections to Him; and in its perfect exercise is comprehended the whole of our duty to God and our fellow creatures. (Matt. xxii. 27—40.) Love to God is essential to true obedience. (John xiv. 15.) But love to God cannot be fully exercised so long as we are sensible of His wrath. (1 John iv. 17, 18.) Hence no man can love God supremely, but as His character is unfolded in the cross of Christ: (1 John iii. 16;) "We love Him because He first loved us." (1 John iv. 19.) The inward sense of God's personal love to the believer in Christ, revealed to him by the witness of the Holy Spirit, is the foundation and spring of his affection. "Love is the fulfilling of the law;" and every action which has not this for its principle fails of accomplishing the precepts which are obligatory upon us. (Rom. xiii. 8—10; Gal. v. 14; James ii. 8.) Love is the greatest of all graces; (1 Cor. xiii. 1—13; 1 Tim. i. 5;) and is accounted of such importance, that without it every other attainment is of no avail. True religion is love to God; and true morality is love to our fellow creatures. (1 John iii. 14, 17; iv. 20, 21; Eph. vi. 18; Rom. xv. 1, 2; Gal. vi. 2; 1 Pet. i. 22.)

LUBIM.—See **LIBYA**.

LUCAS.—See **LUKE**.

LUCIFER=*light bringer*. The Hebrew word *hilel*, rendered "Lucifer," properly signifies the *splendid*, or *brilliant star*, i. e., the morning star; and is evidently applied to the king of Babylon. (Isa. xiv. 12.)

LUCIUS=*luminous*. A Cyrenian, and one of the ministers of the church at Antioch. (Acts xiii. 1; Rom. xvi. 21.)

LUD=*strife, quarrel*? 1. A son of Shem, whose descendants probably are the *Lydians* in Asia Minor. (Gen. x. 22; 1 Chron. i. 17; Isa. lxvi. 19; Ezek. xxvii. 10.) The kingdom of Lydia, of which Sardis was the capital, was bounded on the east by greater Phrygia, on the north by *Æolis* or Mysia, on the west by *Ionis* and the *Ægean Sea*, and on the south it was separated from Caria by the *Mæander*;

but in the more flourishing times of some of their kings, the Lydian territories were far more extensive. It was once under the dominion of Crœsus, the wealthiest monarch of his age. In the time of the apostles it was a province of the Roman empire. 2. A son of Mizraim; hence the name of a people of Africa, perhaps sprung from the Egyptians. They are called "Ludim;" (Gen. x. 13;) rendered "Lydians;" (Jer. xlv. 9;) and their country "Lydia," which should have been *Ludim*, designating the people. (Ezek. xxx. 5.) The Ludim act a conspicuous part on the ancient Egyptian monuments. Knobel, in his register of nations, supposes that the Horites, the Rephaim, Anakim, the Amorites, and the Amalekites belonged to the race of the Ludim—the descendants of Lud the son of Shem; consequently that they were not Canaanites descended from Ham, but the descendants of Shem. (Gen. x. 22.) This may be true of some of the tribes mentioned, but not of them all.

LUDIM.—See LUD.

LUHITH = *made of tablets*, i.e., boarded or floored. A Moabitish city; probably reached by a steep and difficult pass through the wild ravine. (Isa. xv. 5; Jer. xlviii. 5.)

LUKE = *a grove*. The Evangelist, also called "Lucas," appears to be the same person who is called by Paul, "the beloved physician." (Col. iv. 14; Phil. 24.) Luke was probably a native of Antioch, and resided at Troas as a physician. He may have been of Hebrew descent, though living as a Gentile—uncircumcised. (Col. iv. 10, 11.) The Hebrew-Greek style of writing, observable in his productions, sufficiently evince that their author was acquainted with Jewish literature. Luke travelled extensively with Paul; (Acts xvi. 10—13; xx. 5—13;) and accompanied him in his last journeys to Jerusalem and Rome. (Acts xxi. 1—17; xxvii. 1—44.) He appears to have left Rome about the close of the second year of Paul's imprisonment. (Acts xxviii. 30, 31; 2 Tim. iv. 11.)

The latter part of Luke's life is involved in impenetrable obscurity.

LUKE, GOSPEL OF. This Gospel was written in Greek, by Luke, probably in Palestine, about A.D. 60, during the imprisonment of Paul at Cæsarea. That it was written by the companion of Paul, is attested by Irenæus, Tertullian, Clement, Origen, Tatian, Epiphanius, Jerome, and others. Both the Gospel and the Acts of the Apostles were dedicated to Theophilus, a distinguished Gentile Christian; and their composition sufficiently indicate that the author had received a liberal education. The diction of Luke is substantially the same as that of the other Evangelists, though it is considerably purer and less Hebraised. In the proem to his Gospel, which is remarkably pure Greek, Luke tells Theophilus, that "many" had composed narratives respecting the sayings and doings of Jesus, who had not accurately traced all things to their original sources. But this remark cannot apply to the other authentic Gospels. The narratives of the "many," to which Luke refers, are now entirely lost; for when the four authentic Gospels came into general use, all apocryphal documents were disregarded and forgotten. The Evangelist, in collecting materials for his Gospel, and for the purpose of accurately tracing all matters to their original sources, not only had frequent opportunity of meeting several of the original eye-witnesses when he travelled with Paul, but he also carefully examined *oral* tradition or the testimony of eye and ear-witnesses, scattered over all the country of Palestine. He also diligently examined authentic documents; and also the writings of the "many," of which he probably made a careful use, inasmuch as they would exhibit much that was true and useful. Luke's Gospel contains many things which are not found in the other Gospels; but everywhere his integrity is unimpeachable. Recent critical research has produced satisfactory evidence of Luke's accuracy in his notice of the

Roman census in Judea, and in the account of Lysanias. (Luke ii. 1, 2; iii. 1.) The Gospel of the heretic Marcion appears to have been merely a mutilated and corrupted copy of Luke's Gospel.—See GOSPEL.

LUNATIC = *moon-struck*. This term was applied to those persons afflicted with epilepsy, or with fits of morbid melancholy, etc.; the symptoms of which, according to an ancient but now exploded opinion, were supposed to become more aggravated with the increasing moon. In the New Testament the diseases referred to are ascribed to the influence of unclean spirits, demons. (Matt. iv. 24; xvii. 15; Mark ix. 17.) The instances of *madness*, or deprivation of reason, mentioned are those of Saul, (1 Sam. xvi. 14,) Nebuchadnezzar, (Dan. iv. 32,) the feigned madness of David; (1 Sam. xxi. 13;) and the damsel possessed with the spirit of divination. (Acts xvi. 16.)—See DEVILS.

LUZ = *almond-tree*. 1. A city in the district of the Hittites. Eusebius locates a place called *Luz* three miles from Shechem. The ruins near the place where the Samaritans camp for the Passover, on Mount Gerizim, visited by the Palestine Exploration Party, in 1866, are called "*Luzah*," and may probably mark the site of the second Luz. (Judg. i. 22—26.) 2.—See BETHEL.

LYCAONIA = *wolf-region*. A region in the interior of Asia Minor, having Galatia on the north, Cappadocia on the east, Isauria and Cilicia on the south, and Phrygia on the west. It was separated from Phrygia, and formed into a Roman province by Augustus. Iconium was the capital. This region is now called Karamania. (Acts xiv. 1, 6, 11.)

LYCIA = *wolfish*? A province on the south-west coast of Asia Minor, having Pamphylia on the east, Phrygia on the north, Caria on the west, and the Mediterranean on the south. (Acts xxi. 1; xxvii. 5.) In the time of Claudius, Lycia was made a province of the Roman empire. This

fertile region now forms that part of Anatolia embraced between the bays of Macri and Satalia.

LYDDA = *strife, quarrel*. A town a few miles east of Joppa, on the road to Jerusalem. It was built by the Benjamites; and bore in Hebrew the name "Lod" = *strife*. (1 Chron. viii. 12; Ezra ii. 3; Neh. vii. 37; x. 35; Acts ix. 32—38.) Lydda was called by the Romans Diospolis = the city of Jupiter. It now exists as a considerable and flourishing village under its ancient name, *Lud*. Dr. Porter says, "Olive groves encircle it, and stretch far out over the surrounding plain, and their dusky hue is relieved here and there by the brighter foliage of the apricot and mulberry; while, near the houses, vines are seen creeping over garden walls and clambering up the great gnarled trunks and branches of walnut trees." The celebrated saint and martyr St. George, is said to have been born here, in the third century.

LYDIA = *region of strife*. 1. A woman of Thyatira, who dwelt in the city of Philippi. She appears to have been a Jewish proselyte, and was probably the first European converted to the Christian faith under Paul's ministry (Acts xvi. 14—40.) She is described as "a seller of purple," i.e., of purple-dyed cloths. (Ezek. xxvii. 7, 16.) Some suppose that *Lydia* is not the name of the woman, but merely an appellation signifying a *Lydian woman*, from the circumstance of her native place being in the province of Lydia. 2.—See LUD.

LYDIANS.—See LUD.

LYING. The speaking of falsehood wilfully, with an attempt to deceive. A lie is a breach of promise; for whoever seriously addresses another, tacitly promises to speak the truth, because he knows that the truth is expected. The punishment with which lying has been sometimes visited is tremendous, as in the case of Ananias and Sapphira. (Acts v. 1—11; compare Rev. xxi. 8.)

LYSANIAS = *liberator*. A tetrarch of Abilene, in the time of Tiberius

Cæsar, when John the Baptist entered upon his public ministry. (Luke iii. 1.) From the statements of Josephus, he appears to have been a grandson of a former Lysanias. The first Lysanias was put to death through the intrigues of Cleopatra, about B.C. 34. (Jos. Ant. xiv. 13. 3; xv. 4. 1.) The second Lysanias was tetrarch of Abilene some sixty-five years after the murder of his ancestor; and was contemporary with Herod Antipas and Philip. About A.D. 38, the emperor Caligula gave to Herod Agrippa the territory of Philip, and added likewise Abilene, under the name of "the tetrarchy of Lysanias." (Jos. Ant. xviii. 6. 10; xix. 5. 1; Wars, ii. 11. 5.) After the death of Herod Agrippa, (Acts xii. 21—23,) Claudius gave to the younger Agrippa a portion of his father's territories, including the tetrarchy of Lysanias. (Jos. Ant. xx. 7. 1; Wars, ii. 12. 8.)—See ABILENE.

LYSIAS.—See CLAUDIUS LYSIAS.

LYSTRA=*liberation*. A city of Lycæonia in Asia Minor, chiefly celebrated for the miraculous cure of a cripple, which led the Lycæonians to suppose that Paul and Barnabas were gods come down to them in the likeness of men. (Acts xiv. 6—21.) Timothy appears to have been a native of Lystra. (Acts xvi. 1—3; 2 Tim. iii. 11.) Hamilton locates Lystra at *Bin-bir-Kilissi* = the "Thousand and one Churches," at the eastern base of Karadagh, where are numerous ruins. Arundell supposes the ruins may be found at *Kara-hissar* = "Black Castle." Kinnier, says of this region: "The country extending towards the Gulf of Maeri is covered with the ruins of ancient towns."—See DERBE.

M

MAACAH=*compressed, enclosed*. 1. A small kingdom of the Canaanites; (Dent. iii. 14; 2 Sam. x. 6, 8;) at a later period included in the district of "Syria-Maachah. (1 Chron. xix. 6.)

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It seems to have extended from the fountains of the Jordan north-east to the plain of Damascus, and eastward to Argob. (Josh. xii. 5; xiii. 11, 13.) The district of Beth-Maachah, at the western base of Hermon, was included in this ancient kingdom. (2 Sam. xx. 14, 15.) The name of this region is also written "Maachah;" (1 Chron. xix. 7;) and the inhabitants are called "Maachathi;" (Dent. iii. 14;) and "Maachathites." (2 Kings xxv. 23.) The Geshurites were probably a tribe of the same stock. (1 Chron. iii. 2.) 2. The daughter of Talmai, king of Geshur, wife of David, and mother of Absalom; (2 Sam. iii. 3;) also called "Maachah; (1 Chron. iii. 2.)

MAACHAH=*compressed*. 1. A son of Nahor. (Gen. xxii. 24.) 2. The father of Achish; (1 Kings ii. 39;) also called "Maach"=*breast-band*. (1 Sam. xxvii. 2.) 3. The father of Heman. (1 Chron. xi. 43.) 4. The father of Shephatiah. (1 Chron. xxvii. 16.) 5. The wife of Machir. (1 Chron. vii. 15, 16.) 6. A concubine of Caleb. (1 Chron. ii. 48.) 7. The wife of Gibeon. (1 Chron. viii. 29.) 8. The wife of Rehoboam, and mother of Abijah. She was the *grand-daughter* of Absalom or Abishalom. (1 Kings xv. 1, 2; 2 Chron. xi. 20—22.) In 2 Chron. xiii. 2, she is called "Michaiah, the daughter of Uriel." Her mother seems to have been the wife of Uriel of Gibeah; and thus Maachah was the daughter of Uriel, and grand-daughter of Absalom. (1 Kings xv. 10—13.) 9. The wife of Jehiel. (1 Chron. ix. 35.) 10.—See MAACHA.

MAACATHI.—See MAACHA.

MAADAI=*ornament of Jehovah*. A son of Bani. (Ezra x. 34.)

MAADIAH=*ornament of Jehovah*. A priest in Zerubbabel's time; (Neh. xii. 5; also called "Moadiah." (Neh. xii. 17.)

MAAI=*compassionating*. One of the priests. (Neh. xii. 36.)

MAALEH-ACRABBIM.—See ACRABBIM.

MAARATH=*naked place*. A town in the mountains of Judah; (Josh. xv.

59;) with which some would identify the ruins at *Kasr-el-Mukreh*, eastward of Hebron; others near wady *Moghair*.

MAASEIAH=*work of Jehovah*. This name in the original is written with a slight variation in three ways. 1. One of the Levites. (1 Chron. xv. 18, 20.) 2. One of the priests. (Jer. xxi. 1; xxix. 25; xxxvii. 3.) 3. The father of Zedekiah. (Jer. xxix. 21.) 4. The son of Shallum. (Jer. xxxv. 4.) 5. The son of Adiah. (2 Chron. xxxiii. 1.) 6. The son of Ahaz, slain by Zichri. (2 Chron. xxxviii. 7.) 7. A ruler under Uziah. (2 Chron. xxvi. 2.) 8. A governor under Josiah. (2 Chron. xxxiv. 8.) 9. A son of Pabath-moab. (Ezra x. 80.) 10. The father of Azariah. (Neh. iii. 28.) 11. One who stood by Ezra when the law was read. (Neh. viii. 4.) 12. One who instructed the people in the law. (Neh. viii. 7.) 13. One who sealed the covenant. (Neh. x. 25.) 14. A man of the tribe of Judah. (Neh. xi. 5.) 15. A Benjamite. (Neh. xi. 7.) 16. The father of Neriah. (Jer. xxxii. 12; li. 59.) 17. Three sons of the priests who had married strange wives. (Ezra x. 18, 21, 22.) 18. Two priests who assisted at the dedication of the wall of Jerusalem. (Neh. xii. 41, 42.)

MAASIAI=*work of Jehovah*. One of the priests. (1 Chron. xi. 12.)

MAATH=*extended*. An ancestor of Mary, the mother of Jesus. (Luke iii. 26.)

MAAZ=*anger*. A descendant of Judah. (1 Chron. ii. 27.)

MAAZIAH=*consolation of Jehovah*. 1. The chief of the last of the twenty-four families of the priests. (1 Chron. xxiv. 18.) 2. A priest in the time of Nehemiah. (Neh. x. 8.)

MABNADEBAI—See **MACHNADEBAI**.

MACEDONIA=*an oblong or extended region*. An extensive country lying to the north of Greece proper, bounded on the east by Thrace and the Aegean Sea; on the west, by the Adriatic Sea and Illyria; on the north, by Dardania and Moesia; and on the south, by Thessaly and Epirus. The

kingdom of Macedonia is said to have been founded by Caranus, B.C. 814. The uninterrupted series of victories of Alexander the Great, made Macedonia, in a very short time, mistress of half the world. The extent of the empire of Alexander is described under the symbol of a leopard, having four heads and wings; (Dan. vii. 6;) its strength under that of a he-goat with one horn; (Dan. viii. 5—8;) and its brilliancy by the "thighs of brass" of the image seen by Nebuchadnezzar. (Dan. ii. 32.) Macedonia was conquered by the Romans B.C. 168. At a later period the Romans divided the whole of Greece into two great Provinces, *Macedonia* and *Achaia*. The Province of Macedonia received the Gospel before any other part of Europe. (Acts xvi. 9—13; xviii. 5; xix. 21, 22, 29; xx. 1—3; xxvii. 2; Rom. xv. 26; 1 Cor. xvi. 5; 2 Cor. i. 16; ii. 13; vii. 5; viii. 1; ix. 2, 4; xi. 9; Phil. iv. 15; 1 Thess. i. 7, 8; iv. 10; 1 Tim. i. 3.) Macedonia is now included in the Turkish province Roumelia.

MACHBANIA=*putting on the robe or cloak*? One of David's distinguished captains. (1 Chron. xii. 13.)

MACHBENAH—See **CABBON**.

MACHI=*burned or smitten*. A descendant of Gad. (Num. xiii. 15.)

MACHIR=*sold*. 1. A son of Manasseh, and father of Gilead. (Gen. l. 23; Josh. xvii. 1; 1 Chron. vii. 14—17; Judg. v. 14.) His descendants were called "Machirites." (Num. xxvi. 29.) 2. The son of Ammiel. (3 Sam. ix. 4, 5; xvii. 27.)

MACHNADEBAI=*what like the liberal*? A descendant of Bani, written "Mabnadebai" in the margin. (Ezra x. 40.)

MACHELAH=*portico, double, or perhaps winding*. The name of the field in Hebron, containing a cave, which Abraham purchased of Ephron the Hittite, for a family burial place. (Gen. xxiii. 17—20; xxv. 9, 10; xlix. 29—32; l. 18.) The purchase of this property is the first legal contract recorded in history; and the first known interment of the dead. This place, in

which were deposited the bones of the patriarchs, at an early period was enclosed by a wall and other buildings. Dr. Robinson says, "The Haram, or outer structure which encloses the mosk, and covers the cavern of the sepulchre, evidently belongs to a high antiquity; and the resemblance of its architecture to that of the remains of the ancient temple at Jerusalem, seems to point to a Jewish origin." In 1862, the Prince of Wales obtained permission to enter the mosk. Dr. Stanley, who accompanied the Prince, says "It was clear that the building had been originally a Byzantine church, and that it had been converted at a much later period into a mosk. The tombs of the patriarchs, like all those in Musselman mosks, do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honour of the dead who lie beneath. Each is enclosed within a separate chapel or shrine, closed with gates or railings. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter. The shrine of Abraham, after a momentary hesitation, was thrown open. The so-called tomb consists of a coffin-like structure about six feet high, built up of plastered stone or marble, and hung with three carpets, green embroidered with gold. Within the area of the church or mosk were shown the tombs of Isaac and Rebekah. They are placed under separate chapels; the gates are grated not with silver, but iron bars. The shrines of Jacob and Leah were shown in recesses, corresponding to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosk. One indication alone of the cavern beneath was visible. In the interior of the mosk, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living

rock. This cavity appeared to open into a dark space beneath, and that space—which the guardians of the mosk believe to extend under the whole platform—can hardly be anything else than the ancient cavern of Machpelah. This was the only aperture which the guardians recognised. With that glimpse into the dark void we and the world without must for the present be satisfied. The original entrance into the cave, if it is now to be found at all, must probably be on the southern face of the hill, and entirely obstructed by the ancient Jewish wall, probably built across it for that very purpose."

In 1866, the Marquis of Bute visited the mosk at Hebron, and was apparently shown other openings into the cave than those seen by Dr. Stanley and the Prince of Wales. He says, "We next entered the mosk; it is a very large and lofty building, consisting of a nave and two aisles. The roof is groined, and it seemed to me like a building of the crusaders. The columns are clustered, the walls are pannelled with precious inlaid marble. The whole has a deserted, dusty, handsome, solemn look. Immediately to the right is a sort of tabernacle over a round brass boss about seven inches in diameter. This boss was unclasped and thrown back, and I was allowed to kneel down and peer into the cave itself. Down through this hole hung a coarse iron lamp, with a glass and two flaring wicks which shed a bright light. This light fell on the rough, rocky floor of the cave, littered over with small oblong billets of white paper, not more, I should think, than twelve feet below my face. This was the most interesting place in the Haram. The columns of the little tabernacle, were of polished grey marble, with beautiful white-yellow capitals. In another part of the mosk, just west of the pulpit, there is a second tabernacle, like the one over the hole in the cave, covering a trap door in stone in two leaves, the lesser fastened down with iron clamps. This is the door of

MAD

the cave, and I was informed—from tradition—that there was under it a stair which entered the cave about the place of the nearest pillar. From here we passed down the west aisle, where was another piece of silver and marble work, and left the mosk as we had entered it."

MADAI=*middle*. The third son of Japheth, from whom the Medes are supposed to have descended. (Gen. x. 2; 1 Chron. i. 5.)—See **MEDIA**.

MADIAN.—See **MIDIAN**.

MADMANNAH=*dunghill*. A town in the south of Judah; (Josh. xv. 31; 1 Chron. ii. 49;) which some suppose to be represented by *el-Minyay*, the first stage southward from Gaza.

MADMEN=*dunghill*. A town in the borders of Moab. (Jer. xlviii. 2.)

MADMENAH=*dunghill*. A town in the tribe of Benjamin. (Isa. x. 31.)

MADNESS.—See **LUNATIC**.

MADON=*contention, strife*. A royal city of the northern Canaanites. (Josh. xi. 1; xii. 19.) Schwartz identifies with Madon the village with ancient ruins called *Keḡr Menda*, about seven miles north of Nazareth, but which Dr. Robinson identifies with the *Asochis* of Josephus.

MAGBISH=*gathering*. The name of a place, or according to others, of a man. (Ezra ii. 30.)

MAGDALA=*tower*. Probably the same as "*Migdal-el*"=*tower of God*, a city of Naphtali; (Josh. xix. 38;) situated on the western coast of the Sea of Galilee, near Dalmanutha, and not far from Tiberias. (Matt. xv. 39; Mark viii. 10.) For "*Magdala*," some copies erroneously read "*Magada*," and "*Magadan*." It is now called *el-Mejdel*, and is a miserable little Muslim village, amid low shapeless mounds, but beautifully situated. It was the native town of Mary Magdalene. (Mark xvi. 9.)

MAGDIEL=*praise of God*. A prince of the Edomites. (Gen. xxxvi. 43; 1 Chron. i. 54.)

MAGI=*great, powerful*. This term was used as the title of the priests and philosophers among the Medes, Per-

MAG

sians, and Chaldeans. So the word "*Rab-mag*," (Jer. xxxix. 3,) used as a proper name, properly signifies the prince *Magus*, or chief of the *Magi*. In Babylon the magi were known by the name of "*wise men*," and "*Chaldeans*." (Isa. xlv. 25; Jer. i. 35; Dan. ii. 12—27; iv. 6, 18; v. 7, 8, 11, 12, 15.) To their number, doubtless, belonged the "*astrologers*" and "*stargazers*;" (Isa. xlvii. 13;) also the "*soothsayers*" and the "*dream-interpreters*." (Dan. i. 20; ii. 2, 20, 27; iv. 7; v. 7, 11.) The magi acquired great honour and influence; they were introduced into the courts of kings and consulted on all occasions. The elevation of Daniel to the office of president, or prince of the college of the magi, in Babylon, must have contributed to make this peculiar caste acquainted with the Hebrew sacred Writings; and to awaken the hope of the Messiah on the shores of the Euphrates and the Tigris. (Dan. ii. 47—49; iv. 34—37.) The magi or "*wise men*," who came from the East to salute the infant Messiah, evidently came from beyond the Euphrates, probably from Persia. (Matt. ii. 1, 7, 16.) We are constrained to admit that they had a revelation, and undoubtedly took the journey under Divine influence. They were the representatives of the Gentile world, doing homage to the Lord. We have no evidence that the magi visited the infant Messiah at Bethlehem, either before or after the presentation in the temple. The proper mode of conciliation of Matthew with Luke will be seen by taking up the circumstances in the following order:—Jesus is born in Bethlehem; (Matt. ii. 1;) after forty days the presentation of Jesus takes place in the temple; (Luke ii. 22—25;) after the presentation in the temple the holy family returns to Nazareth; (Luke ii. 39;) after some time the magi arrived in Jerusalem, and guided by the star, they visit the infant Messiah in Nazareth; (Matt. ii. 11;) the magi return to their own country by another route; after this

MAH

MAHERSHALAL-HASHBAZ=*he hasteth to the spoil*. The symbolical name of one of the sons of Isaiah, prognostic of the sudden attack of the Assyrians upon Damascus and Samaria. (Isa. viii. 1, 3.)

MAHLAH=*sick*. A daughter of Zelophehad. (Num. xxvi. 33; xxvii. 1; Josh. xvii. 3.)

MAHLI=*sick*. 1. A son of Merari; also called "Mahali." (Ex. vi. 19; Num. iii. 20, 33; 1 Chron. xxiii. 21.) His descendants were called "Mahlites." 2. A son of Mushi. (1 Chron. vi. 47; xxiii. 23; xxiv. 30.)

MAHLON=*sick*. A son of Elimelech. (Ruth i. 2; iv. 9, 10.)

MAHOL=*dancing*. A man whose sons were noted for wisdom; (1 Kings iv. 31;) apparently also called "Zerah." (1 Chron. ii. 6.)

MAID-SERVANT.—See **HAND-MAID**.

MAINSAIL. The Greek term *artemon*, rendered "mainsail," properly denotes the *foresail* of an ancient ship. (Acts xxvii. 40.) So also instead of the words "strake sail," we ought to read "lowering the gear." (Acts xxvii. 17.)

MAJESTY. The Hebrew word *hadar*, rendered "Majesty," signifies *splendour, pomp*; and denotes the infinite *dignity and splendour* of God. (Ps. civ. 1.) The word *majesty*, like the Greek *magos, megas*, and the Latin *magus, magis, magnus*, is derived from the Sanskrit *maha*, signifying great, powerful.

MAKAS=*end*. A place probably in the tribe of Dan, where one of Solomon's officers resided. (1 Kings iv. 9.)

MAKHELOTH=*place of assemblies, choirs*. A station of the Hebrews in the desert. (Num. xxxiii. 25.)

MAKKEDAH=*place of shepherds*. A royal city of the Canaanites, in the plains of Judah. (Josh. x. 10; xii. 16; xv. 41.) Dr. Porter suggests the ruin *el-Klediah*, about a mile from Jarmuth, on the right side of the valley of Elah, as answering to the position Makkedah. Conder identifies it with the ruin *el Moghar*.

MAL

MAKTESH=*a mortar*. A valley near Jerusalem. (Zeph. i. 11.)

MALACHI=*messenger of Jehovah*. The last of the inspired prophets under the ancient dispensation. (Mal. i. 1.) He flourished after the return from Exile, about 400 B.C., and was some time contemporary with Nehemiah. His prophecy contains sharp rebukes of the sin and folly of the Jews; the most glowing representations of the Messiah's advent; and predicts the preparation of His way by the preaching of John the Baptist, a second Elijah, who will endeavour to produce a reformation among the people. But, at length, the land shall be condemned to an irrevocable curse,—evidently referring to the Jewish war, and the complete devastation of the country by Titus. Thus Malachi sealed up the volume of prophecy with the description of that personage at whose appearance the Evangelists begin their Gospel history. (Mal. i. ii. iii. 1—3; iv. 1—8.)

MALCHAM=*their king*. 1. A descendant of Benjamin. (1 Chron. viii. 9.) 2.—See **MOLECH**.

MALCHIAH=*Jehovah's king*. 1. A descendant of Levi. (1 Chron. vi. 40.) 2. The father of Pashur; (Neh. xi. 12; Jer. xxxviii. 1;) also called "Melchiah;" (Jer. xxi. 1;) and "Malchijah." (1 Chron. ix. 12.) 3. A descendant of Parosh. (Ezra x. 25.) 4. A descendant of Harim; (Ezra x. 31;) also called "Malchijah." (Neh. iii. 11.) 5. The son of Rechab. (Neh. iii. 14.) 6. The son of a goldsmith. (Neh. iii. 31.) 7. One of the Levites; (Neh. viii. 4;) also called "Malchijah." (Neh. x. 3.) 8. The son of Hammelech, in whose dungeon Jeremiah was cast. (Jer. xxxviii. 6.)

MALCHIEL=*God's king*. A grandson of Asher; (Gen. xlv. 17; 1 Chron. vii. 31;) his descendants were called "Malchielites." (Num. xxvi. 45.)

MALCHIJAH=*Jehovah's king*. 1. The chief of the fifth division of the priests. (1 Chron. xxiv. 9.) 2. A descendant of Parosh. (Ezra x. 25.) 3.—See **MALCHIAH**.

MALCHIRAM = *king of altitude*. A son of Jeconiah. (1 Chron. iii. 18.)

MALCHI-SHUA = *king of help*. A son of king Saul; (1 Chron. viii. 33; ix. 39;) also written "Melchi-shua." (1 Sam. xiv. 49; xxxi. 2.)

MALCHUS = *king, or counsellor*. The servant of the high priest, whose right ear was cut off by Peter; but Jesus touched his ear, and healed him. (John xviii. 10; Luke xxii. 50, 51; Matt. xxvi. 51; Mark xiv. 47.)

MALELEEL.—See MAHALALEEL.

MALLOTHI = *my fullness, or perhaps eloquent*. One of the temple musicians. (1 Chron. xxv. 4, 26.)

MALLOWS. The Hebrew word *malhuahh*, rendered "mallows," (Job xxx. 4,) is derived from *melahh* = "salt;" and seems to designate a saline plant; perhaps a species of *orache*, or *salsola*, saltwort, common in dry and desert soils; the buds and leaves of which were eaten by the poor both raw and boiled. Others think the *garden mallow*, reared in Egypt, and boiled with meat, is intended.

MALLUCH = *counsellor*. 1. A descendant of Merari. (1 Chron. vi. 44.) 2. A descendant of Bani. (Ezra x. 29.) 3. A descendant of Harim. (Ezra x. 32.) 4. One of the priests; (Neh. x. 4; xii. 2;) also called "Melicu." (Neh. xii. 14.) 5. One of the Levites. (Neh. x. 27.)

MAMMON = *wealth, riches*. This term was used by Christ as a personification of wealth, in which men trust rather than in God. (Matt. vi. 24; Luke xvi. 9, 11.)

MAMRE = *fattening, or fruitfulness*. An Amoritical chief; (Gen. xiv. 13, 24;) whence the city of Hebron is also called Mamre. (Gen. xxiii. 19; xxxv. 27.) Mamre also appears to have given his name to the "plain," or rather the *terebinth*s of Mamre, near Hebron, by which Abraham dwelt. (Gen. xiii. 18; xviii. 1.) The grove of terebinths is supposed to have been the place called by the Arabs *er-Rameh* or *Ram-et-Khulil*, two miles north of Hebron, where are extensive foundations and vestiges of antiquity, probably both

Jewish and Roman. After the capture of Jerusalem and the overthrow of the Jews by Hadrian, about A.D. 130, great multitudes of every age and sex were here publicly sold as slaves.—See HEBRON.

MAN. There are four Hebrew words translated "man." 1. *Adam*, the proper name of the first man; (Gen. ii. 17; iii. 17;) also used as the generic name of the human race, *men, mankind*; and also for *person*, whether man or woman. (Gen. i. 26, 27; v. 1.) 2. *Ish*, a male, a man, as distinguished from *isha*, a woman; (Gen. iv. 1; 1 Sam. xvii. 33;) a man in the noblest sense. (Jer. v. 1.) 3. *Enosh*, a man, a frail man, *man* in general. (2 Chron. xiv. 11; Job v. 7.) 4. *Geber*, a man so called from his *strength*; (Deut. xxii. 5;) also *man* generally. (Ps. xxxiv. 8; lii. 7.) The word *methim*, is only used of *people*, a number of men. (Gen. xxxiv. 30; Job xi. 3, 11; Isa. iii. 25.)

The notion of some scientific men, that all the forms of life whatever have been developed out of one and the same primordial form, thus substituting a law of progressive development for the idea of a positive creation, can only be regarded as an extravagant hypothesis. The advocates of this theory, in the pride of ancient ancestry, maintain, that through countless ages, as the process of development advanced, the animal functions were developed, new organs were gradually produced by adaptation and growth, until the hirsute gorilla appeared, then, by a further transmutation, rational man, as the ultimate development of the one common primordial form. As there is no accounting for taste, we can only wish the advocates of the simian hypothesis joy in their relationship.

The fantastic theory of some others, who maintain the possibility of more than a single origin of the human race, we hold to be equally repugnant to the statements of inspired Truth: "God that made the world, hath made of one blood all nations of men for to dwell

on all the face of the earth." (Acts xvii. 24—26.) He created the man—not two or more races—in His own image, and after His own likeness—with the intellect and sympathies of humanity ripened and in full maturity. Hence civilization was the primitive condition of man. Notwithstanding the apparent differences of physical organization, and of intellectual qualities, which characterize the inhabitants of different regions, the Scriptures everywhere consider the whole family of man as having descended from one common progenitor. (Gen. i. 26—31; ii. 7—25; iv. 1, 25; v. 1, 2; Acts xvii. 26; 1 Cor. xv. 22, 45, 47; Rom. v. 12, 19.)

The Mosaic account of the unity of the human race, finds the fullest confirmation in the facts revealed by the scientific investigations of the natural history of man. Ethnologists have shown from a comparison of languages, that there was originally one primary language; (Gen. xi. 1;) and that the entire human race then formed but one family. The physical differences that distinguish the human form, in the various regions of the globe, are properly ascribed to external or adventitious causes, such as climate, food, way of life, etc. The human species therefore is single, and all the varieties it exhibits are to be regarded merely as varieties.

While the unity of the human species, on natural and scientific principles, is generally acknowledged, the *varieties* are reduced by the ethnologist Blumenbach to five. 1. The Caucasian; 2. The Mongolian; 3. The Ethiopian; 4. The Maylayan; and 5. The American; and will probably be yet reduced to three—the Japhethite, the Shemite, and the Hamite. Indeed, whatever number of varieties we may fix upon, and however well we may distinguish them, we see them, after all our attempts, constantly running into each other by every shade of gradation. The progress of true science corroborates the statements of the inspired Records, that men are men all the world over, and belong to one species

or lineage. Even the savage and the negro are men—veritable men, and form a part of the universal brotherhood of mankind; "and, though so far mentally degraded,—notwithstanding the efforts of the minute philosophers, who link morality along with the contour of the countenance, who measure the understanding and capacity for salvation by a scale of inches and the acuteness of angles,—cannot be banished from the hopes, and destiny, the rank, and the family of man."

The present population of the earth is supposed to be not less than one thousand, two hundred millions. Though the moral declension of the human race, from primitive civilization to extreme barbarism, has been cumulatively rapid in every age of the world; yet we know of no spontaneous progression, *ab infra* from savagery to civilization, apart from the introduction of external aid or special supplement of Christian culture. The religion of Christ can alone elevate—and will ultimately regenerate the whole human race. The phrases, "son of man," and "sons of men," denote *man, men*, generally. (Deut. xxxii. 8.; Num. xxiii. 19; Job xxv. 6; Ezek. ii. 1, 3; Ps. viii. 4; Dan. x. 16; Mark 3. 28; Heb. ii. 6.) "Son of man," is applied to the Messiah, as appearing in a *human form*. (Dan. vii. 13; Matt. xii. 32; xvi. 13, 16, 20; Luke xxii. 69, 70; John iii. 13; vi. 62; xii. 34; Rev. i. 13; xiv. 14; Acts vii. 56.) "Man of God," a servant and minister of God; spoken of angels; (Judg. xiii. 6, 8;) of prophets; (1 Sam. ii. 27; 1 Kings xiii. 1; 1 Tim. vi. 11;) of Moses; (Deut. xxxiii. 1;) and of David. (2 Chron. viii. 14.) "The old man," designates the unrenewed disposition of the heart; and "the new man," the disposition which is created and cherished by the religion of Jesus. (Rom. vi. 6; Eph. ii. 15; iv. 22, 24; Col. iii. 9.)

MANAEN=*consoler*. A Christian teacher at Antioch. He was the foster-brother of Herod Antipas, or perhaps was educated with him. (Acts xiii. 1.)

MAN

MANAHATH = *rest*. 1. A descendant of Seir. (Gen. xxxvi. 23; 1 Chron. i. 40.) 2. A place in Benjamin. (1 Chron. viii. 9.)

MANAHETHITES.—See **HATSI-HAMENUCHOTH**.

MANASSEH—*who makes forget*. 1. The elder of the two sons of Joseph, born in Egypt; (Gen. xli. 51; xli. 20; xlviii. 1—20; whom Jacob adopted as his own, by which act each became the head of a tribe in Israel. (Num. i. 32—35; ii. 18—21; Ps. lxxx. 2.) In the conquest of Canaan, half the tribe of Manasseh, with Reuben and Gad, received, according to their own request, the territory east of the Jordan, stretching from the Jabbok to Mount Hermon; while the other half had its portion on the west of the Jordan, between Ephraim and Issachar, across the country from the Jordan to the Mediterranean. (Num. xxxii. 39—41; xxxiv. 14, 15; Deut. iii. 12—17: xxxiii. 17; Josh. xii. 6; xiii. 7, 8; xvi. 9; xvii. 5—18; Judg. i. 27—29; 1 Chron. v. 23—26.) The descendants of Manasseh are called “Manassites.” (Deut. iv. 48.) 2. The grandfather of Jonathan the Levite. Others think “Moses” ought to be read instead of Manasseh. (Judg. xviii. 30.) 3. The son and successor of Hezekiah, king of Judah. He ascended the throne at the age of twelve years, and reigned fifty-five years, from 696 to 642 B.C. The former part of his reign was distinguished for acts of daring impiety and wanton cruelty. (2 Kings xx. 21; xxi. 1—18; 2 Chron. xxxiii. 1—10.) For these sins, in which he persuaded his subjects to participate, the country was visited with God’s judgments; and he was at last taken captive by the general of the Assyrian king, Esarhaddon, and ignominiously transported to Babylon. Manasseh, during his captivity, repented of his folly, and was restored to his throne, after, it is supposed, about a year’s absence. Undoubtedly he remained tributary to the Assyrian monarch, and his territory was probably made to serve as a barrier between Assyria and Egypt. He died

MAN

in Jerusalem, after having done much to repair the evils of his former life, and was buried in the garden of his house. (2 Chron. xxxiii. 11—23.) He is called “Manasses” in Matt. i. 10. 4. A descendant of Pahath-meab. (Ezra x. 30.) 5. A descendant of Hashum. (Ezra x. 33.)

MANASSEH.—See **MANASSEH**.

MANDRAKE. The Hebrew word *dudaim*, rendered “mandrakes,” properly signifies *love apples*, i.e., the apples of the *atropa mandragora*, a plant closely allied to the *belladonna*, with a root like a beet, descending several feet underground, bearing white and reddish fragrant blossoms, and yellow apples, also fragrant, which ripen from May to July. Thomson found mandrakes ripe towards the end of April, on the lower ranges of Lebanon and Hermon. This plant frequently grows wild in Palestine and the neighbouring countries. (Gen. xxx. 14—16; Sol. Song vii. 13.)

MANEH—*part, portion, number*. A weight of a hundred shekels, as we gather from 1 King x. 17, where the term “maneh” is rendered “pound.” (2 Chron. ix. 16.) The computation in Ezek. xlv. 12, “twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh;” is spoken either of a triple maneh of *twenty, twenty-five, and fifteen shekels*; or of a single maneh, distributed into three parts, $20 + 25 + 15 = 60$ shekels.

MANNA—*what is it? or a portion, gift from heaven*. The miraculous food given by God to the Hebrews, during their wanderings in the desert. It was a small grain, white like hoarfrost, round, and the size of a coriander seed. It is called “the bread rained from heaven;” (Ex. xvi. 4;) “the corn of heaven;” and the “bread of the mighty ones,” or “angels’ food.” (Ps. lxxviii. 24, 25.) When the Hebrews first saw this remarkable substance, “they said one to another *What is it?* for they knew not what it was.” The multitude ground it in mills or pounded it in mortars, and made cakes of it; and the taste of it

was as the taste of fresh oil. (Ex. xvi. 11—31; Num. xi. 8, 9, 17.) It need not, however, be supposed that the Hebrews had not also other food, or at least flesh. *Bread* they could not have, as they did not till the ground; but that they possessed numerous flocks and herds, is evident from the various sacrifices and offerings, which afforded animal food. Several modern travellers have noticed a sweet resin similar to honey called manna, which, in Arabia and other Oriental regions, exudes chiefly in July and August before sun-rise, from several species of trees and shrubs, but principally from the tamarisk genus. When Dr. Robinson was at the Convent on Mount Sinai, in 1838, the Superior, he says, "put into our hands a small quantity of manna of the peninsula, famous at least as being the successor of the Israelitish manna, though not to be regarded as the same substance. It is found in the form of shining drops on the twigs and branches of the *turfa*, *tamarix gallica mannifera*—from which it exudes in consequence of the puncture of an insect, the *cocus manniparus*. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun or to a fire. Chemical analysis has shown that the manna of the tamarisk of Sinai contains no mannin susceptible of crystallization; but is merely an inspissated sugar. The manna of the Hebrews was essentially different from this. And even could it be shown to be the same, still a supply of it in sufficient abundance for the daily consumption of two millions of people, would have been no less a miracle." The most remarkable things about the manna of the Hebrews were—1. That double the quantity was supplied on the day preceding the Sabbath, or seventh day; 2. That on the Sabbath, or seventh day, none was furnished; 3. That what they kept from the sixth day to the seventh was sweet and good, while what they kept from any other day to the next day bred worms

and became offensive. (Ex. xvi. 20—30.) The manna ceased to be given while the Hebrews were encamped at Gilgal, immediately after they had celebrated the Passover for the first time in the Land of Promise. (Josh. v. 10—12.) To commemorate this long-continued and wonderful miracle, Moses laid up in a golden pot, an omer of the manna, and placed it in or near the ark of the Testimony; that succeeding generations might see with their own eyes the very substance on which their fathers were miraculously fed. (Ex. xvi. 32—36; Heb. ix. 4.) The manna which was thus laid up in the inner sanctuary was a symbol of that which is "hidden" or reserved for the feast of the blessed, in the eternal sanctuary of the heavens. (Rev. ii. 17.)

MANOAH=*rest, quiet*. The father of Samson. (Judg. xiii. 2—22.)

MANTLE.—See GARMENTS.

MAOCH.—See MAACHAH.

MAON=*habitation, dwelling*. 1. A town of Judah, about seven miles south by east from Hebron. (Josh. xv. 55; 1 Sam. xxv. 2.) In its vicinity was the wilderness of Maon. (1 Sam. xxiii. 24, 25.) The ruins, now called Ma'in, occupy the summit of a hill, whence there is an extensive prospect. 2. A descendant of Caleb. (1 Chron. ii. 45.)

MAONITES. An Arabian tribe mentioned in connexion with the Amalekites and others, as having oppressed the Hebrews. (Judg. x. 12.) They are the same as the "Mehunims," (2 Chron. xxvi. 27,) rendered "the habitations." (1 Chron. iv. 31.) Probably the inhabitants of a place still called Maon, in Arabia Petrea, to the south of the Dead Sea, are intended.

MARA.—See NAOMI.

MARAH=*bitterness*. A bitter or brackish fountain in the peninsula of Sinai. (Ex. xv. 23; Num. xxxiii. 8.) The fountain of *Hawarah* is generally regarded as the bitter fountain Marah, which the Hebrews reached after three days' march in the desert of Shur. Dr. Robinson describes the fountain, as "lying to the left of the

road on a large mound, composed of a whitish rocky substance formed apparently by the deposits of the fountain during the lapse of ages. The basin is six or eight feet in diameter, and the water about two feet deep. Its taste is unpleasant, saltish, and somewhat bitter. Near by the spring were two stunted palm trees; and round about it many bushes of the shrub Ghurkud—*Nitraria tridentata*, in blossom. The effect produced upon the water of Marah, by casting in the branch of a tree, was purely miraculous. Lord Lindsey has well observed: "Whatever the tree was it can have had no more inherent virtue in sweetening the bitter well of Marah, than the salt had, which produced the same effect, when thrown by Elisha into the well of Jericho." (Ex. xv. 25; 2 Kings. ii. 19—21.)

MARALAH=*trembling, earthquake*. A place in the tribe of Zebulun. (Josh. xix. 11.)

MARANATHA.—See **ANATHEMA**.

MARBLE. Of calcareous stones, the most important is *marble*, which is simply crystallized limestone; and of a colour varying from pure white, which constitutes the statuary marble, to various shades of gray, brown, black, and green. The Hebrew word *shaish* probably signifies *white marble*. (1 Chron. xxix. 2; Est. i. 6; Sol. Song v. 15.) The pavement of the palace of Shushan is said to have been "of red, and blue, and white, and black marble;" (Est. i. 6;) or according to the marginal reading, "of porphyry, and marble, and alabaster, and stone of blue colour."

MARCUS.—See **MARK**.

MARESHAH=*on the top of a hill*. 1. A fortified city in the plain of Judah. (Josh. xv. 44; 1 Chron. iv. 21; 2 Chron. xi. 8; xiv. 9—12; Mic. i. 15.) The ruins *el Marash*, about a mile-and-a-half from Beit Jibrin, the earlier Eleutheropolis, seem to mark the site of Mareshah. In the rocky banks of the vale, south of the ruins, there are numerous excavated caverns, which

look like subterranean towns. Not improbably Eleutheropolis sprung up after the destruction of Mareshah, and was built with its ruins. 2. The father of Hebron. (1 Chron. ii. 42.)

MARK=*a hammer*. The writer of the second of the four Gospels. His mother was the Mary at whose house the apostles and disciples were assembled when Peter was delivered out of prison. (Acts xii. 12.) He was the cousin of Barnabas; (Col. iv. 10;) and is the same person who is called "Marcus," (Col. iv. 10; 1 Pet. v. 13,) "John," (Acts xiii. 5, 13,) and "John, whose surname was Mark." (Acts xii. 12, 25.) Mark was probably instructed in the doctrines of Christianity by Peter, who on that account calls him his "son." (1 Pet. v. 13.) He travelled with Paul and Barnabas as far as Pamphylia, where he left them, and returned to Jerusalem. (Acts xiii. 5—13.) When Paul and Barnabas settled at Antioch, we find Mark with them, and disposed to accompany them in their future journeys; but Paul refused to take Mark with them. (Acts xv. 37, 38.) While Paul was on his second missionary tour, Mark accompanied Barnabas to Cyprus. (Acts xv. 39.) Paul seems to have been again reconciled to Mark, since we find him at Rome performing signal services for the apostle during his imprisonment. (Col. iv. 10; Philem. 24.) He was subsequently in Asia, and with Timothy, whom Paul, desires to bring with him to Rome. (2 Tim. iv. 11.) After the death of Paul, Mark appears to have attached himself to Peter in the capital of Babylonia. (1 Pet. v. 13.) Tradition says, that having planted a church at Alexandria, he died and was buried there.

MARK, GOSPEL OF. The writer of this Gospel is almost universally admitted to have been John, surnamed Mark. This Gospel was originally written in Greek, about A.D. 66 or 67; probably in the capital of Babylonia, after the death of Paul, and before the death of Peter. As Mark was the

intimate friend and companion of Peter, his Gospel contains the substance of the public discourses and private conversations of our Lord, obtained in a great measure, according to John the Presbyter, Irenæus, Clement of Alexandria, Origen, Eusebius, and others, from the statements of Peter. It is not unlikely that Peter himself had an opportunity to examine Mark's Gospel. We have no evidence that Mark made use of the Gospel of Matthew. There are a sufficient number of important differences between the Gospel of Mark and the other three, to show that it is not an abridgment or compilation from them, or either of them; and among these we may mention two miracles which are not recorded in any other Gospel; (Mark vii. 32—37; viii. 22—26;) and yet there are but twenty-four verses, and a few inserted clauses or words, in the Gospel of Mark, which are not mentioned in one or both of the two parallel Gospels of Matthew and Luke. The authenticity of the last twelve verses of this Gospel has been impugned by several critics, but defended by more. All the Greek manuscripts, with the exception of *cod. Vaticanus B*, and *cod. Sinaiticus*, have the paragraph. And it is sanctioned by Irenæus, Hippolytus, and other early writers.—See GOSPEL.

MARKET. The Hebrew word *maarak*, rendered "market," signifies *place of barter, market, mart*; (Ezek. xxvii. 18, 19, 25;) also *barter, commerce, trade, traffic*; and also *gain or wealth acquired by traffic*. (Ezek. xxvii. 9, 27.) So also the word *sahar*, rendered "mart," signifies *mart, emporium*; (Isa. xxiii. 3;) also *to traverse countries as a merchant in order to buy or sell*; and also *profit, wealth*. (Gen. xlii. 24; Isa. xlv. 14.) In very early periods markets were held at or near the gates of cities. (2 Kings vii. 18.) The Greek word *agora*, rendered "market place," signifies *any place of public resort*, hence a *forum, market place*, where things were exposed for sale, and assemblies and

public trials held. (Acts xvi. 19; xvii. 17.) The forum was generally a square, having a public market on one side only, the other side of the area being occupied by temples, theatres, courts of justice, and other public buildings. The bazaars, or streets of shops, in the East, are in general, like that of Jerusalem, covered walks; but in some instances they are open streets, in which are displayed an extensive assortment of goods, frequently of British manufacture. In some of them all the shops are occupied by persons of the same trade. (Jer. xxxvii. 21.)

In Alexandria, the peasants, when asked the price of anything which they have for sale, will often say as Ephron did to Abraham, "Receive it as a present." (Gen. xxiii. 11.) This answer being a common form of speech, advantage is never taken of it; and when desired again to name the price, they generally name a sum that is exorbitant, which is of course rejected. The shopkeeper lowers his demand; then the customer bids somewhat higher than before; thus, after a lengthy altercation, they usually meet about half way, and the bargain is concluded.

MAROTH=*bitterness, bitter fountains*. Apparently a place in the tribe of Judah. (Mic. i. 12.)

MARRIAGE. A primeval institution, which, in order to secure the propagation of the species, joined in marriage one man and one woman. (Gen. i. 27, 28; ii. 21—25; Matt. xix. 6.) It is also considered a civil and religious contract between the parties united, for securing the advantages of—1, Domestic comfort; 2, Provision for the education and support of children; 3, The distribution of society into families, with a head over each, who possesses natural authority in his own house; 4, the promotion of security to the state, which arises from parental anxiety; and 5, The encouragement of industry. Among the Hebrews, celibacy was esteemed a great reproach. (Gen. xix. 30, 32; Isa. iv. 1; lxii. 4; Heb. xiii. 4.) Persons were often betrothed several months before the

marriage was celebrated. (Gen. xxiv. 55; Jud. xiv. 8.) From the time of the agreement to its consummation by marriage, though there had not been even an interchange of conversation, the parties were considered and spoken of as man and wife. (Matt. i. 18—20; Luke ii. 5.) A virgin was ordinarily married at the age of twelve years. (Prov. ii. 17; Joel. i. 8.) The father of a family selected wives for his sons, and husbands for his daughters; (Gen. xxi. 21; xxiv. 3, 4; Ex. xxi. 9; Deut. xxii. 16; Judg. xiv. 1—4;) but he could not give the daughter in marriage without the consent of the brothers. (Gen. xxiv. 50; xxxiv. 11, 27; 2 Sam. xiii. 20—29; compare Gen. xii. 11—13; xxii. 6; xxvi. 7—16.) Intermarriages were prohibited with the Canaanites; (Ex. xxxiv. 15, 16; Deut. vii. 3;) and other foreigners. (Ezra ix. 2—12; x. 3; Neh. xiii. 23—26.) There were other restraints binding on the Hebrews. (Lev. xviii. 7—17; Ex. 11—21; xxi. 7—15; Num. xxvii. 1—11; xxxvi. 1—12.) The marriage covenant was confirmed between the father and the brothers of the bride, and the father of the bridegroom, in the presence of witnesses; (Prov. ii. 17; Ezek. xvi. 8; Mal. ii. 14;) and the dowry which the father received for the bride was fixed, which was usually from thirty to fifty shekels. (Gen. xxix. 18—30; xxxiv. 11—12; Josh. xv. 16; 1 Sam. xviii. 23—27; Deut. xxii. 29; Hos. iii. 1, 2.) The wife who was freely given without her father receiving any pecuniary compensation, was the more highly esteemed. (Gen. xvi. 5, 6; xxi. 9—11; xxxi. 14—16.) When the day of marriage had arrived, the bride adorned herself splendidly with the choicest of her ornaments. About evening, the bridegroom, clothed in the festival robe, (Isa. lxi. 10,) attended with a company of young men about the same age, and cheered with songs and instrumental music, conducted the bride from her father's house, to the house of his father. She was also surrounded with virgins of her own age. (Judg. xiv.

11—16; John iii. 29.) The procession was generally one of great pomp; and in case it was evening, the way was lighted with lamps or flambeaux. (Matt. xxv. 1—13.) Having arrived at the place where the nuptials were to be celebrated, the attendants began to indulge themselves in feasting and conviviality. (Matt. ix. 15; Mark ii. 19.) At length the nuptial blessing was given, a numerous offspring was implored upon the parties concerned, —(Ruth iv. 11, 12,)—a ceremony, which, simple and concise as it was, appears anciently to have been the only one that was performed at the consummation of the marriage. (Gen. xxiv. 60.) A numerous offspring was considered an instance of the Divine favour; and sterility was looked upon as a great reproach (1 Sam. i. 6, 7; Ps. cxxvii. 3—5; cxxviii. 3—6; Hos. ix. 14; Eccl. vi. 3; Prov. xvii. 6; compare Gen. xvi. 1, 3; xxx. 1, 10, 15, 16, 18.) By the primeval institution of marriage, polygamy was evidently forbidden. (Gen. iv. 19; Matt. xix. 4—8.) Many evils and inconveniences evidently resulted from having a plurality of wives; Gen. xvi. 4—10; xxx. 1—3, 15;) evils, which travellers in Eastern countries assure us are very great. Though Moses did not interdict this ancient custom, he appears to have so regulated it that the evil might, in progress of time, be diminished. (Ex. xxi. 10; Gen. xxx. 14—16; Lev. xviii. 18, 19; Matt. xix. 8.) The Levirate law existed prior to the time of Moses. (Gen. xxxviii. 8—12.) If in any case the husband died without issue, leaving a widow, the brother of the deceased, or the nearest male relation, was bound to marry the widow, to give to the first son the name of the deceased kinsman, to insert his name on the genealogical register, and to deliver into his possession the estate of the deceased. Moses, however, reduced it within certain limits, and enacted, that whoever was unwilling to marry the widow of his deceased kinsman, might declare it in the presence of judges, in case he would allow the woman the privilege of taking off his

shoes, of spitting in his face, and of addressing him with the disreputable salutation of *unshod* or *barefoot*. (Deut. xxv. 5—10; Ruth iv. 7—8; Matt. xxii. 28—28.) The Mosaic law contained no prohibition to the marriage of a deceased wife's sister. The meaning of the Hebrew of Lev. xviii. 18, is perfectly simple and obvious, as is also the literal English version: "And a wife to her sister thou shalt not take, to vex, to uncover her nakedness, besides her, in her lifetime." Here the first verb prohibits; the second assigns a reason; the third defines; and the words "in her lifetime" limit the prohibition: A wife to her sister thou shalt not take, *to be a source* of rivalry and jealousy, *so as to do her the duty* of marriage, besides the wife, in the wife's life-time. This passage does not prohibit, but merely regulates the marriage of a wife's sister; forbidding that it should take place during the life-time of the former. It precludes the occurrence of cases like that of Jacob with Leah and Rachel. (Gen. xxx. 1, 2.) The term "marriage" is also used to represent the relation of the Jewish Church to Jehovah; (Isa. l. 1; liv. 5, 6; lxii. 4, 5; Ps. xlv. 11—17; Jer. iii. 1—14; Hos. i. 2—10; ii. 1—20;) and that of the Christian church to Christ. (Matt. ix. 15; John iii. 29; 2 Cor. xi. 2; Eph. v. 22—32; Rev. xix. 7; xxi. 2.)

MARSENA=*worthy man*. A Persian prince or noble. (Est. i. 14.)

MARS' HILL.—See **AREOPAGUS**.

MARSH. The Hebrew word *gebaai*, rendered "marshes," properly means swamps or marshes; (Ezek. xlvii. 11;) probably the salt marshes and slimy plains in the neighbourhood of the Dead Sea. The term *bitlah*, rendered "fens," denotes the "miry places" on the banks of rivers, which were frequented by the hippopotamus. (Job xl. 21.)

MART.—See **MARKET**.

MARTHA=*bitterness*. The sister of Lazarus and Mary, who resided in the same house with them at Bethany. She was probably the elder sister

Though there are strongly marked points of contrast in the characters of the two sisters, yet the character of Martha stands unimpeachable in the Gospel, and of her piety there is no question. (Luke x. 38—41; John xi. 1—39; xii. 2.)—See **LAZARUS**.

MARTYR. The Greek word *martus*, generally rendered "witness," denotes a witness in a judicial sense; (Matt. xviii. 16; xxvi. 65; Mark xiv. 63; Acts vi. 13; vii. 58; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28;) also one who testifies of what he knows; (1 Thea. ii. 5, 10; 1 Tim. vi. 12; Rom. i. 9; Phil. i. 8; 2 Cor. i. 23; Heb. xii. 1;) especially those who bear witness to the truth as it is in Jesus. (Luke xxiv. 48; Acts i. 8, 22; ii. 32; iii. 15; v. 32; x. 39, 41; xxii. 15; 2 Tim. ii. 2; 1 Pet. v. 1.) Christ is called the "faithful and true Witness." (Rev. i. 5; iii. 14; xi. 3.) The term *martyr*, in a more limited sense, denotes one who by his death bears witness to the truth. Still, however, it must be observed, that it is not the blood, but the cause, which makes the martyr. (Acts xxii. 20; Rev. ii. 13; xvii. 6; vi. 9; xx. 4.)

MARY=*rebellion*. 1. The mother of Jesus, and wife of Joseph, whose genealogy is given in Luke iii. 23—38. She was of the royal race of David, as was also Joseph her husband. Mary being espoused to Joseph, the angel Gabriel announced to her that she should be, by a miracle of Divine power, the mother of the Messiah. (Luke i. 26—38.) In the birth of Jesus we have the literal fulfilment of the prophecy given centuries before by Isaiah, that "a virgin should conceive and bear a son, and should call His name Immanuel, which being interpreted is, God with us." (Isa. vii. 14; Matt. i. 22, 23.) Few particulars of this "highly favoured" woman are mentioned in the Gospel history. (Luke ii. 42—52; John. ii. 4; Luke xi. 27—28; Matt. xii. 46—50.) After the death of Jesus, John received her into his own home, not to adore, but to protect her, as a weak and suffering being, whose heart a sword had pierced.

(John xix. 26, 27; Acts i. 14.) A veil is drawn over her subsequent history; as though with the design to reprove that wretched idolatry of which she was made the subject when Christianity became corrupt and paganized.

2. The sister of Lazarus and Martha, with whom she resided at Bethany. (John xi. 1—45.) Six days before the Passover, after having raised Lazarus from the dead, Jesus came to Bethany with His disciples, and was invited to sup with Simon the Leper. Mary expressed her grateful feelings by anointing the feet of Jesus with a large quantity of very costly ointment. Judas Iscariot murmured; but Jesus justified Mary, saying that by this solemn unction she had in a manner declared His death and burial, which were at hand. (John xii. 1—11; Matt. xxvi. 6—13; Mark xiv. 8—9.) She received from Jesus the testimony that she had chosen the good part which should not be taken from her. (Luke x. 38—42.)

3. The wife of Cleophas or Alphaeus, and mother of James the Less and Joses. She may have been a near relative to Mary the mother of Jesus; but Salome appears to be intended by "His mother's sister," or relative. (John xix. 25; Matt. xxvii. 56, 61; Mark xv. 40, 41; Luke xxiv. 10.) She was an early believer in Jesus Christ, and attended Him on His journeys, to minister to Him. She was present at the crucifixion and burial of Jesus, and was one of the witnesses of His resurrection. (Matt. xiii. 55; xxvii. 56; xxviii. 1—9; Mark vi. 8; Luke xxiii. 59; xxiv. 1—5.)

4. The mother of John, surnamed Mark. She had a house in Jerusalem, whither the Apostles, after the ascension of the Saviour, were wont to convene. The faithful were assembled in this house, and praying, when Peter, delivered by the ministry of an angel, knocked at the door. (Acts xii. 12.)

5. A Christian female at Rome. (Rom. xvi. 6.)

MARY MAGDALENE. So called from Magdala, a town of Galilee, of which she was a native. Jesus had

dispossessed her of the devils, by whose malignant power she had been afflicted. (Luke viii. 2.) The general impression that Mary Magdalene had been an unchaste woman, is entirely without foundation. She was evidently, in character and circumstances, a woman of good reputation, and high standing in society; and was one of those that followed the Saviour, to minister to Him. She was one of the many women who attended Him in His last journey from Galilee to Jerusalem; and in the Saviour's last hours, she, with Mary His mother, stood by the cross; and was also at His burial. (Matt. xxvii. 55, 56; Mark xv. 47; John xix. 25.) She was among those who had prepared the materials to embalm the body of Jesus; (Mark xvi. 1;) and she was the first to whom the risen Redeemer appeared. (Matt. xxviii. 1; Mark xvi. 1—9; Luke xxiv. 10; John xx. 1—18.) There is no evidence that she was the woman termed "the sinner," who anointed Jesus in the house of Simon the Pharisee; (Luke vii. 36—50;) neither was Mary, the sister of Lazarus, the woman "which was a sinner," though she also anointed the Saviour. Of the two distinct occasions on which Jesus was anointed, the first occurred either at Capernaum, or Nain, in the house of Simon the Pharisee, by the woman "which was a sinner," probably a heathen; (Luke vii. 36—50;) and the second at Bethany, in the house of Simon the Leper, by Mary the sister of Lazarus. (Matt. xxvi. 6—13; Mark xiv. 8—9; John xi. 2; xii. 1—9.)

MASCHIL. This Hebrew word designates a *poem* or *song*, which enforces *intelligence* and *piety*. It occurs in the titles of Psalms xxxii. xlii. xlv. lii. liii. liv. lv. lxxiv. lxxviii. lxxxviii. lxxxix. cxlii. *Maschil* occurs in Ps. xlvii. 7, where it is translated "with understanding."

MASH—*examined?* A son of Aram, also called "Meshech," whose descendants gave their name to a region in Syria or Mesopotamia; (Gen. x. 28;) probably the inhabitants of Mount *Masius*,

which lies north of Nisibis, and forming part of the chain of Taurus, which separates Mesopotamia from Media. (1 Chron. i. 17.)

MASHAL=*entreaty*. A Levitical city in Asher; (1 Chron. vi. 74;) also called "Misheal," (Josh. xix. 26,) and "Mishal." (Josh. xxi. 80.)

MASON. A worker in stone, a stone-cutter. (2 Sam. v. 11.) Upon the ancient monuments of Egypt the various processes of the building art are very numerous; and their sculptures on granite, basalt, and hard limestone still remain undefaced. Masons' and carpenters' tools, of remote antiquity, have frequently been found in the tombs, and some of them are to be seen in the British Museum. The Tyrians also excelled in architecture. (1 Kings v. 18.)

MASREKA=*the yard of noble vines*. A place apparently in Idumea. (Gen. xxxvi. 86; 1 Chron. i. 47.)

MASSA=*a lifting up, uttering*. A son of Ishmael. (Gen. xxv. 14; 1 Chron. i. 30.)

MASSAH.—See **MEZIBAH**.

MASTER. A title applied to our Lord; (Matt. xxiii. 8, 10;) also to teachers, or instructors. (Eccl. xii. 11; Luke vi. 40; John iii. 10.) It is also used for an employer or owner of servants. (Gen. xxxix. 20; Josh. xxiv. 15; Isa. xlii. 2; Eph. vi. 8, 9.)

MATHUSALA.—See **METHUSELAH**.

MATRED=*propelling*. The mother of Mehetabel. (Gen. xxxvi. 89; 1 Chron. i. 50.)

MATRI=*rainy*. A descendant of Benjamin. (1 Sam. x. 21.)

MATTAN=*a gift*. 1. A priest of Baal who was slain before the altar of the idol. (2 Kings xi. 18; 2 Chron. xxiii. 17.) 2. The father of Shephatiah. (Jer. xxxviii. 1.)

MATTANAH=*a gift, present*. A station of the Hebrews, between the desert and the borders of Moab. (Num. xxi. 18, 19.)

MATTANIAH=*gift of Jehovah*. 1. A son of Heman. (1 Chron. xxv. 4, 16.) 2. Three descendants of Asaph.

(2 Chron. xx. 14; xxix. 18; Neh. xi. 17, 22; xii. 8—25.) 8. A son of Elam. (Ezra x. 26.) 4. A son of Zattu. (Ezra x. 27.) 5. A son of Pahathmoab. (Ezra x. 30.) 6. A son of Bani. (Ezra x. 37.) 7. Two of the Levites. (1 Chron. ix. 15; Neh. xiii. 13.) 8.—See **ZEDEKIAH**.

MATTATHA=*gift of Jehovah*. The son of Nathan. (Luke iii. 31.)

MATTATHAH=*gift of Jehovah*. A son of Hashum. (Ezra x. 38.)

MATTATHIAS=*gift of Jehovah*. 1. The son of Amos. (Luke iii. 25.) 2. The son of Semei. (Luke iii. 26.)

MATTENAI=*gift of Jehovah*. 1. A son of Hashum. (Ezra x. 38.) 2. A son of Bani. (Ezra x. 37.) 3. One of the priests. (Neh. xii. 19.)

MATTAN=*gift*. The son of Eleazar. (Matt. i. 15.)

MATTHAT=*gift*. 1. The father of Heli. (Luke iii. 24.) 2. The father of Jorim. (Luke iii. 29.)

MATTHEW=*a gift, present*. The Apostle formerly called *Levi*, the son of Alphaeus; and the writer of the first Gospel. (Mark ii. 14; Luke v. 27.) He was probably a native of Galilee, and though a Jew, was employed at Capernaum, as a publican, or rather an inferior collector of customs, under the provincial Roman government. (Matt. ix. 9.) He was called from his official occupation into the service of Christ; entertained Him at his house; and, after the ascension of Christ, was engaged in the propagation of the gospel. (Matt. x. 3; Luke v. 27; vi. 13; Acts i. 13.) There is no certainty respecting the time, place, or manner of his death.

MATTHEW, GOSPEL OF. Of the general reception of this Gospel, which is generally considered as being the oldest, the proofs are most satisfactory; and that it was rightly ascribed to the Apostle whose name it bears was never disputed in the ancient church. Being early called to the apostleship, Matthew was an eye-witness and ear-witness of most of the things which he relates. He also con-

sulted written documents, as is evident from the genealogy. From several hints scattered in this Gospel, it would seem, that some time elapsed after the events, before it was composed. (Matt. xxvii. 8, 15; xxviii. 15.) In all probability it was written somewhere between A.D. 42 and 48; probably in Judea. Though the circle of thought is mainly Jewish, Matthew evidently intended his Gospel, not only for Jewish believers in Palestine, and the neighbouring regions, but also for the use of the faithful in all countries. The most remarkable things recorded in this Gospel, and not found in any other, are the following: The visit of the magi; the flight into Egypt; the slaughter of the infants; the parable of the ten virgins; the dream of Pilate's wife; the resurrection of many saints after Christ's resurrection; the bribing of the Roman guard, appointed to watch at the sepulchre; and our Lord's description of the process of the general judgment. This Gospel was originally written in the Greek language. Even in the time of Christ the Greek language was daily spoken in Palestine, and Jewish intercourse was everywhere extending among the Greek-speaking population of the empire. The tradition, widely diffused in the early ages, that Matthew wrote this Gospel in Hebrew or Aramaean, i.e., the *later* Hebrew language, appears to have been derived from the fact, that at an early period there was current among the Judaizing Christians a Gospel of Matthew, written at first in Greek, and afterwards translated into the Syro-Chaldaic or Hebrew of the day, which was current among the Nazarenes and Ebionites, and was also called the "Gospel of the Hebrews," the "Gospel of the Apostles," and the "Gospel of Peter." This Gospel greatly resembled, in its leading features, our canonical Matthew, and was given out by those who used it as his authentic work. However, from the few fragments still remaining, it is evident that it was merely a translation of the Greek Matthew,

somewhat interpolated, or altered, or mutilated, by the different sects among the Judaizing Christians, and was current in the Hebrew language of the day. Indeed, if a Hebrew original of Matthew's canonical Gospel were extant and current in the second and third centuries, how is it possible to account for the fact, that the authors of the Peshito, or old Syriac version, made at the close of the second or beginning of the third century, should have translated the Gospel of Matthew from our canonical Greek copy; as it is certain they did? Nay, why need they have translated it at all, inasmuch as the Hebrew original itself, if in existence, would have been altogether intelligible among the Syrians? From this circumstance alone, it is evident, that no such Hebrew original of Matthew's Gospel ever existed; the original is before us in the Greek language. Moreover every early writer that has come down to us uses the Greek Gospel of Matthew. The arguments of Strauss, Norton, and others, to show that the first two chapters of Matthew's Gospel are a spurious interpolation, are worthless. All the manuscript copies of Matthew, the world over—with the exception of some two or three, the beginning of which have perished—and all the ancient Versions, without an exception, contain the first two chapters of Matthew, and exhibit them as part of his Gospel. The first two chapters constituted a component part of the Greek Matthew; and are quoted by Ignatius, Justin Martyr, Clement of Alexandria, Irenæus, Celsus, Tertullian, Origen, and others. It is somewhat remarkable that the Ebionites and Nazarenes, who received the Hebrew translation of the Greek Matthew, mutilated it by omitting the first two chapters; while Cerinthus and Carpocrates laboured to prove, from these very chapters, in their Hebrew copies, the merely natural and human origin of the Saviour. Here, then, at an early period, we find a sect of Judaizing Christians using a so-called Hebrew Gospel, which contained

the chapters whose genuineness is now called in question.

MATTHIAS=*gift of Jehovah*. One of the disciples, who was chosen by lot to fill up the vacancy in the apostleship, occasioned by the death of Judas Iscariot. (Acts. i. 23, 26.)

MATTITHIAH=*gift of Jehovah*.

1. The son of Shallum, a Levite. (1 Chron. ix. 31; xv. 18, 21; xvi. 5.)
2. A son of Jeduthun. (1 Chron. xxv. 3.)
3. The chief of the fourteenth family of the Levites. (1 Chron. xxv. 21.)
4. A son of Nebo. (Ezra. x. 43.)
5. One of the Levites. (Neh. viii. 4.)

MATTOCK. The Hebrew words *mahharashah*, and *mahharsheth*, rendered "share," and "mattock," are the names of two agricultural cutting instruments; the first indicates the *plough-share*, and the second the *coultter*. (1 Sam. xiii. 20.) Both are included in the plural term *mahharashoth*, rendered "mattocks." (1 Sam. xiii. 21.) The word *maddair*, rendered "mattock," probably signifies *weeding-hoe* or *hoe*. (Isa. vii. 25.)

MAUL. The Hebrew word *maipitz*, rendered "maul," signifies a *mallet*; one used as a weapon of war, a *war-club*. (Prov. xxv. 18.)

MAUZZIM. This word, which occurs in the margin of Dan. xi. 38, and variously rendered "forces," "gods protectors," "munitions," and "strong holds," appears to be the name of an idol honoured by Antiochus Epiphanes. (Dan. xi. 39.) Not improbably the Roman Jupiter Capitolinus is meant, to whom Antiochus had purposed to erect a temple at Antioch.

MAZZAROTH=*premonitions, fore-warnings*. The Hebrew word *mazaloth*, rendered the "planets," marginal reading, "twelve signs," or "constellations," (2 Kings xxiii. 5,) appears to be identical with "*mazzaroth*," also rendered "the twelve signs." (Job xxxviii. 32, margin.) Our translators properly suppose this word to denote the twelve signs of the zodiac, a broad circle in the heavens, comprehending all such stars as lie in the path of the sun and moon. As these luminaries appear to

proceed throughout this circle annually, so different parts of it progressively receive them every month; hence the *mazzaroth* were considered the constellations, *presaging* or *indicating* the regular succession of the various seasons. Zodiacs have been found on the monuments of Egypt, which were supposed to have been executed two or three thousand years anterior to Christ; but on critical examination are found to date long after the commencement of the Christian era.

MEAH=*a hundred*. A tower in the wall of Jerusalem. (Neh. iii. 1; xii. 39.)

MEALS. The Hebrews took a kind of lunch in the forenoon, consisting of bread, milk, cheese, etc. (1 Kings xx. 16; Ruth ii. 14; Luke xiv. 12.) The dinner was served up at mid-day among the ancient Egyptians; (Gen. xliii. 16;) but they appear to have taken supper in the evening. Supper, after the labours of the day were over, appears to have been the principal meal among the Hebrews, as it was among the Greeks and Romans. (Mark vi. 21; Luke xiv. 16, 24; John xii. 2.) In eating, generally, no knives, and much less forks, were used, but each morsel of food was conveyed from the dish to the mouth by the right hand. This mode of eating made it necessary that the hands should be washed before and after meals. (Ruth ii. 14; Prov. xxvi. 15; John xiii. 26; Matt. xv. 2, 20; Luke xi. 38.) In ancient times every one seems to have had his separate portion of meat placed before him; (Gen. xliii. 34; 1 Sam. i. 4, 5; ix. 23, 24;) in later times every one helped himself from the dish nearest to him. (Matt. xxvi. 23.) The Orientals do not drink during meals, but afterwards water or wine is handed round. (Matt. xxvi. 27.) The Hebrews seem to have had two modes of sitting: when they used seats or chairs, like the ancient Egyptians, they ate from a table; but when they sat on the floor, the meal was laid on a cloth spread on the floor, or on a table raised only a few inches. During the captivity, the Jews acquired the Persian

practice of reclining at meals upon couches, or upon mats or cushions, around the tables in such a way that the head of every person approached the bosom of the one who reclined next above him. (John xiii. 23; Luke vii. 38.) In the time of Christ it was common before every meal to give thanks. (Matt. xiv. 19; xv. 36.)—See Food.

MEARAH=*a cave, cavern*. In Josh. xiii. 4, this word occurs as the name of a cave not far from Sidon; the margin reads, "the cave." Dr. Robinson, in his journey from Tyre to Sidon, passing along the Phenecian Plain, observed many sepulchral grottoes, hewn out of the hard limestone rock. This may be the spot spoken of by William of Tyre, as the Tyrian Cave in the territory of Sidon; if so, we might compare it with the "Me-arah"=*cavern*, that was beside the Sidonians.

MEASURING REED. The Hebrew *kenah*=*"measuring-reed,"* was a measure of six great cubits, that is, of six such cubits as were a hand breadth longer than the common cubit. (Ezek. xl. 8, 5, 8; xli. 8; xlii. 16—19.) So the Greek *kalamos*, rendered "reed," was a measure of six cubits and two-thirds. (Rev. xi. 1; xxi. 15.) Sometimes a "measuring-line" was used, (2 Sam. viii. 2; Am. vii. 17; Zech. ii. 1,) perhaps of the same length as the reed.

MEASURES. The Hebrew word *middah*, rendered "measure," "size," or "stature," signifies, "a standard of comparison, or the dimension of anything measured." (Ex. xxvi. 2, 8; xxxvi. 9, 15; 1 Kings vi. 25; Isa. xlv. 14; Ezek. xl. 10, 24; Ps. xxxix. 4.) Such also is the usage of the Greek word *metron*, rendered "measure." (Matt. vii. 2; xxiii. 32; Mark iv. 24; Luk. vi. 38; John iii. 84; Rom. xii. 3.) The Hebrew word *seah*, rendered "measure," (Isa. xxvii. 8; Jer xxx. 11; xli. 28,) denotes the same measure as the Greek *saton*, hence equivalent to about one peck and one pint English. (Gen. xviii. 6; 1 Sam. xxv. 18; 2 Kings

vii. 1, 18; Matt. xiii. 33; Luke xiii. 21.) The Hebrew word *cor*, like the Greek *koras*, is also rendered "measure." (1 Kings iv. 22; v. 11; 2 Chron. ii. 10; Luke xvii. 7.) In Luke xvi. 6, the Greek word *batus*, the same as the Hebrew *bath*, is rendered "measure." In Rev. vi. 6, the Greek word *chanix*, rendered "measure," denotes an Attic measure for grain, nearly equivalent to *one quart* English. Our knowledge of the measures of the Hebrews does not admit of perfect accuracy. We give the following, merely as a probable approximation to the truth:

Hebrew measures of capacity reduced to English Corn and Wine measures.

	pecks.	pints.	gal.	pinta.
Log	... 0	0	0	0.833
Cab	... 0	2.833	0	8.333
Omer	... 0	5.1	0	0
Hin	... 0	0	1	2
Seah	... 1	1	2	4
Bath	... 3	3	7	4
Homer	... 32	0	75	0

Relative value of Hebrew measures of Capacity.

Homer or Cor	1
Bath or Ephah	10 1
Seah	... 30 3 1
Hin	... 60 6 2 1
Omer	... 100 10 3 1 1 1
Cab	... 180 18 6 3 1 1 1
Log	... 720 72 24 12 7 1 4 1

Hebrew measures of length reduced to English measures.

	feet.	inch.
The Cubit	1 9
The Span	0 10 1
The Hand-breadth	0 3 1
The Finger	0 0 1

MEAT. In the English version this word means *food* in general; or when confined to one species of food, it always signifies meal, flour, or grain, but never *flesh*, which is now the usual acceptation of the word. A meat-offering is always a vegetable and never an animal offering; and it might now be rendered a *bread-offering* or a *meal-offering* instead of a *meat-offering*. In reference to meats,

i. e., flesh offered to idols, there was a diversity of opinion in the ancient church, for which Paul applied a suitable remedy. The Apostle declared that all things were clean to such as were clean, and that an idol was nothing at all. That a man might safely eat of whatever was sold in the shambles, and need not scrupulously inquire whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him. But at the same time, he enjoins that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient. (1 Cor. viii. 7, 10; x. 25; Rom. xiv. 20, 21; Tit. i. 15; Acts xiv. 20—29.)

MEAT-OFFERINGS—See **OFFERINGS**.

MEBUNNAI.—See **SIBBECHAL**.

MECHERATHITE. Hopher, one of David's distinguished officers, is called "the Mecherathite," from Mecherah=*a sword*? a place otherwise unknown. (1 Chron. xi. 36.)

MEDAD=*affection or love*. One of the seventy elders appointed to assist Moses. (Num. xi. 24—29.—See **ELDAD**.)

MEDAN=*contention, strife*. A son of Abraham and Keturah. (Gen. xxv. 2.)

MEDEBA=*water of quiet*. A city of Reuben, situated on a plain of the same name. (Num. xxi. 30; Josh. xiii. 9, 16; 1 Chron. xix. 7.) It was afterwards reckoned to the Moabites. (Isa. xv. 2.) Its extensive ruins, over-spreading a rounded eminence, are situated about six miles southwest from Heabbon.

MEDES.—See **MEDIA**.

MEDIA=*middle region*. A country of Asia, supposed to have been peopled by the descendants of Madai, the son of Japheth. (Gen. x. 2.) The early history of the Medes is involved in the deepest obscurity. The Medes appear to have been a branch of the Aryan family, who at a remote period, migrated from the east bank of the Indus to

the country on the southern shores of the Caspian Sea. Their first appearance in the cuneiform inscriptions, among the enemies of Assyria, is on the black Obelisk, about 880 B.C. The extensive region inhabited by the Medes lies on the west and south of the Caspian Sea, running in a northerly direction towards Armenia and in a southerly towards Farsistan, and comprehends the modern provinces of Shirwah, Azerbijan, Ghilan Masanderan, and Irak Adjemi. This mountainous and fertile region was divided into two principal parts, of which the northern was Atropatene, the same as *Azerbijan*, or little Media, now as in ancient times, a Persian province. The southern was called Great Media, and comprehended the modern Irak Adjemi, or Persian Irak. Indeed, the term "Medes" appears to have been anciently applied to the Persians also. Media was one of the first independent kingdoms of ancient times; but was afterwards reduced to a province of Assyria. About 804 B.C., Arbaces, the governor of Media, threw off the Assyrian yoke, and established himself on the throne of Nineveh. In the Assyrian captivity, the Israelites were transplanted into the country of the Medes, about 721 B.C. (2 Kings xvii. 6; compare 1 Chron. v. 26.) About 700 B.C., the Medes again revolted, and established their own nationality. About B.C. 608, the Assyrian empire was finally overthrown by the combined armies of Media and Chaldea. In 559 B.C., the Median empire passed from the Medes to the Persians, under Cyrus. Then arose the Medo-Persian empire, symbolized by the bear, having three ribs in its mouth—Babylonia, Assyria, and Lydia, added as provinces by Cyrus; also designated by the "ram with two horns." (Dan. vi. 8—12; vii. 5; viii. 3, 4, 20.) After the lapse of about 200 years, Media, in junction with the entire Persian monarchy, fell under the yoke of Alexander the Great. After many variations of warlike fortune, Media passed over to the Parthian monarchy. (1 Macc. vi. 56; xiv. 2.) Jews from Media re-

MED

paired to Jerusalem to keep the feast of Pentecost. (Isa. xlii. 7; Jer. xv. 25; ii. 11, 28; Est. i. 8, 14, 18; Dan. viii. 20; Acts ii. 9.)

MEDIATOR. One who interposes between two parties at variance, and effects a reconciliation. (Job. ix. 38.) This title belongs pre-eminently to the Divine Redeemer, who, on account of transgression, in the gracious establishment of the mediatorial economy, is the *only* Mediator, in and by whom God is reconciling the world unto Himself. (1 Tim. ii. 5; Heb. viii. 6; xii. 24.) By Him all the Divine communications were made under the several dispensations. (Gal. iii. 19, 20; Deut. xxxiii. 2; Acts vii. 38, 53; Heb. ii. 2.) Christ, by His assumption of humanity and his sacrificial death, has become the *sponsor*, *pledge*, or "surety of the new and better covenant;" (Heb. vii. 22;) pledging Himself for the fulfilment of the stipulations, on both sides; for God the righteous Judge, to man the suppliant for mercy; and for man the repenting and believing sinner, to God the Giver of all good. In the mediatorial work of our "faithful" High Priest, "Mercy and truth are met together, righteousness and peace have kissed each other." (Ps. lxxxv. 10; Heb. ii. 17.)

MEDICINE.—See **PHYSICIAN**.

MEGIDDO = *place of troops*? A city of Manasseh, situated within the borders of Issachar, and formerly a royal city of the Canaanites. (Josh. xii. 21; xvii. 11; Judg. i. 27; 1 Kings iv. 12; ix. 15; 1 Chron. vii. 29.) It appears to have been the place afterwards called *Legio*, now *el-Lejjun*, on a low spur of Mount Carmel, where are ancient foundations and prostrate columns. The neighbouring stream, probably the "waters of Megiddo," is the largest perennial tributary of the Kishon, and feeds three or four mills. (Judg. v. 19.) The "Valley or Plain of Megiddo," also called "Megiddon," was part of the Plain of Esdraelon. (3 Kings ix. 27; xxiii. 29, 30; 2 Chron. xxxv. 22; Zech. xii. 11.)

MEHETABEEL = *blessed of God*.

MEL

The father of Delaiah. (Neh. vi. 10.)

MEHETABEL = *blessed of God*. The wife of Hadar. (Gen. xxxvi. 39.)

MEHIDA = *junction*. One of the Nethinim. (Ezra ii. 52; Neh. vii. 54.)

MEHIR = *price*. A descendant of Judah. (1 Chron. iv. 11.)

MEHOLATHITE. A native of Abel-Meholah. (1 Sam. xviii. 19; 2 Sam. xxi. 8.)

MEHUJAEEL = *smitten of God*. A descendant of Cain. (Gen. iv. 18.)

MEHUMAN = *faithful*, or perhaps *of the great horn*. A eunuch in the court of Xerxes. (Est. i. 10.)

MEHUNIM = *habitations*. One of the Nethinim; (Ezra ii. 50;) also called "Meunim." (Neh. vii. 52.)

MEHUNIMS.—See **MAONITES**.

MEJARKON = *waters of yellowness*. A town of the Danites, not far from Joppa, so called from a fountain. (Josh. xix. 46.)

MEKONAH = *base, standing place*. A place in Judah. Neh. xi. 28.)

MELATIAH = *whom Jehovah delivers*. A Gibeonite. (Neh. iii. 7.)

MELCHI = *my king*. Two ancestors of Mary. (Luke iii. 24, 28.)

MELCHIAH.—See **MALCHIAH**.

MELCHI-SHUA.—See **MALCHIS-HUA**.

MELCHIZEDEK = *king of righteousness, or righteous king*. The king of Salem, i.e., Jerusalem, and "Priest of the Most High God." (Gen. xiv. 18, 20.) The brief notices contained in the archaic Records, respecting the person of Melchizedek, would seem to favour the opinion of the Targumists, that he was no other than Shem, the son of Noah, who was undoubtedly still alive in the days of Abraham. In the Targum of Jonathan or of Palestine, it is said, "And Melchizedek, who was Shem, the son of Noah, the king of Jerusalem, went out to meet Abraham, and brought unto him bread and wine; and at that time he ministered before the Most High God." So also the Targum of Jerusalem, "And Melchizedek, king of Jerusalem, he was Shem, who was the priest of the Most High." The same view was also held

by Rabbi Joseph, in the Targum on 1 Chron. i. 24, "And Shem, the great priest." The identity of the two patriarchs has ever been the prevalent opinion among the Jewish writers. Perhaps Melchizedek is not so much a proper name, as an appellation, expressive of his character and office—the *Righteous king*, the name by which he was universally known as the king of Salem, i.e., *Peace*, and the priest of the Most High God. The patriarch Shem would seem to have emigrated to Canaan before Abraham; where he founded the kingdom of Salem, and became by Divine appointment the priest of Jehovah, and the oracle of the faithful. He lived till he was 600 years of age, and till Isaac was fifty; thus Shem and Abraham were contemporary about 150 years. We can scarcely suppose that Shem and Abraham would be contemporary for such a lengthened period, and not be intimately acquainted with each other. Indeed, we may reasonably suppose that they resided at no great distance from each other; and that Shem communicated to Abraham, and by him to his family, the inspired documents wrought up by Moses in the book of Genesis. In Heb. vii. 3, Melchizedek is said to have been "without father, without mother, without genealogy; who hath neither beginning of days nor end of life, but is like to the Son of God; remaineth a high priest perpetually." Now, as a man, Melchizedek doubtless had a father and mother, and was born and died like other men; and we may aver this on the supposition that Shem is Melchizedek, without resorting to the ancient tradition, "that he had neither father nor mother in the *postdiluvian* world, seeing he was born in the former or *antediluvian* world." Hence the Apostle does not refer to Melchizedek as a *person*, but solely to his *official* character as the priest of Jehovah, whose priesthood was of a different order to that of Aaron. (Heb. v. 6, 10; vi. 20; vii. 1, 28.) The Aaronical priests had to prove their proper descent from Levi, by the

genealogical tables, before they could sustain the priestly office. (Ex. xxviii. 1–43; 1 Chron. xxiii. 13; Neh. vii. 63; Heb. vii. 5, 6.) But Melchizedek was without descent from priestly ancestors; there was no genealogical table to prove that he had derived his office from any predecessor, by way of succession; he was a priest by an immediate Divine constitution. The Levitical priests were limited in the period of their active service—they could not enter fully upon the duties of their office until they were thirty years of age; and when they attained to the age of fifty, they laid aside their priestly functions, (Num. iv. 3, 23, 35, 43, 47; viii. 24, 25; 1 Chron. xxiii. 3, 24, 27.) But Melchizedek "had neither beginning of days, nor end of life," i.e., as a priest he had no limited time assigned for the commencement and expiration of his office. As Melchizedek sustained the high honours of king and priest, his offices were typical of the offices of Christ, the Righteous King, and King of Peace; (Isa. viii. 6, 7; xxxii. 1;) who is our "Great High Priest"—the universal Priest—the only one appointed to make intercession for our guilty race. (Ps. cx. 4; Heb. ix. 15.)

MELEA=*supplier*. An ancestor of Jesus. (Luke iii. 31.)

MELECH=*a king*. A descendant of Saul. (1 Chron. viii. 35; ix. 40.)

MELICU.—See MALLUCH.

MELITA = *affording honey*. An island of the Mediterranean on which Paul and his companions were shipwrecked. (Acts xxviii. 1–14.) It was doubtless the modern Malta; said to be situated in the Adriatic Sea, the name anciently given to that part of the Mediterranean between Sicily and Greece. This island, which is about sixty miles in circumference, was successively subject to the Phenicians, Greeks, Carthaginians, Romans, Vandals, Goths, Saracens, Normans, and French; until Charles V. surrendered it to the knights of St. John, at Jerusalem, who, in 1798, were dispossessed by Napoleon Bonaparte. In 1800, the

French garrison surrendered to an English force; and the island has been ever since a dependency of the British crown. According to Acts xxvii. 1-44, it was about the time of the autumnal equinox, when sailing was reputed dangerous, that Paul and his companions embarked at Cæsarea, for Italy, in a ship from Adramyttium. Mr. Smith, a nautical man, in his Work, "*On the Voyage and Shipwreck of St. Paul*," has shown, from personal examination of the localities of the shipwreck, compared with the incidents in the narrative of Luke, that the ship could not have been wrecked anywhere but at Malta. We give a summary of his statements. He says, Paul's company on the second day touched at Sidon, seventy-eight miles from Cæsarea. Loosing thence, they were forced, by strong westerly winds, to leave Cyprus on the left hand. Thence, favoured by the land breeze and currents, they arrived at Myra, in Lycia. At this port they were then transferred to a corn ship, from Alexandria, bound for Italy. Their subsequent progress, on account of unfavourable winds, was extremely slow, for it was "many days" before they came over against Cnidus, not more than 150 miles from Myra. Sailing in the direction of Salmone, the eastern promontory of Crete, they coasted along, with north-west winds, as far as Cape Matala, the south side of the island. Here, however, the land bends suddenly to the north, and they made for the Fair Havens, a roadstead near the port of Lasea, as being the nearest to Cape Matala. As the season of safe navigation had passed, Paul urged the officers to winter at Fair Havens; but his advice was overruled; and, improving a gentle north wind that blew, they set sail for Phenice, a harbour on the coast about forty miles further west. The harbour seems to have been the one now called Lutro, which opens in the same direction in which the wind, Libe, blows, i. e., towards the north-east; and is situated exactly opposite to the island of Claudia. But soon

the weather changed, the ship was caught in a *typhon*, and the wind *euroclydon*=E.N.E., which blew with such violence, forced them to run under the south shore of Claudia, now Clozzo, about twenty miles south-west by west from Fair Havens. Here they availed themselves of the smooth water to secure the boat, and undergird the ship, by frapping it round the middle with a cable, to prepare it to resist the fury of the storm. But fearing they should be driven towards the Syrtis, i. e., the quicksands of the coast of Africa, they lowered the gear; and the ship thus borne along was not only made snug, but had storm sails set, and was on the starboard tack, i. e., with her right side to the wind, which was the only course by which she could avoid falling into the Syrtis. On the next day, they threw overboard the main-yard, an immense spar, probably as long as the ship. The storm continued, with unabated fury, for eleven days more; and all hope was taken away. At length, on the fourteenth night, the seamen suspected the approach of land, probably from the noise of the breakers, sounded, and found the depth twenty fathoms, and then fifteen fathoms. Fearing lest they should fall upon rocks, they cast four anchors out of the stern, and lightened the ship, by throwing the wheat into the sea. When the day broke, they succeeded in running the ship aground in a creek where she went to pieces, but the whole ship's company escaped safe to land. The place proved to be a bay on the north-east side of Malta, now known as St. Paul's Bay, an inlet, with a creek, about two miles deep and one mile broad. Mr. Smith has shown by calculation, that a ship, starting late in the evening from Claudia, would, by midnight on the fourteenth, be less than three miles from the entrance of St. Paul's Bay, i. e., a distance of 476 miles. In 1810, the British frigate, "*Lively*," went to pieces on those very breakers, at the point of Koura,

at the entrance of the Bay. The crew, like Paul's shipmen, at the distance of a quarter of a mile, could not see the land, but they saw the surf on the shore. So also, Mr. Smith has shown, that every ship approaching the land must here pass over twenty fathoms, and not only must this depth be close to the spot where they had the indications of land, but it must bear E. by S. from the fifteen-fathom depth. The fifteen-fathom depth is, as nearly as possible, a quarter of a mile from the shore, which is here girt with mural precipices, and on which the sea must have been breaking violently. At the bottom of the Bay of St. Paul's, there is a communication with the sea outside, by a channel of not more than a hundred yards in breadth: formed by the separation of Salmone island, a long rocky ridge, from the main land. Near this channel, where "two seas meet," are two creeks, into one of which they ran the ship ashore; the fore part stuck fast in the mud and clay, while the stern was dashed to pieces by the force of the waves.

MELONS. The Hebrew word *abattikhim* properly signifies "melons," of which, including the *water-melons*, there are several sorts extensively cultivated in the East. (Num. xi. 5.) In Egypt some of the melons are three feet in length, and two feet in diameter. They contain a very cold watery juice. In some the pulp is red; the seeds are flat, and contain a white, tender, and delicious almond, from which a medicinal oil is extracted. This fruit serves the Egyptians for meat, drink, and medicine; and during the season in which it is ripe, the poor eat scarcely anything else.—See **CUCUMBER**.

MELZAR=*master of wine or chief-butler*. An officer in the Babylonian court. (Dan. i. 11, 16.)

MEMPHIS=*place of Phtah, i. e., temple of the good god*. An ancient royal city of Egypt, standing at the apex of the Delta. From the ancient hieroglyphic name *Ma-m-Phtah*, came

the Hebrew "Moph," (Hos. ix. 6,) and "Noph," and the Greek form "Memphis." (Isa. xix. 18; Jer. ii. 16; xlv. 1; Ezek. xxx. 18, 16.) Memphis is said to have been about nineteen miles in circumference. Its overthrow was distinctly predicted by the Hebrew prophets; (Isa. xix. 18; Jer. xlv. 19;) and it never recovered from the blow inflicted upon it by Cambyzes, 525 B.C. After the founding of Alexandria Memphis rapidly fell into decay. It now bears the name of the nearest village, *Mitraheny*; and is merely marked by mounds of rubbish, a colossal statue sunk deep in the ground, and a few fragments of granite. *Fostat*, on the opposite bank of the Nile, arose out of the materials of Memphis; and when that city was in turn deserted, these ruins again migrated to the modern Cairo=*the city of victory*. Not far from this ancient city are the pyramids and the long ranges of tombs, once the necropolis of the ancient city.

MEMUCAN=*reducer*. A prince in the court of Xerxes. (Est. i. 14, 16, 21.)

MENAHEN=*consoler*. The son of Gadi, probably a general in the Israelitish army, who slew the usurper Shallum, king of Israel, and reigned in his stead, from B.C. 770-760. About B.C. 778, "Pul, the king of Assyria, came against the land; and Menahem gave Pul 1000 talents of silver, that his hand might be with him to confirm the kingdom in his hand." (2 Kings xv. 19.) An Assyrian monument mentions Pul, not only as taking tribute from Tyre, Sidon, Damascus, etc., but also from Samaria. Though the name of Menahem, does not appear on this inscription, but as some think, by an error of the sculpture, it occurs on one of a later period, yet evidently belonging to his time. Menahem's reign, which lasted ten years, was distinguished for cruelty and oppression. (2 Kings xv. 16-20.)

MENAN=*answerer, refuter*. An ancestor of Jesus. (Luke iii. 31.)

MENE. A word of that significant Chaldean inscription, supernaturally

written "over against the candlestick upon the plaster of the wall" in Belshazzar's palace. (Dan. v. 5—28.) The various classes of "wise men" could not read the writing so as to interpret it. "Mene, Mene, Tekel Upharsin," not only mean *Numbered, Numbered, Weighed, and Dividing*; but, as Dr. Pusey has observed, "All the words of that writing contain, not an ambiguous, but a twofold meaning, as explained by the prophet himself. Mene signifies at once *numbered and ended*: "God hath numbered thy kingdom, and finished it." The full interpretation of this isolated device, evidently required a supernatural endowment on the part of Daniel—a conclusion which is confirmed by the exact coincidence of the event with the prediction; for, "in that same night was Belshazzar the king slain; and Darius the Median took the kingdom." (Dan. v. 26—31.)

MENI=*fate, destiny*. This word, rendered "that number," margin *Meni*, (Isa. lxx. 12,) was the name of an idol which the Jews in Babylon worshipped by public entertainments of food and drink. Probably the planet *Venus*, the goddess of *fate*, as coupled with *Gad* or *Jupiter*, the god of *fortune*, is intended.

MEN-STEALERS. The seizing or stealing of a free-born Hebrew, either to treat him as a slave or sell him as a slave to others, was, by the law of Moses, punished with death. (Ex. xxi. 16; Deut. xxiv. 7.) To murder and sins of uncleanness, the Apostle subjoins "men-stealers," i.e., *kidnapping*; a crime universally regarded as of the deepest dye, and forbidden by the Greeks and Romans. (1 Tim. i. 10.)

MENUCHITES.—See **HATSI-HAM-MENUCHOTH**.

MEONENIM.—See **MAON**.

MEONOTHAI=*my dwellings*. A son of Othniel. (1 Chron. iv. 13, 14.)

MEPHAATH=*splendour, or lofty place*. A Levitical city in Reuben, afterwards belonging to Moab. (Josh. xiii. 18; xxi. 37; 1 Chron. vi. 79; Jer. xlvi. 21.)

MEPHIBOSHETH=*termination of*

shame, or abasement. 1. The son of Jonathan and grandson of Saul; (2 Sam. iv. 4;) also called "**Meribbaal**" = *contender against Baal*. (1 Chron. viii. 34; ix. 40.) He was only about five years of age when his father was slain, and on the news of this catastrophe, the nurse who had charge of him, apprehending that the whole house of Saul would be exterminated, fled away with him; but in her flight stumbled with the child, and lamed him for life. David made provision for Mephibosheth and his family. (2 Sam. ix. 9—13; xvi. 1—4; xix. 24—30.) 2. A son of Saul by his concubine Rizpah. (2 Sam. xxi. 8.)

MERAB.—See **ADRIEL**.

MERALAH=*rebellion against Jehovah*. One of the priests. (Neh. xii. 12.)

MERAIOTH=*rebellions*. 1. The son of Zerariah, of the family of Eleazer. (1 Chron. vi. 6, 7, 52; Ezra vii. 3.) 2. One of the priests. (1 Chron. ix. 11; Neh. xi. 11.) 3.—See **MEREMOTH**.

MERARI=*bitter, unhappy*. The youngest son of Levi; (Gen. xli. 11; Ex. vi. 16, 19; Num. iii. 17; 1 Chron. vi. 1;) whose descendants, the "*Merarites*," formed one of the three great divisions of the Levitical tribe. (Num. xxvii. 57.)

MERATHAIM=*double rebellion*. A symbolical name probably for Assyria and Babylon. (Jer. lx. 21.)

MERCHANTS. The earliest mode of commerce was doubtless by caravans; hence the Hebrew word *sahhar*, rendered "merchant," and "merchantman," signifies a *travelling merchant*, one who traverses countries in order to buy or sell. (Gen. xxxiii. 16; xxvii. 28; 1 Kings x. 28; Isa. xxiii. 2; Ezek. xxvii. 21; xxxviii. 13; compare James iv. 13.) In Isa. xxiii. 11, the word "*Canaan*" is translated the "*merchant city*," probably designating Tyre or Phenicia. The earliest commerce with India, of which we have any knowledge, was carried on in this way by the merchants of Arabia and Egypt.

MERCURIUS=*merchant*. The

Greek word *Hermes* = the interpreter, in heathen mythology, designated Mercury, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. The people of Lystra thought that Paul and Barnabas were gods; "and they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker." (Acts xiv. 12.)

MERCY. This attribute of Jehovah is a modification of His goodness. By the propitiatory sacrifice of our Divine Redeemer a way is opened for the exercise of mercy and grace, towards the human family, perfectly honourable to the attributes and government of God. But this Divine sacrifice made no alteration in the Divine mind regarding us. It did not create the mercy, inasmuch as there could have been no sacrificial atonement, had not mercy previously existed. The Divine sacrifice was the dictate and emanation of infinite mercy. Hence the plan of salvation by Jesus Christ, is the great proof of God's mercy, and provides for the exercise of it, consistently with the most rigid demands of truth and righteousness; so that under this gracious dispensation, "mercy and truth" are said to have "met together," and "righteousness and peace have kissed each other." (Gen. xix. 19; Ex. xx. 6; xxxiv. 6, 7; Ps. lxxxv. 10; lxxxvi. 15, 16; ciii. 17; Luke xviii. 13; Rom. ix. 15—18; Heb. iv. 16; viii. 12.) Mercy is also a Christian grace, and no duty is more strongly urged by the Scriptures than the exercise of it towards all men, and especially towards such as have trespassed against us. (Matt. v. 7; xviii. 33—35; Hos. vi. 6; Matt. ix. 13.) God is pleased with the exercise of mercy rather than with the offering of sacrifices; though sin has made the latter necessary. (1 Sam. xv. 22; Mic. vi. 6—8; Hos. vi. 6; Matt. ix. 13.)

MERCY-SEAT. The lid, or cover, of the ark of the covenant. (Ex. xxv. 17—22; xxx. 6; xxxi. 7; 1 Chron. xxviii. 11; Heb. ix. 5.) As the Hebrew word *kipper* means to cover sin,

i.e., to make atonement for it, so *kapporeth* is properly rendered by the Greek word *ilasterion* = place of propitiation, or "mercy seat," because the high priest was accustomed once a year to enter the holy of holies and sprinkle upon the lid or covering of the ark the blood of an expiatory victim, and atonement was made for sin. (Lev. xvi. 13—15, Ps. lxxx. 1.) Christ Jesus is set forth as our propitiatory sacrifice; (Rom. iii. 24, 25;) and through faith in His blood, we have free access at all times, to the throne of grace—the mercy seat of heaven. (Eph. ii. 18; Heb. iv. 16; 1 John. ii. 2.)

MERED = rebellion, defection. A descendant of Judah, who, during the residence in Egypt, married Bithiah, the daughter of Pharaoh. (1 Chron. iv. 17, 18.)

MEREMOTH = heights. 1. The son of Uriah or Urijah the priest; (Ezra viii. 33; Neh. iii. 4, 21; x. 5; xii. 8;) also called "Meraioth." (Neh. xii. 15.) 2. A son of Bani. (Ezra x. 36.)

MERES = worthy, deserving. A Persian prince or noble. (Est. i. 14.)

MERIBAH = quarrel, strife. 1. The fountain near Rephidim, which issued from the rock in Horeb, which Moses smote by the Divine command; also called "Massah" = temptation, trial. (Deut. vi. 16; ix. 22; Ex. xvii. 1—7.) This miracle occurred in the early part of the wanderings of the Hebrews in the desert. 2. Another fountain produced in the same manner, and under similar circumstances as the preceding, near Kadesh, in the desert of Zin; also called "waters of Meribah," and "Meribah Kadesh." (Deut. xxxiii. 8; Ps. xcv. 8; cvi. 32.) This miracle occurred near the close of the wanderings of the Hebrews in the desert. (Num. xx. 1—24; xxvii. 14; Deut. xxxii. 51; Ps. lxxx. 7; Ezek. xlvii. 19.)—See ROCK.

MERIB-BAAAL — See MEFIBOSHETH.

MERODACH = arrow, or perhaps death. An idol of the Babylonians, probably the planet Mars, the god of blood and slaughter. Some identify

MER

it with Bel. (Jer. 1. 2.) Of the worship of this idol by the Assyrians and Babylonians, we have testimony in some of the names of the kings, as Evil-Merodach, and Merodach-Baladan. (2 Kings xx. 12; Isa. xxxix. 1.)

MERODACH-BALADAN = *death the worshipper of Bel?* The son of Baladan, king of Babylon, who was contemporary with Hezekiah. (Isa. xxxix. 1; 2 Chron. xxxii. 31.) This name is also written "Berodach-Baladan." (2 Kings xx. 12.) During the last year of Sargon, king of Assyria, Merodach-Baladan repossessed himself for a short time of his father's throne in Babylon. In the Assyrian inscriptions, Sennacherib, in his first year, is said to have vanquished *Maradak Baladin*, king of lower Chaldaea, about 714 B.C., or as others think about 704 B.C. In the fourth year of Sennacherib, Merodach-Baladan again revolted, and was again defeated, and the Assyrian king placed his son Esarhaddon on the throne of Babylon.—See BALADAN.

MEROM = *height, elevated*. The upper or highest Lake on the Jordan, in the northern part of Judea; also called the "Waters of Merom;" (Josh. xi. 5, 7;) and "the Lake Samochonitis;" (Jos. Ant. v. 5, 1;) and now "*el-Huleh*," by the Arabs. The length of the marsh is about ten miles, and is covered with reeds and rushes; but the plain is about fifteen miles in length, and on the west widens forming a beautiful and very fertile champaign called *Ard el-Khait*. The Lake is estimated at about four miles in length, and its greatest width three, but from periodical variations it is sometimes considerably more; and it narrows considerably towards the Jordan. Dr. Porter estimates the depression of the Lake at about 100 feet below the level of the sea. The Lake is fed by numerous fountains and streams, of which the largest is the Jordan. The water is clear and sweet; and its surface is, in many places, covered with a marsh plant, having very broad leaves; and its bosom frequented by a variety of water fowl.

MES

During the dry season of the year the Arabs pasture their cattle on the northern part of the marsh; and penetrate as far down as the reeds of the Lake. The whole marsh was probably at one time covered with water, and the northern part has been gradually filled by *detritus* from the mountains and plains. Even now, in the rainy season, it is mostly submerged. The whole Lake and marsh, it is said, might be drained without difficulty, and at a moderate expense.—See JORDAN.

MERONOTHITE. Probably an inhabitant of Meron = *place of waiting*. (1 Chron. xxvii. 38; Neh. iii. 7.)

MEROZ = *refuge*. A place in the northern part of Palestine, the inhabitants of which were accursed for not having taken the field with Barak against Sisera. (Judg. v. 23.) Mr. Drake thinks that *Murusus*, a village on the summit of a knoll, north of the Jalud, may be the representative of this ancient town; but others suppose that it was near Kishon, and not far from Kedesh Naphtali.—See BETHSHITTAN.

MESECH.—See MESHECH.

1. MESHA = *debt, loan*. A place described as the eastern limit of the region inhabited by the descendants of Joktan. (Gen. x. 30.) Some suppose *Mesene*, i.e., *Meisan*, situated among the mouths of the Tigris, where this river empties itself into the Persian gulf, to be intended. Others prefer the *Zames* range, now called the *Nejd Mountains*, a fertile region of Arabia, extending thence to the Indian Ocean on the east, and the Red Sea on the south.—See SERPHAN.

2. MESHA = *deliverance*. 1. A king of Moab, who refused to pay to the king of Israel the annual tribute; for which Jehoram, with his allies, invaded his territories, and closely besieged the king in the capital. Mesha attempted to cut his way through the ranks of the besiegers; but failing in this, in the madness of his despair, he made the horrible sacrifice of his eldest son, openly upon the wall, to propitiate his angry gods. The revolting spectacle compelled the Hebrews to raise the

siege; and they immediately retired, contenting themselves with great spoil. (2 Kings i. 1; iii. 4—27.) 3. A son of Caleb. (1 Chron. ii. 42.)

4. **MESHA**=*retreat*. A descendant of Benjamin. (1 Chron. viii. 9.)

MESHACH=*ram*, or *guest of the Shah*. The Chaldean name given to Mishael, one of Daniel's companions in the court of Babylon. Some suppose it to be the name of the Chaldean sun-god applied to Mishael. (Dan. i. 6, 7; ii. 49; iii. 12—30.)

MESHECH=*possession*. 1. A region supposed to have been peopled by the descendants of Meshech, the son of Japheth; (Gen. x. 2;) also written "Mesech." (Ps. cxx. 5.) The inhabitants of Meshech are supposed to be the same as the *Moschi*, inhabiting the Moschian mountains, between Iberia, Armenia, and Colchia. Meshech and Tubal frequently occur on the Assyrian inscriptions, joined as by the Hebrew prophet. (Ezek. xxvii. 18; xxxii. 36; xxxviii. 2, 3; xxxix. 1.) The people of Meshech had commerce with Tyre; and are supposed, by some, to have been the progenitors of the Muscovites. 2.—See **MASH**.

MESHELEMIAM=*whom Jehovah repays or treats as a friend*. One of the Levites; (1 Chron. ix. 21; xxvi. 1, 2, 9;) also called "Shelemiah." (1 Chron. xxvi. 14.)

MESHEZABEEL=*delivered of God*. One who sealed the covenant. (Neh. iii. 4; x. 21; xi. 24.)

MESHILLEMITH.—See **MESHILLEMOTH**.

MESHILLEMOTH=*retribution*. 1. A descendant of Ephraim. (2 Chron. xxviii. 12.) 2. One of the priests; (Neh. xi. 18;) also called "Meshillemith." (1 Chron. ix. 12.)

MESHOAB=*returned*. A descendant of Simeon. (1 Chron. iv. 34.)

MESHULLAM=*friend*. 1. The grandfather of Shaphan. (2 Kings xxii. 3.) 2. A son of Zerubbabel. (1 Chron. iii. 19.) 3. A chief of the tribe of Gad. (1 Chron. v. 13.) 4. Three chiefs of the tribe of Benjamin. (1 Chron. viii. 17; ix. 7; Neh. xi. 7; 1

Chron. ix. 8.) 5. The father of Hilkiah. (1 Chron. ix. 11; Neh. xi. 11.) 6. Four of the priests. (1 Chron. ix. 12; Neh. x. 7; xii. 13, 16.) 7. Three of the Levites. (2 Chron. xxxiv. 12; Ezra viii. 16; x. 15; Neh. xii. 25.) 8. One who aided Ezra at the reading of the law. (Neh. viii. 4; x. 20.) 9. A son of Bani. (Ezra x. 29.) 10. A son of Berechiah. (Neh. iii. 4, 30; vi. 18.) 11. A son of Besodeiah. (Neh. iii. 6.) 12. A prince of Judah. (Neh. xii. 33.) **MESHULLEMETH**=*friend*, or *repaying*. The wife of king Manasseh. (2 Kings xxi. 19.)

MESOBATE. Jasiel is so called, from Mesobaiah=*garrison of Jehovah*, otherwise unknown. (1 Chron. xi. 47.)

MESOPOTAMIA=*the region between the rivers*. The name given by the Greeks, and also by the Romans, to that extensive tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. (Acts ii. 9; vii. 2.) It was called by the Hebrews *Aram-Naharaim*=*"Aram or Syria of the two rivers;"* (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8, 10; 1 Chron. xix. 6;) the great plain was called "*Padan-Aram*"=*Plain of Syria*; (Gen. xxv. 20; xxviii. 2—7; xli. 15;) and the higher lands nearer the sources of the rivers, "*Aram*"=*Syria*. (Num. xxiii. 7; Gen. xxxi. 20, 24.) On the Egyptian monuments, the upper part is called *Naharina*; and on the Assyrian, *Nahiri*. This region is now called by the Arabs *el-Jezirah*=*"the Peninsula,"* or *"island."* Strabo and Pliny inform us that Mesopotamia is bounded on the east by the Tigris; on the south by the Euphrates and the Persian gulf; on the west by the Euphrates; and on the north by Mount Taurus; the length being about 700 miles, and the breadth, which is very irregular, from 20 to 250 miles. But the region which in Scripture generally bears the name of Mesopotamia is the north-west portion of this extensive region. We have no reason, with some, to locate the Mesopotamia of the sacred Writers in Syria or Damascus, between the two rivers

Abana and Pharpar. The great plains of Mesopotamia possess nearly similar characters, a nearly uniform level, with a soil possessing good agricultural qualities, but barren from want of irrigation. The exceptions are where the plains are intersected by hills, or ranges of hills. The climate of these plains is characterised by great dryness, combined with very great variations in the temperature of the air. The absence of trees on the plains is a phenomenon difficult to account for, but originates possibly in an only occasional supply of moisture. The middle of March, says Mr. Layard, in Mesopotamia, is the epoch of spring; the pastures then abound in rich and luxuriant herbage and the meadows are enamelled with flowers of every hue. The whole region is studded with mounds and ruins of Assyrian and Babylonian greatness. Mesopotamia appears to have been anciently divided into various distinct territories under princes of their own; (Judg. iii. 8—10; 2 Kings xix. 12, 13; Isa. xxvii. 12;) until subjugated by the kings of Assyria. Even after Mesopotamia had ceased to be an Assyrian province, it formed part of the great monarchies which successively arose in Upper Asia, the Babylonian, Persian, and Macedonian. This region now forms part of the Turkish empire.

MESENTER.—See FOOTMAN.

MESSIAH = *anointed*. This Hebrew term is applied, by way of eminence, to Jesus Christ, *i.e.*, Jesus the *Anointed*. This term sometimes designates the Hebrew kings, who were anointed; (1 Sam. x. 1; xv. 1; xvi. 3, 13; 2 Sam. i. 14, 16; 1 Kings i. 39;) the high priests; (Ex. xxx. 30; xl. 13, 15; Lev. iv. 3, 5, 16; vi. 20;) and the prophets. (1 Chron. xvi. 22; Ps. cv. 15.) Even Cyrus the king of Persia, is prophetically called "the anointed of Jehovah." (Isa. xlv. 1.) But the "Messiah" is the designation given by the Hebrews, pre-eminently to that Saviour and Deliverer whom they expected, and who was promised to them by the prophets. (1 Sam. ii. 10; Ps. ii.

2; Acts iv. 25—27; x. 36—38; John i. 41; iv. 25.) As the anointed of Jehovah, it was predicted that the qualities of "king," (Ps. ii. 6; lxxii. 1—19; Isa. xxxii. 1; Dan. ix. 25; Col. i. 17, 18,) "prophet," (Deut. xviii. 15; Acts iii. 22, Isa. lxi. 1—3; Luke iv. 16—21,) and "high priest," would eminently centre in Him. (Ps. cx. 4; Heb. v. 10; vii. 24—28; ix. 11—12; x. 5—14.) That the Messiah has long since made His appearance is evident from Daniel's prediction concerning the "seventy weeks" which were determined upon the Hebrews and upon the Holy City, when the Messiah should make an end of sin, and bring in an everlasting righteousness. (Dan. ix. 24—27.) That by the "seventy weeks" we are to understand *seventy weeks of years*, properly *seventy sevens of years*, equal to 490 years, is generally conceded by commentators. The seventy weeks or *heptades* of years are divided into the three portions of *seven weeks*, *sixty-two weeks*, and *one week*, or $49 + 434 + 7 = 490$ years. We fix the commencement of the 490 years in the twentieth year of the reign of Artaxerxes Longimanus, when he gave to Nehemiah the command "to restore and to rebuild Jerusalem." (Neh. ii. 1—12.) Some chronologists fix the twentieth year of the Persian monarch in 454 B.C.; others in 444 B.C. Perhaps the variation may mainly arise from the difference of the lunar or the solar year, some nations reckoning by the one and some by the other; as at that period there was no uniform method of determining the length of the year. If we commence the period of 490 years, with 454 B.C., the first period of "seven weeks" or 49 years from this—when the city was rebuilt, "in troublous times," and the national affairs established by Nehemiah—will terminate 405 B.C. From the rebuilding of Jerusalem to the public manifestation of the Messiah—His baptism by John—was 434 years, which terminated A.D. 29. After this we have the period of *seven years*, during which the Messiah confirms the ancient covenant with the

Jews; in the *midst* of which i.e., in about 3½ years, "He was cut off," when sacrifice and oblation ceased for ever, A.D. 38. During the remaining period of 3½ years, His Apostles prosecuted the work of confirming the covenant with the Jews. At the close of the "seven weeks," about A.D. 36, they turned to the Gentiles, and offered the Gospel of salvation to all the world. It thus appears, that from 454 B.C. to 36 A.D. the predictions of the "seventy weeks" or 490 years, were literally fulfilled; and the great design of rebuilding Jerusalem had been accomplished in the manifestation of the Messiah, and the establishment of the Gospel dispensation. The ancient dispensation had done its work, and from this period the Holy City hastened to ruin and desolation.

MESSIAS.—See MESSIAH.

METE-YARD. The Hebrew word *middah*, rendered "mete-yard," signifies a *measure* of indefinite length. (Lev. xix. 35.)

METHEG-AMMAH=*curb of the metropolis*. This word which occurs as a proper name in 2 Sam. viii. 1, properly rendered, reads "the bride=*bit* of the metropolis;" i.e., David subdued the metropolis of the Philistines, probably Gath. (1 Chron. xviii. 1.)

METHUSAEL=*man of God*. A descendant of Cain. (Gen. iv. 18.)

METHUSELAH=*man of the dart*. The son of Enoch, and grandfather of Noah. This patriarch is celebrated as having reached the greatest age attained by man. He died in the year of the Deluge, at the age of 969 years. (Gen. v. 21—27.) This name is also written "Mathusala." (Luke iii. 37.)

MEUNIM.—See MEHUNIM.

ME-ZAHAB=*water*, i.e., *lustre of gold*. The mother of Matred. (Gen. xxxvi. 39.)

MIAMIN=*from the right hand*. 1. A son of Parosh. (Ezra x. 25.) 2. One of the priests; (Neh. xii. 5;) also written "Mijamin;" (Neh. x. 7;) and "Miniamin." (Neh. xii. 17, 41.)

MIBBAR=*choice*. One of David's

distinguished captains. (1 Chron. xi. 3, 8.)

MIBSAM=*sweet odour*. 1. A son of Ishmael. (Gen. xxv. 13; 1 Chron. i. 35.) 2. A descendant of Simeon. (1 Chron. iv. 25, 38.)

MIBZAR=*a fortress*. A prince of the Edomites. (Gen. xxxvi. 42; 1 Chron. i. 53.)

MICAH=*who as Jehovah?* 1. One of the minor prophets, a native of Moresheth-Gath, hence surnamed the "Moreshethite" or "Morashite." (Mic. i. 1, 14.) He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about fifty years. He was contemporary with Isaiah; (Mic. iv. 1, 2, 13;) and it is supposed that a reference to one of Micah's predictions saved the life of Jeremiah. (Mic. iii. 12; Jer. xxvi. 18.) 2. A celebrated idolater in Mount Ephraim, who hired a wandering Levite to officiate as his priest. (Judg. vii. 1—13.) The emissaries sent out by the tribe of Dan to find a settlement, happened to call at Micah's house, and saw the idols and the Levite. (Judg. xviii. 1—7.) The Danites who afterwards went to settle in Laish, also called, and took away the idols and the priest, and maintained an idolatrous establishment in Dan. (Judg. xviii. 8—31.) 3. A descendant of Reuben. (1 Chron. v. 5.) 4.—See MICAH, and MICALAH.

MICAH, BOOK OF. This book contains prophecies concerning the overthrow of the kingdom of Israel; (Mic. i. 1—16; ii. 1—13; 2 Kings xvii. 8—13;) of the kingdom of Judah, and the going into Exile. (Mic. iii. 1—12; iv. 10, 11; vii. 13.) It contains predictions of the return from Exile, and the condition of the Jews under the Persian and Grecian monarchies; (Mic. iv. 13; vii. 11, 12, 14;) the heroic deeds of the Maccabees, and their victories over the Syro-Macedonians, called also Assyrians; (Mic. iv. 13; v. 1, 5—15; Zech. x. 10, 11;) the establishment of the royal residence in Zion; (Mic. iv. 8;) the birth of the Messiah at Bethlehem; and the blessings of His reign upon earth. (Mic. v. 2; Matt. ii. 6; John vii. 42.)

MIC

MICAH=*who as Jehovah?* The son of Imiah, a prophet in the time of Jehoshaphat and Ahab. He in vain endeavoured to persuade Ahab from his purposed expedition against the Syrians in Ramoth-Gilead. The expedition proved fatal to Ahab, as the prophet had intimated. (1 Kings xxii. 8—37; 2 Chron. xviii. 7—34.)

MICHA=*who as Jehovah?* 1. A son of Mephibosheth; (2 Sam. ix. 12;) also written "Micah." (1 Chron. viii. 34; ix. 40.) 2. A descendant of Asaph; (1 Chron. ix. 15; Neh. x. 11; xi. 17, 22;) also written "Micah;" (1 Chron. ix. 15;) and "Michaiah." (Neh. xii. 35.)—See **MICHAH**.

MICHAEL=*who as God?* 1. A chief angel, who is represented as the patron of the Hebrews before God. (Dan. xii. 1.) We see no reason for supposing with Hengstenberg that Michael was another name for the Messiah. In Jude 9, Michael is represented "as contending with satan about the body of Moses." So again in Rev. xii. 5, 7, 9, the symbolic scenery which represents the malignity of satan towards the "man child"—Christianity,—the child of Judaism, caught up to the throne of God, *i.e.*, placed under the Divine protection, and invested sovereign power,—Michael and his angels are represented as waging war with satan and his angels in the upper regions; from which the latter are cast down upon the earth. It is a lively illustration of the malignity and bitterness with which satan pursued Jesus and His disciples at all times and on all occasions. It is a representation of the like nature with that in Job i. 6—12; ii. 1—7. 2. A descendant of Asher. (Num. xiii. 13.) 3. A descendant of Gad. (1 Chron. v. 13, 14.) 4. A descendant of Levi. (1 Chron. vi. 40.) 5. Two descendants of Issachar. (1 Chron. vii. 3; xxvii. 18.) 6. A descendant of Benjamin. (1 Chron. viii. 16.) 7. One of David's distinguished officers. (1 Chron. xii. 20.) 8. A descendant of Issachar. (1 Chron. xxvii. 18.) 9. A son of king Jehosh-

MIC

aphat. (2 Chron. xxi. 2.) 10. A descendant of Shephathiah. (Ezra viii. 8.)

MICHAH=*who as Jehovah?* A son of Uzziel; (1 Chron. xiv. 24, 25;) also written "Micah." (1 Chron. xxiii. 20.)

MICAHIAH=*who as Jehovah?* 1. A commander under Jehoshaphat. (2 Chron. xvii. 7.) 2. The father of Achbor. (2 Kings xxii. 12;) also called "Micah, the father of Abdon." (2 Chron. xxxiv. 20.) 3. The son of Gemariah. (Jer. xxxvi. 11, 13.) 4. One of the priests. (Neh. xii. 41.) 5.—See **MICHA**, and **MAACHAH**.

MICHAL=*who as God?* The youngest daughter of king Saul, and the wife of David. (1 Sam. xiv. 49; xviii. 28.) She aided David to escape from the fury of her enraged father; and excused herself by a direct falsehood. (1 Sam. xix. 11—18.) However, during David's exile, Saul gave Michal to Phalti, with whom she lived several years. She was subsequently restored to David. (1 Sam. xxv. 44; 2 Sam. iii. 13—16.) For her contempt at the expressions of joy at the restoration of the ark, she was visited with a special judgment. (1 Chron. xv. 29; 2 Sam. vi. 16—28.)

MICHMASH=*something hidden*. A city of Benjamin, situated on the east of Bethaven; (1 Sam. xiii. 1—5; Neh. xi. 31;) also called "Michmas." (Ezra ii. 27.) It is now a desolate village with ruins, called *Mukmas*, and lies about two miles N.E. of Geba; with a deep and difficult ravine between, called *Wady-es-Suweinit*, which is probably "the passage of Michmash." (1 Sam. xiii. 23; Isa. x. 28, 29.) In the valley there are sharp precipitous cliffs, one on the side towards Jeba, and the other towards Mukmas; which would seem to be the two rocks—"Bozez and Seneh." (1 Sam. xiv. 4, 5; 2 Kings xxiii. 8.)

MICHMETHAH=*hiding place*. A town on the confines of Ephraim and Manasseh. (Josh. xvi. 6; xviii. 7.)

MICHRI=*price, saleable*. A descendant of Benjamin. (1 Chron. ix. 8.)

MICHTAM=*a writing*. This Hebrew word denotes a poem, psalm, song;

and is the same as the Hebrew *nichtab*, rendered "writing." (Isa. xxxviii. 9.) It occurs in the titles of Psalms xvi. lvi. lvii. lviii. lix. lx.

MIDDIN = *measures*. A town in the desert of Judah. (Josh. xv. 61.)

MIDIAN = *strife, contention*. An Arabian tribe, descended from Midian, a son of Abraham by Keturah; (Gen. xxi. 2;) whose territories seem to have extended from the eastern shore of the Elanitic Gulf to the region of Moab and the vicinity of Mount Sinai. The Arabian geographers still speak of the ruins of an ancient town called "Madian," on the eastern shore of the Red Sea. (Ex. iii. 1; xviii. 1; Acts vii. 29.) Sometimes the Midianites appear to be reckoned among the Ishmaelites; (Gen. xxxvii. 25, 27, 28, 36; Judg. vii. 12; viii. 22, 24;) elsewhere they are distinguished from them. (Gen. xxv. 2, 4, 12, 16.) Moses resided with the Midianites. (Ex. ii. 15—21; Num. x. 29.) Midian was celebrated for its camels and dromedaries. (Judg. vii. 12; Isa. lx. 6.) The Midianites joined the Moabites in the deputation to Balaam, to procure his services to curse the Hebrews. (Num. xxii. 4, 7.) They were completely subdued by the Hebrews. (Num. xxv. 6—18; xxxi. 1—54.) The Midianites again became a powerful nation, and oppressed the Hebrews; but were miraculously defeated by Gideon. (Judg. vi. 1—40; vii. 1—25; viii. 1—28; Ps. lxxxiii. 9, 11; Isa. ix. 4; Hab. iii. 7.) The Midianites henceforward became gradually incorporated with the neighbouring Moabites and Arabians.

MIDIANITES.—See **MIDIAN**.

MIDWIVES.—See **BIRTH**.

MIGDAL-EL.—See **MAGDALA**.

MIGDAL-GAD = *tower of Gad*. A town of the tribe of Judah. (Josh. xv. 37.) Van de Velde suggests that the prosperous village of *Mejdel*, about two miles east of Acalon, where are large hewn stones and broken columns, and other traces of antiquity, may mark the site of Migdal-Gad.

MIGDAL-EDAR.—See **EDAR**.

MIGDOL = *tower*. A city and fortified place, situated in the northern limits of Egypt, towards Palestine. (Jer. xlv. 1; xlv. 14.) This name is rendered "tower," in the phrase "from the tower of Syene;" (Ezek. xxix. 10; xxx. 6;) but the margin correctly has, "from Migdol to Syene," i.e., Syene, the most southern border of Egypt, and Migdol the most northern. In Egyptian the name is written *Meshtol* = many hills; in the Septuagint "Magdolum." The Hebrews, in their march, "encamped between Migdol and the Sea," and "they pitched before Migdol;" (Ex. xiv. 2; Num. xxxiii. 7;) and thereby they were entangled in the land, the wilderness shut them in; for the Egyptian garrison marching out from Migdol, could block up their way, and, with the Sea before them, they saw no way to escape. There is no need to suppose that the sacred Writers refer to two places of this name.

MIGRON = *precipice*. A place in Benjamin, probably between Deir Diwan and Michmash. (1 Sam. xiv. 2; Isa. x. 28.)

MIJAMIN = *from the right hand*. 1. The chief of the sixth division of the priests. (1 Chron. xxiv. 9.) 2.—See **MIAMIN**.

MIKLOTH = *staves*. 1. A descendant of Benjamin. (1 Chron. viii. 32; ix. 37, 38.) 2. One of David's distinguished officers. (1 Chron. xxvii. 4.)

MIKNEIAH = *possession of Jehovah*. One of the Levites. (1 Chron. xv. 18, 21.)

MILALAI = *eloquent*. One of the priests. (Neh. xii. 36.)

MILCAH = *a queen, or counsel*. 1. The daughter of Haran, the wife of Nahor. (Gen. xi. 29; xxii. 20.) 2. A daughter of Zelophehad. (Num. xxvi. 33; xxvii. 1; xxxvi. 11.)

MILCOM.—See **MOLOCH**.

MILDEW. A destructive substance, probably a kind of *fungus*, which spots and corrodes plants. In the phrase "with blasting, and with mildew," (Deut. xxviii. 22,) the Hebrew word *shidapon*, rendered "blasting," properly signifies a *blasting, blight*, i.e., of

MIL

grain by the influence of the east wind; and the word *jarkon*, rendered "mildew," signifies *paleeness, yellowness*, i.e., of grain turning yellow, withering away. (1 Kings viii. 37; Am. iv. 9; Hag. ii. 17.) In Jer. xxx. 6, this term is applied to persons, and signifies *paleeness of countenance*.

MILE. This word refers to the Roman *mile passuum* or mile of a *thousand paces*. (Matt. v. 41.) The Roman mile was 1,618 yards; and only differed from the English mile by being 1-10th or 142 yards less. The number of Roman miles in a degree is very little more than seventy-five.

MILETUM.—See **MILETUS**.

MILETUS = *crimson, scarlet*? A city and seaport of Ionia in Asia Minor. It was about thirty-six miles south of Ephesus, and was second only to that city in wealth, commerce, and luxury. It was celebrated for a magnificent temple of Apollo; and as the birth place of Thales and Anaximander. Here Paul received the elders of Ephesus; (Acts xx. 15—38;) and here, on a subsequent visit, he left Trophimus sick. It is also written "Miletum." (2 Tim. iv. 20.) The town of *Melas*, and a few ruins, now mark its site, near where the Meander falls into the sea.

MILK. Among the pastoral tribes of western Asia, milk, not only of cows, but of goats, sheep, and camels, has always formed an important part of diet. (Deut. xxxii. 14; Prov. xxvii. 27; Gen. xxxii. 15; xlix. 12; Isa. vii. 22.) The Hebrew word, *hhemah*, usually rendered "butter," also signifies, like *hhalab*, *milk* in general; (Job xx. 17; Isa. vii. 15;) and especially *curdled milk*. (Gen. xviii. 8; Judg. v. 25.) Sour milk or *lebben*, usually acquires a slightly inebriating power, if kept long enough. (2 Sam. xvii. 29.) It is usually poured, with melted butter, upon the bread, in a bowl, for the breakfast; and is taken with avidity. "Milk and honey" are the emblems of fertility and abundance; (Ex. iii. 8, 17; Gen. xlix. 12; Num. xvi. 13, 14; Josh. v. 6; Isa. lx. 16; Ezek. xxv. 4;

MIL

Joel iii. 8;) also used as a sign of scarcity of other food. (Isa. vii. 22.) Milk sometimes denotes the truths of the Gospel. (1 Pet. ii. 2; Isa. lv. 1; 1 Cor. iii. 2; Heb. v. 22, 23.)—See **BUTTER**.



Grinding at the Mill.

MILL. The mill common among the Hebrews and ancient Egyptians differed little, if any, from that which is in use to this day throughout western Asia. It was doubtless similar to the Scottish *quern*; and consisted of two stones, about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them, and a hole through the upper to receive the grain. The lower stone is fixed, sometimes in a sort of cement, which rises around it like a bowl and receives the meal as it falls from the stones. The upper stone is turned upon the lower, by means of an upright stick fixed in it as a handle. The females usually grind; and kneel or sit to their task, occasionally feeding the mill with one hand. The labour is evidently hard; and the grating sound of the mill is heard at a distance. (Matt. xxiv. 41; Luke xvii. 35; Ex. xi. 5; Jer. xxv. 10; Rev. xviii. 22, 23.) Enemies taken in war were often condemned to grind at the mill. (Judg. xvi. 21; Lam. v. 13.) The manna was "ground in mills, or beat in a mortar." (Num. xi. 8.) As fine flour was used, it would appear that sieves were known at an early period. (Gen. xviii. 6.) As each family possessed a mill, and it was in daily use, it was enacted in the Mosaic laws, "No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge." (Deut.

xxiv. 6; Job xxxi. 10, 11; xli. 24; Judg. ix. 53; 2 Sam. xi. 21; Isa. xlvii. 2.)

MILLET. The Hebrew word *doh-lan*, rendered "millet," some suppose to designate the common millet—*Panicum miliaceum*; but others hold that it denotes the *holcus dochna*, a species of millet, of which several kinds, especially the *durra*, or "Turkish millet," are cultivated in Egypt and Syria; and used partly as green fodder, and partly for the grain; also for bread, pottage, etc. The bread is made with camel's milk, oil, butter, etc.; and though disagreeable, is almost the only food eaten by the common people of Arabia Felix. (Ezek. iv. 9.)

MILLO=a mound, rampart, hence fortress, castle. The "house of Millo," may designate a family, or it may merely refer to them that "dwelt in the castle." (Judg. ix. 6, 20.) "Millo" is also used for a part of the citadel of Jerusalem, probably the rampart, entrenchment. (2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27; 1 Chron. xi. 8.) The same, or part of it, was probably the "house of Millo," margin "Beth Millo." (2 Kings xii. 20; 2 Chron. xxxii. 5.)

MINA. The Greek word *mina*, rendered "pound," in the margin *mina*, designates a Grecian silver coin, containing 100 drachmas. According to Boeckh, the drachma was equal to tenpence of our money; hence the mina would be equal to £4, 3s. 4d. It is not unlikely, however, that its value varied in different countries. (Luke xix. 13, 16, 18, 20, 24, 25.)

MINCING. This word is used for short and quick steps, to trip, spoken of the affected gait of the coquettish daughters of Jerusalem. (Isa. iii. 16.)

MIND. The intellectual and immaterial, in opposition to the material, nature; (Isa. xxvi. 8; Matt. xxii. 37; Ezek. xxiv. 23; Eph. ii. 8; Phil. iv. 7;) also mode of thinking or feeling, disposition; (Prov. xxi. 27; Rom. i. 28; xii. 2; 1 Cor. i. 10; Eph. iv. 17, 23; Col. ii. 18; 1 Tim. vi. 5; 2 Tim. iii. 8; Tit. i. 15;) understanding, intellect; (Luke

xxiv. 45; 1 Cor. xiv. 14;) memory; (Isa. xlvii. 8; lxxv. 17; Ps. xxxi. 12; Mark xiv. 72;) firmness or presence of mind; (2 Thess. ii. 2;) also reason, conscience, in opposition to fleshly appetites. (Rom. vii. 23, 25.) In reference to God or Christ, it signifies His will, counsel, or purpose. (Rom. viii. 27; xi. 34; 1 Cor. ii. 16.)

MINIAMIN.—See **MIAMIN**.

MINISTER. As distinguished from the *magister* or master, the *minister* is one who acts in subservience to another. (Ex. xxiv. 13; xxxiii. 11; 1 Kings xix. 21; 2 Kings iii. 11; Acts xiii. 5.) The term is also applied to the angels; (Ps. ciii. 21; civ. 4; Dan. vii. 10; Heb. i. 7, 14;) to the Hebrews; (Isa. lxi. 6;) to the priests; (Jer. xxxiii. 21; Ezek. xlv. 11; xlv. 4; Joel i. 9; Luke i. 23; iv. 20;) to magistrates; (Rom. xiii. 4, 6;) and to Christian teachers or ministers; (Acts xiii. 2; Rom. xv. 16; 1 Cor. iii. 5; iv. 1; 2 Cor. iii. 6; vi. 4; xi. 15; 1 Thes. iii. 2; 1 Tim. iv. 6;) also to false teachers. (2 Cor. xi. 15.) When applied to Christ as the "Minister of the sanctuary," it denotes His official character as our High Priest. (Heb. viii. 2.)

MINNI=divisions, portions. An Armenian province mentioned with Ararat. The people are mentioned in the Assyrian inscriptions. Not improbably *Minyas*, in the neighbourhood of Mount Ararat. (Jer. li. 27.)

MINNITH=divisions, portions. An Ammonitish territory, whence wheat was brought to Tyre. Possibly *Mendjah*, about six miles north-east of Heshbon. (Judg. xi. 33; Ezek. xxvii. 17.)

MINSTREL. A musician who accompanied his pipe, or lute, with song. (2 Kings iii. 15; Matt. ix. 23; Mark v. 38; Luke viii. 52.) The ancient custom of employing minstrels, and hired mourners, to sing elegiac airs, in the house of mourning, is still common in the East.

MINT. The most common species of mint cultivated in Syria is the *Mentha sativa*, or tall red mint; though this, and the *Mentha sylvestris*, or the horse mint, both grow wild. Mint is

mentioned as one of those herbs, of which the Pharisees, from an overstrained zeal in things not touching the essence of religion, paid tithes, without being bound to do so by the law. (Matt. xxii. 23; Luke xi. 42.)

MIPIKAD=*appointed place*. The name of a gate of Jerusalem. (Neh. iii. 31.)

MIRACLE. This word stands as the translation of the Greek word *dunamis*, power, strength, describing the act with reference to the Divine agency. (Mark ix. 39; Acts xix. 11; 1 Cor. xii. 10, 28, 29.) The term *semeion*, is also rendered "miracle," and "sign," denoting an act done in attestation of the authority of the person doing it. (John ii. 23; iii. 2; vi. 14.) The word *teras*, rendered a "wonder," denotes something that excites astonishment. The terms "sign" and "wonder," however, do not, like "miracle," refer so much to the Divine agency, as to the spectators or persons for whose sake the act was done. Hence we find "signs" and "wonders" among the apparatus of deceit employed by false prophets. (Matt. xxiv. 24.) Still, occasionally we find all the three words applied together to the same manifestation of the Divine power—"miracles and wonders and signs;" (Acts ii. 22; Heb. ii. 4;) and the terms are also used interchangeably—"great wonders and signs;" (Acts vi. 8;) "the signs and great miracles." (Acts viii. 13 margin.) They are also called "mighty works." (Matt. xi. 23.)

Miracles are superhuman operations, signal demonstrations of the illimitable power of Jehovah. They are supernatural operations, superinduced upon the known and ordinary principles of the Divine administration; hence above the reach of any regular causes, or combination of such causes as are known to operate in the usual mechanism of nature. A miracle is not, philosophically speaking, a violation of the ordinary laws of nature, nor does it necessarily require a suspension of those laws, as some have ima-

gined; but is either a manifestation of Divine power, superior to natural causes; or an increase of the action of some existing law, accomplishing a new result. Such were the miracles which God wrought by the prophets; and those wrought by Christ, and by the apostles and disciples in His name.

Though miracles are supernatural facts, in one sense they are also natural facts. They belong to a superior order of things, to a superior world; and they are perfectly conformed with the supreme law which governs them. In that superior world miracles are not miracles; they belong to the course of nature, and are connected with the universal order of things. They belong to the vast plan of Jehovah, which contains at once both the natural course of events and these supernatural manifestations. And when, on remarkable occasions, His plans and purposes have required preternatural interposition of His power, it has always been exerted; but, with the unusual occasion, the unusual agency has ceased, and the extraordinary result has no longer occurred. Such interferences are not required in the established course and usual sequences of nature. They come into it, like comets into our solar area, only when they have specific purposes to fulfil, different from the daily state of things, and which the ordinary agencies and movements are incompetent to effect.

All the supernatural operations, mentioned in the Scriptures, were done with a moral purpose, and for a moral end, and guided by an accurate judgment. Hence, no miracles were wrought for ostentation; none were wasted to gratify curiosity. The Almighty, "who worketh all things after the counsel of His own will"—either without means or with means—did not effect miracles by violating the subsisting laws of nature; but by sometimes acting independently of natural causes,—as when Christ restored life to the dead, opened the eyes of the blind, gave hearing to the deaf, and speech to the dumb, cured the paralytic, cleansed

the leper, healed the lame, and removed fierce diseases by a word. At other times he effected His purposes by enlarging the agency of such laws of nature as were in operation. Thus He employed a "strong east wind" to divide the waters of the Red Sea, to make a path for the Hebrews. When they were safe, the extraordinary action of the wind ceased, "and the Sea returned to her strength." (Ex. xiv. 21, 27, 28; xv. 5.) So, when Elijah, in competition with the priests of Baal, left the decision of the moral contest to Jehovah, a local direction was given by the Almighty to a sufficient body of electric fluid, and the fiery stream was darted down, in obedience to the Divine mandate, upon the altar which it was commissioned to inflame. (1 Kings xviii. 38.) In those cases, no law of nature known to us was violated; but, as in all miracles, other exertions of the Divine power, by which everything is constantly governed, were applied in perfect harmony with those laws. It is when laws of nature are used and directed to do, what a superhuman and supernatural power and intelligence can alone move and guide them to effectuate, that the miraculous phenomenon appears, and by appearing, bears in its result, as it were, the inscription upon it, "This is the finger of God."

No miracle is to be regarded as an isolated fact; inasmuch as each miracle is a member of a vast whole, and is a part of the union of the various manifestations of the Divine Creator. Miracles were the necessary accompaniments of revelation from God to man, in order to attest its Divine character and authority. The constitution of the human mind required miraculous manifestations. Hence, the inspired history of the church is studded, as it were, with miracles, more or less thickly set, at different intervals; the whole forming a pretty regular chain, extending to the time when the canon of the New Testament, being written and collected, went forth into the world, as "the sword of the Spirit,"

to achieve, unaided by further demonstration to the senses, its own glorious and consummate victories. The fulfilment of the ancient prophecies attests the Divine character and authority of revelation; so that we, who have not actually seen the miracles which the ancients saw, have an advantage over them in seeing such an extraordinary fulfilment of prophecy, in what has happened since their time.

MIRIAM=*rebellion, or bitterness*. 1. The sister of Moses and Aaron. She is called "a prophetess." (Ex. ii. 4—10; xv. 20—22; Mic. vi. 4.) At Hazeroth she joined with Aaron in "speaking against Moses;" for which she was smitten with leprosy, but was healed upon the intercession of her brother. (Num. xii. 1—15; Deut. xxiv. 9.) She died at Kadesh, in the fortieth year after the Exodus. (Num. xx. 1.) 2. A descendant of Judah. (1 Chron. iv. 17.)

MIRMA=*deceit, fraud*. A descendant of Benjamin. (1 Chron. viii. 10.)

MISGAB=*height*. A town in Moab. (Jer. xlviii. 1.)

MISHAEL=*who is what God is?* 1. The name of two Levites. (Ex. vi. 22; Lev. x. 4; Neh. viii. 4.) 2.—See **MESHACH**.

MISHAL.—See **MASHAL**.

MISHAM=*their cleansing, or their beholding*. A descendant of Benjamin. (1 Chron. viii. 12.)

MISHEAL.—See **MASHAL**.

MISHMA=*hearing*. 1. A descendant of Ishmael. (Gen. xxv. 14.) 2. A descendant of Simeon. (1 Chron. iv. 25.)

MISHMANNAH=*fatness*. A descendant of Gad. (1 Chron. xii. 10.)

MISHRAITES. The inhabitants of a place called Mishra=*slippery place*, elsewhere unknown. (1 Chron. ii. 53.)

MISPERETH.—See **MIZPAR**.

MISREPHOTH-MAIM=*burnings of waters*. A place apparently not far from Sidon. (Josh. xi. 8; xiii. 6.) Thomson identifies this place with the springs called *Ain Musherifeh*, on the northern border of the plain of Acre, close under *Ras en-Nakhura*.

MIST.—See **Dew**.

MITE. The Greek word *lepton*, rendered "mite," designates the smallest Greek copper coin current among the Jews. (Mark xii. 42; Luke xii. 59; xxi. 2.) In value it was about three-eighths of an English farthing.—See **FARTHING**.

MITHCAH=*sweetness*. A station of the Hebrews in the desert. (Num. xxxiii. 28, 29.)

MITHNITE. Joshaphat, one of David's distinguished warriors, is called the "Mithnite," from Mathan=*strong, firm*, a place, elsewhere unknown. (1 Chron. xi. 43.)

MITHREDATH=*given by Mithra*. 1. A treasurer of Cyrus the king. (Ezra i. 7.) 2. An officer of king Artaxerxes, in Samaria. (Ezra iv. 7.)

MITRE. The Hebrew word *mitznepeth*, rendered "mitre," designates the head-dress of the Hebrew priests. It appears to have been a tiara, or turban, of fine linen, of a triangular form, somewhat high, and pointed at the top. It had a plate of gold bound upon the front, with the inscription, "Holiness, i.e., consecrated to Jehovah." (Ex. xxviii. 4, 37; xxix. 6; xxxix. 31; Lev. viii. 9; xvi. 4; Ezek. xxi. 26.) The Hebrew word *migbaah*, rendered "bonnet," designates the caps or tiaras of the ordinary priests. (Ex. xxviii. 14; xxix. 9; xxxix. 28.) The tiaras of princes and illustrious men, were probably of the same general form with those of the priests and high priests, as would appear from the head-dresses on the Assyrian monuments.—See **TURBAN**.

MITYLENE=*curtailed, or hornless*. The capital of the isle of Lesbos, in the Ægean Sea. (Acts xx. 14.) Some remains of the ancient city still exist near Castra, the chief town of the island. The island is now called *Mytilini*, from the ancient capital. The inhabitants are principally Greeks and Turks.

MIZAR=*smallness*. Probably a summit on the eastern ridge of Lebanon. (Ps. xlii. 6.)

MIZPAH=*watch-tower, lofty place*. 1. A town of Gilead, near where La-

ban set up the heap of stones. (Gen. xxxi. 49; Hos. v. 1.) In Judg. x. 17; xi. 11, 34, it is written "Mizpeh." 2. A city of Benjamin, also written "Mizpeh." (Judg. xx. 1—3; xxi. 1; Josh. xviii. 26; 1 Sam. vii. 5—16; x. 17.) It was fortified by Asa; (1 Kings xv. 22; 2 Chron. xvi. 6;) and in later times was the residence of Gedaliah. (2 Kings xxv. 22—25; Jer. xl. 6—16; xli. 1—18; Neh. iii. 7, 15, 19.) Dr. Robinson fixes the probable site of Mizpah at *Nebi Samuil*, the high point two hours north-west of Jerusalem, on which there are traces of an ancient town. Bonar fixes Mizpah at *Shafat*, four or five miles north of Jerusalem; and Stanley locates it at *Scopus*, still nearer the Holy City; but the view of Dr. Robinson seems to be the best sustained.—See **NOB**.

MIZPAR=*number*. One who returned from the exile; (Ezra ii. 2;) also called "Mispereth"=*a story*. (Neh. vii. 7.)

MIZPEH=*watch-tower*. 1. A town in the plain of Judah, apparently between Migdal-gad and Lachish. Van de Velde suggests *Tel es-Safieh*. Others suggest *Musheirefeh* near Gaza. (Josh. xv. 38.) 2. A town of Moab. (1 Sam. xxii. 3.) 3. A town in Gilead; (Judg. xi. 29;) probably the same with "Ramath-Mizpeh." (Josh. xiii. 26.) 4. Apparently the high table-land on the east of the base of Hermon called "the land of Mizpeh," also "the valley of Mizpeh." (Josh. xi. 3, 8.)—5. See **MIZPAH**.

MIZRAIM=*limits, borders*. The name by which the Hebrews generally designated Egypt, apparently from Mizraim, the son of Ham. (Gen. x. 6, 13.) This name is in the dual form, and seems to have originally denoted *lower and upper Egypt*. (Gen. xlv. 20; xlv. 34; xlvii. 6, 13.) Sometimes it seems to be employed to designate *lower Egypt*, to the exclusion of Pathros or *upper Egypt* (Isa. xl. 11; Jer. xlv. 15.)—See **EGYPT**.

MIZZAH=*fear*. A descendant of Essau. (Gen. xxxvi. 13, 17.)

MNASON=*remembrancer, or affi-*

ancing. An "old disciple," with whom Paul lodged when at Jerusalem. (Acts xxi. 16.)

MOAB=*from the father*. The son of Lot and his eldest daughter, and founder of the Moabite people. (Gen. xix. 30—38.) Moab is also used for the Moabites; and also for their territory. (Num. xxii. 3—14; Judg. iii. 30; 2 Sam. viii. 2; 2 Kings i. 1; Jer. xlviii. 4.) The territory of the Moabites, originally inhabited by the Emims, (Deut. ii. 10,) lay on the east of the Dead Sea and the Jordan, strictly on the highlands south of the Arnon; (Num. xxi. 13; Ruth. i. 1, 2; ii. 6;) but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, usually called the "Plains of Moab." (Num. xxi. 83; xxii. 1; xxvi. 3; xxxiii. 48; Deut. xxxiv. 1.) When the Hebrews advanced to Canaan, they did not enter the proper territory of the Moabites; (Deut. ii. 9; Judg. xi. 18;) but there was always a great antipathy between the two peoples, which arose from Balaam having seduced the Hebrews to sin by means of the daughters of Moab. (Num. xxv. i. 2; Deut. xxiii. 3—6.) After the death of Joshua, the Moabites oppressed the Hebrews, but they were delivered by Ehud. (Judg. iii. 21.) David subdued Moab and Ammon, and made them tributary. (2 Sam. viii. 2—12; xxiii. 20.) Soon after the death of Ahab they began to revolt; (2 Kings iii. 4, 5; Isa. xvi. 1;) and were subsequently engaged in wars with the Hebrews. (2 Chron. xxvi. 7, 8; xxvii. 5.) Under Nebuchadnezzar, the Moabites acted as the auxiliaries of the Chaldeans; (2 Kings xxiv. 2; Ezek. xxv. 8—11;) and during the Exile they took possession once more of their ancient territory, vacated by the tribes of Reuben and Gad; as did the Ammonites also. (Jer. xlix. 1—5.) Some time after the Exile, their name was lost under that of the Arabians, as was also the case with the Ammonites and Edomites.

MOADIAH.—See MAADIAH.

MODIN=*judgment*. A city which Rabbi David Kimchi finds mentioned in Judg. v. 10. The passage which in our version reads, "ye that sit in judgment," ought to read "ye that dwell by Modin." This was the native city and burial place of the Maccabees. (1 Macc. ii. 50; ix. 19; xiii. 25—30; Jos. Ant. xiii. 6. 6.) Robinson fixes the site of Modin at the Tel crowned with ruins called *Latrun*, in the mouth of wady Aly. Others find it near *el Midyeh*, not far from Lydda.

MOLADAH=*birth, lineage*. A town on the extreme south of Judah, towards Edom. (Josh. xv. 26; xix. 2; 1 Chron. iv. 28; Neh. xi. 26.) Dr. Robinson is disposed to regard the ruins at *el-Milh*, the *Malatha* of the Romans, about eighteen miles south of Hebron, and ten miles east of Beersheba, as marking the site of Moladah.

MOLE. The Hebrew word *tinshemeth*, rendered "mole," (Lev. xi. 30,) designates the *chameleon*. And the Hebrew word *hholed*, rendered "weasel," (Lev. xi. 29,) designates the *mole*. Moles are extremely abundant in the fields and gardens of Palestine. The Hebrew word *lakhapharpiroth*, rendered "to the moles," (Isa. ii. 20,) signifies, to the rats, or moles.

MOLECH.—See MOLOCH.

MOLID=*genitor*. A descendant of Judah. (1 Chron. ii. 29.)

MOLOCH=*king*. An idol of the Ammonites, the same as Baal, to whom human victims were offered. (Am. v. 26; Acts vii. 43.) The name is sometimes written "Molech;" (Lev. xviii. 21; xx. 2—5; 1 Kings xi. 7; 2 Kings xxiii. 10;) "Milcom;" (1 Kings xi. 5; 33; 2 Kings xxiii. 13;) "Malcham;" (Zeph. i. 5;) and "their king," margin, "Melcom." (Jer. xlix. 1—8.) To this idol the Hebrews, even while in the wilderness, occasionally sacrificed their children by fire. (Lev. xx. 2—5; Ezek. xx. 26, 31.) In later times the worship of this idol was celebrated upon the high places erected in the valley of Hinnon. (Jer. xix. 5; xxxii. 35.) According to the Rabbins, the statue of Moloch was of

brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries.

MOLTEN SEA.—See **LAVAR.**

MONEY. The most ancient commerce was conducted by barter, or exchanging one sort of merchandise for another. Even among the Romans, the very name of money—*pecunia*, from *pecus*, i.e., a *sheep*—affords sufficient evidence that cattle constituted the medium of exchange. But the inconvenience of trading only by barter, necessarily led to the introduction of a fixed medium of exchange, in order to facilitate commerce. Hence, bars, rings, or pieces of gold, silver, or copper, of a properly regulated weight, and an acknowledged value, were used as the circulating medium, and also as weights. (Gen. xiii. 2; xx. 16; xxiii. 16; xxiv. 22; xxxiii. 8; xxxvii. 28; xliii. 21; xlv. 22.) In all payments, the money was counted, and accurately weighed. (Deut. xxv. 13; Job xlii. 11; Jer. xxxii. 9; Am. viii. 5.) The ancient custom of weighing money is general in Syria, Egypt, and throughout Turkey. It is somewhat remarkable, that no ancient coins have been hitherto found among the monuments of Egypt, nor in the recent extensive excavations among the ruins of Nineveh. Whether the Hebrews had coined money before the Exile is not known. The Egyptians appear to have had no coinage of their own before the age of the Ptolemies. The earliest coins extant, having the stamp of any individual, are those of Alexander I., of Macedon, about 500 a.c. During the Exile, and after their return from it, the Jews made use of the Persian, Grecian, and Roman money. The Asmonean princes struck off a copper currency, as the Syrian kings seem to have reserved to themselves the right of coining the precious metals. Some of them, probably, struck off a silver currency; but most of the shekels, half-shekels, and copper pieces, attri-

buted to Simon Maccabæus, are now known to have been struck by Simon Barcochba upon Roman money, after the overthrow of Jerusalem. The Herodian kings issued a silver and a copper currency. The legends are nearly similar on all the Jewish coins which have descended to us, but the symbols are somewhat varied, all having reference to the ceremonies prescribed in the religious ritual of the Jews; but on no Jewish coin do we ever meet with figures of men and animals. The Hebrew word *keseph*, and the Greek word *argurion*, properly signify "silver," and are used for *money* in general. (Gen. xxiii. 13; Ex. xxii. 7; Num. iii. 49, 51; Deut. xxiii. 19; Matt. xxv. 18, 27; Mark xiv. 11; Luke ix. 3; Acts viii. 20.) As the value of ancient coins differed at different periods, and in different countries, we give the following, only as a probable approximation of the value of ancient money:

Hebrew and Persian Money;

	£	s.	d.	far.
Gerah, one 20th of a shekel	0	0	1	2
Agora, 5 geras, or one 4th of a shekel?...	0	0	7	2
Bekah, 10 gerahs, or half a shekel.....	0	1	3	0
Shekel, 20 gerahs, or 2 bekahs.....	0	2	6	0
Adarcon, daric, or dram	0	2	6	0
Golden daric or stater....	1	5	0	
Maneh, 60 shekels.....	7	10	0	0
Talent, 60 manehs, or 3000 shekels.....	375	0	0	0

Greek and Roman Money

	£	s.	d.	far.
Lepton or "Mite"	0	0	0	0½
Kodrantes or "Farthing"	0	0	0	0¼
Assarion, 4 Kodrantes...	0	0	0	3
Denarion, 10 Assarions...	0	0	7	2
Drachma.....	0	0	10	0
Didrachm, 2 drachmas...	0	1	8	0
Stater, 4 drachmas.....	0	3	4	0
Mna, or Mina, 100 drachs..	4	3	4	0
Talent, 60 minas	250	0	0	0

The references to the various kinds of money, afford remarkable evidence of the accuracy of the inspired writers.

MOR

MORAD=*descent*. This Hebrew word is translated "the going down," in Josh. vii. 5; but in the margin it is considered the name of a place, probably between Ai and Jericho.

MORASTHITE.—See **MORSETHETH-GATH**.

MORDECAI=*little man*, or perhaps *worshipper of Mars*. 1. A Benjamite, descended from one of the captives, and a resident at Shushan. He was the foster father of Esther, who afterwards became the queen of Persia. (Est. ii. 6—23.) Mordecai fell under the displeasure of Haman, an officer of state, who laid a plan for the extermination of the whole body of the Jews. His purpose, was, however, defeated by the interposition of the queen. Mordecai's great service in having once detected a conspiracy against the life of the king, was now remembered. (Est. ii. 6—23; iii. 1—15; v. 1—14; vi. 1—14.) Haman lost his life; and Mordecai was elevated to great power in the court of the Persian monarch. (Est. vii. 9, 10; viii. 2, 15; x. 3.) 2. One who returned from the Exile. (Ezr. ii. 2; Neh. vii. 7.)

MOREH=*teacher*. 1. Probably a Canaanite, who gave name to the "plains," properly, "the oaks of Moreh," not far from Shechem. (Gen. xii. 6; Deut. xi. 30.) 2. A hill in the valley of Jezreel. (Judg. vii. 1.) The Palestine Exploration Party, when in the neighbourhood of Jezreel, in 1866, observe, "Descending to Beisan we were much struck with the isolated appearance of the hill on which *Kumieh* stands, apparently the "hill of Moreh"; now called *Neby Duhy*."

MORESETHETH-GATH=*possession of Gath*. A town near Eleutheropolis, the birth-place of Micah; (Mic. i. 14;) hence he is called the "Morasthite." (Mic. i. 1; Jer. xxvi. 18.)

MORIAH=*chosen of Jehovah, or the shown, i.e., appearance of Jehovah*. A hill on the eastern part of the city of Jerusalem, overlooking the valley of the Kidron; (2 Chron. iii. 1;) on which was the threshing floor of Araunah. (2. Sam. xxiv. 24; 1 Chron. xx. 25.)

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MOS

Moriah is separated from the city by the Tyropoean valley, at a general level of 2,420 feet; but the rock in the centre on which the Dome is built is 24 feet higher. Dr. Porter says the summit of Moriah is a rectangular platform, about thirty acres in extent, and taking up full one half of the eastern side of the city. This platform constitutes by far the most striking feature of the city. Solomon erected the temple upon the levelled summit of this rock; and then immense walls were erected from its base on the four sides; and the interval between them and the sides filled in with earth, or built up with vaults; so as to form on the top a large area on a level with the temple. The "land of Moriah," whither Abraham went to offer up Isaac, evidently denotes the same as Mount Moriah, where the temple was afterwards erected, and its vicinity. (Gen. xxii. 14; Ex. xv. 17.) The Mount is honey-combed with a series of large rock-hewn cisterns, in which the water, brought by an aqueduct from Solomon's Pools, was stored.

MORNING.—See **DAY**.

MORTAR.—See **MILL**.

MORTAR.—See **LIME**, and **SLUICE**.
MOSERA=*bands, bonds*. A station of the Hebrews, close by Mount Hor. (Num. xxii. 22; xxxiii. 37; Deut. x. 6.) Dr. Robinson says, the small fountain *et-Taiyihah*, at the bottom of the pass *er-Rabs'y*, may have been either the wells of Bene-Jaakan, or Mosera.

MOSEROTH=*bands, bonds*. A station of the Hebrews in the wilderness. (Num. xxxiii. 80.)

MOSES=*from the water, i.e., drawn from the water*. The illustrious prophet and legislator of the Hebrews, called the "servant of God," the "servant of Jehovah," and the "man of God," was the son of Amram and Jochebed, and great grandson of Levi, the son of Jacob. (Ex. ii. 1, 10; vi. 16—20; Josh. i. 1, 2, 15, 1 Kings viii. 53, 56; 2 Chron. i. 8; Dan. ix. 11; Deut. xxxiv. 5; Ps. xc. title; Ezra iii. 2.) He was born in Egypt, about B.C.

1571. In his infancy through the cruel edict of Pharaoh, he was exposed in the Nile; but was found and adopted by the daughter of Pharaoh. He was educated at the Egyptian court, and "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Ex. ii. 1—10; Acts vii. 20—22.) When Moses had grown up, he sympathized with his own people, and resolved upon their deliverance. Having slain an Egyptian, he was induced to flee into the land of Midian, where he sustained the character of a shepherd chief, like the Bedowin sheikhs of the present day. In the Arabian wilderness, God further prepared him to be the instrument of deliverance to His chosen people. At length the Divine Majesty appeared to him, and announced, in an extraordinary manner, his important mission to redeem the Hebrews. By a succession of miracles, which God wrought by his hand, Moses brought the Hebrews out of Egypt, and through the wilderness, unto the borders of Canaan. But, on account of the transgression at Kadesh, Moses was not permitted to conduct them into it; he was only allowed to behold, not to enter the Promised Land. Having accomplished his mission and attained to the age of 120 years, with the faculties of mind and body unimpaired, the illustrious legislator transferred his authority to Joshua; and, ascending the summit of Pisgah, he gazed on the magnificent prospect of the "goodly Land." He then breathed his last, and "the Lord buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." (Deut. xxxiv. 1—7.) By the institutes Divinely communicated unto him, Moses changed the whole character of the Hebrews, and transformed them from shepherds into a people of fixed residence and agricultural habits. From the Hebrews, and through the Bible, the influence of these institutions has been extended over the world; and often where the letter has not been observed the spirit of them has been

adopted. Moses is the only historian of the ages and events of remote antiquity. The undivided and uncontradicted testimony of antiquity ascribes the Pentateuch, or first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—to the great lawgiver of the Hebrew nation. The attempts of the pseudo-critics of the present age, to fix the composition of the Pentateuch in a period, later by some centuries, than the time of Moses, have proved miserable failures. The internal and external evidences of the high antiquity and authenticity of the books of Moses are such as can never be overthrown or gainsayed. The ninetyeth Psalm is ascribed to Moses, in the title.

MOTH. The Hebrew words *ash*, (Job iv. 19; xiii. 28; xxvii. 18,) and *sas*, (Isa. li. 8,) and the Greek word *ses*, (Matt. vi. 19, 20; Luke xii. 33,) translated "moth," designate an insect of the *tinea* species, the larvae of which are very destructive to "treasures" of furs, cloths, etc. Some of the species of moths feed on the leaves of plants. This frail but destructive insect is referred to as an emblem of man's weakness and defenceless condition. (Ps. xxxix. 11; Hos. v. 12; Isa. i. 9; James v. 2.)

MOTHER. The Hebrew word *am*, rendered "mother," was not only used in the exact sense, (Gen. xliii. 29,) but also for a *step-mother*; (Gen. xxxvii. 10;) a *grandmother*; (1 Kings xv. 16;) or any *female ancestor*; (Gen. xxx. 20;) and even for a *benefactress*. (Judg. v. 7.) So also as expressing *intimate relationship*. (Job i. 21; xvii. 14.) The term "mother" is also used of a *nation*, *mother-country*; (Isa. i. 1, 2; Jer. i. 12; Ezek. xix. 2; Hos. ii. 4; iv. 5;) also of a *metropolis*, i.e., *mother-city*; (2 Sam. xx. 19;) so also a city, as the source of wickedness and abominations. (Rev. xvii. 5.) The affection of a mother to her child, is often employed to illustrate the love of God to His people. (Isa. xlix. 14—22; lvi. 6—14; 1 Cor. iii. 1, 2; 1 Thess. ii. 7; 2 Cor. xi. 2.)

MOULDY. The Hebrew word *nik-kudim*, rendered "mouldy," (Josh. ix. 5—12,) properly signifies "dry crumbs" of bread. It is also translated "crack-nels." (1 Kings xiv. 3.)

MOUNTAIN OF GOD. — See **HORRB.**

MOUNTAINS. The Hebrew word *har*, denotes a mountain, also a chain or ridge of mountains. (Isa. xiv. 25; xlix. 11; lxx. 9.) So also the words *hamathi arets* = the "high places," or heights of the earth, is another form for mountains. (Am. iv. 18; Mic. i. 3.) The earth presents everywhere an undulating surface, consisting of mountains and valleys, the whole having a greater or less elevation above the level of the sea. The mountain ranges not only serve to direct the currents of clouds in discharging their treasures on the earth, and then drain off the moisture by innumerable rills and streams which flow into the plains; but they also afford a range for the habitations of animals and plants whose natures are adapted for existence in elevated situations. Mountain chains extend much further in length than in breadth, and thus give form and character to a country. They are the centres of elevation whence the rivers derive their origin; and by whose declivities their waters are conducted in winding courses to the ocean. Limestone is the prevalent constituent of the mountains of Syria; and is frequently surmounted by rocks of a soft chalky substance, abounding in corals, shells, etc. Sandstone is very common southward from the Dead Sea to Sinai. In the region of Sinai, the granite appears with its customary companions, porphyry, greenstone, etc., under various circumstances of association. The mountain framework of Syria is the Anti-Lebanon chain, which begins on the south of Antioch, by the huge peak of Mount Cassius; and extending southward to the sources of the Jordan, where it separates into two branches; which stretch beyond the southern extremity of the Dead Sea, so as

to enclose, as in a basin, this river and its three lakes. These two branches, with their numerous ramifications, constitute the mountains of Palestine on both sides of the Jordan. From the Dead Sea the two ranges continue to run parallel to each other to the Gulf of Akabah, where they separate; the one takes the eastern coast, and terminates at the Red Sea, at the point where the Gulf opens. The other takes the western side of the Gulf, entering the peninsula of Sinai, which divides this Gulf from that of Suez, and terminates in the Red Sea, near the point of the peninsula. The two ranges enclose not only the basin of the Jordan and Dead Sea, but that of the broad valley which extends from the Sea to the Euxine Gulf, and the Gulf itself, the whole extent being not less than 400 English miles. In the symbolical language of Scripture, the Hebrew kingdom is called a "mountain;" (Ps. xxx. 7;) so also the Chaldean monarchy; (Jer. li. 25; Zech. iv. 7;) and the kingdom of the Messiah. (Isa. ii. 2; xi. 9; Dan. ii. 35.) The "moving of mountains" indicated great revolutions in kingdoms and states. (Ps. xlii. 2; Rev. vi. 14; xv. 20.)

MOURNING. The Hebrews expressed their grief, at the death of their relatives, and at other times of great calamity, by weeping, rending their clothes, striking and lifting up their hands, smiting their thighs and breasts, fasting, and lying upon the ground; going barefooted, pulling their hair and beards, or cutting them, and making incisions on their breasts, or tearing them with their nails. Some of these excesses were forbidden. (Gen. xxiii. 2; xxv. 8; 1. 1; Lev. x. 6; xix. 27, 28; xxi. 5; Dent. xiv. 1; Esra ix. 5; Jer. xvi. 6.) Sometimes they girded themselves with sackcloth, and even threw dust upon their heads. (2 Sam. iii. 31, 35; Josh. vii. 6.) The time of mourning was from seven to thirty days. (Num. xx. 29; Dent. xxxiv. 8.) The priests mourned only for near relatives; but the high priest,

MOU

and the Nazarite, for none. (Lev. xxi. 1—12; Num. vi. 7.) Like the Orientals of the present day, the Hebrews hired women to weep and mourn, and also minstrels to play, at the funerals. (Jer. ix. 17; Matt. ix. 23.) Among the early Christians, all immoderate grief or mourning for the dead, was regarded as inconsistent with the Christian faith and hope. (1 Thess. iv. 13—18.)

MOUSE. The Hebrew word *achbar*, rendered "mouse," does not appear to denote any particular species. The mouse was declared by Moses to be unclean; (Lev. xi. 29;) still it was sometimes eaten by the idolatrous Hebrews. (Isa. lxvi. 17.) Multitudes of mice made great havoc in the fields of the Philistines; (1 Sam. vi. 4—18;) hence we can understand why the Philistines, when they transferred the ark to Beth-shemesh, sent the "golden mice" with the "golden emerods" as a trespass offering to the God of Israel. The short-tailed field-mice—"Arvicola agrestis"—are equally prevalent in some parts of Syria at the present day, and are very destructive to the fruits of the field.

MOUTH. In Hebrew phraseology to be "heavy mouthed," denoted slowness of speech; (Ex. iv. 10;) "a smooth mouth," a flatterer, also "a mouth of deceit." (Prov. xvi. 28; Ps. cix. 2.) "With one mouth," i.e., with one voice or accord; (Josh. ix. 2; 1 Kings xxii. 18; 2 Chron. xviii. 12;) "with my whole mouth," i.e., with all my strength of voice. (Job xix. 16; Ps. lxvi. 17; lxxxix. 1; cix. 30.) "To lay the hand upon the mouth," i.e., to be silent. (Judg. xviii. 19; Job xxi. 5; xl. 4; Prov. xxx. 32; Mic. vii. 16.) To "inquire at the mouth of the Lord," is to consult Him. (Josh. xix. 14.) "To set their mouth against the heavens," is to speak arrogantly and blasphemously of God. (Ps. lxxiii. 9.) The "rod," and the "two edged sword, of His mouth," denote the sovereign authority and absolute power of the Messiah. (Isa. x. 4; Rev. i. 16; ii. 16; ix. 19; xi. 5; xii. 15; xvi. 13.)

MUL

MOZA=*a going out, exit.* 1. A son of Caleb. (1 Chron. ii. 46.) 2. A descendant of Saul. (1 Chron. viii. 36, 37; ix. 42, 48.)

MOZAH=*outgoing, or fountain.* A place in Benjamin. (Josh. xviii. 26.) Schwartz supposes that it stood on the site of the village *Kolonieh*, between Jerusalem and Kirjath-jearim.

MUFFLERS. The Hebrew word *realoth*, rendered "mufflers," probably designates *veils*. (Isa. iii. 19.) Some suppose the term denotes a pendant ornament for the neck or breast, worn by females.

MULBERRY-TREE. The Hebrew word *baca*, rendered "mulberry-tree," (2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15) may designate the Arabic *bak-tree*, a kind of poplar, which grows in various parts of Palestine. The mulberry-tree, however, is much cultivated in Lebanon, by the Druses and Maronites, on account of the quantities of silk which it enables them to produce.

MULE. An hybrid animal, the offspring of a horse and an ass. It is smaller than the horse, and is a remarkably hardy, patient, obstinate, and sure-footed animal. Hybrid animals do not propagate their kind, beyond at most a very few generations; and no real hybrid races are perpetuated. The Hebrews were expressly forbidden to couple animals of different species. (Lev. xix. 19.) The Hebrew kings and nobles procured *pardim*=mules, from the neighbouring nations. (2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33, 38, 44; x. 25; xviii. 5; 2 Kings v. 17; 2 Chron. ix. 24; Ps. xxxii. 9.) In later times they obtained them from Armenia, Assyria and Persia. (Isa. lxvi. 20; Ezek. xxvii. 14; Est. viii. 10, 14.) Mules are represented on some of the ancient Assyrian bas-reliefs. In Syria, domestic trade, with the maritime towns and the mountains, is carried on chiefly by mule caravans. In Gen. xxxvi. 24, Anah is said to have "found mules in the desert;" but the Hebrew word *yemim*, rendered "mules," probably signifies *warm springs*. The

springs may have been at the same place which was afterwards called Cal-lirho=beautiful fountains.—See LASHA.

MUPPIM.—See SHUPHAM.

MURDER. This crime was a subject of early and severe legislation. (Gen. iv. 8—6; ix. 6.) A murderer by the Mosaic law was one who slew a person premeditatedly; (Ex. xxi. 14;) from hatred or enmity; (Num. xxxv. 20, 21; Deut. xix. 11;) or revenge; (Num. xxxv. 20;) or by lying in wait for him. (Deut. xix. 11; Num. xxxv. 16—21.) For this crime there was no pardon; the city of refuge, and even the altar, furnished no asylum, nor might money be accepted as a commutation or satisfaction. (Ex. xxi. 14; Num. xxxv. 18, 31, 32.) The mode of putting the murderer to death, was probably left, in a great degree, to the option of the *goel* or avenger of blood. (Num. xxxv. 21, 27.) Involuntary homicide, or manslaughter, is the killing a person without premeditated enmity; (Num. xxxv. 22; Deut. xix. 4—6;) without thirst for revenge; (Ex. xxi. 13;) or when it happened by mistake or accident. (Ex. xxi. 20, 21; Deut. xix. 5; Num. xxxv. 11, 15.) However, if the avenger of blood overtook the unintentional homicide before he reached a city of refuge, or even found him without the limits of his asylum and slew him, he was not punishable. (Deut. xix. 6; Num. xxxv. 26, 27.) If a man slew a thief while breaking into his house by night, it was considered justifiable homicide; but if the sun was up, he was guilty of blood, inasmuch as the person robbed might have had it in his power to obtain legal restitution. (Ex. xxii. 2, 3.) When murder had been perpetrated by some person unknown, the elders of the city nearest to which the corpse was found, were required by certain ceremonies, to declare their utter ignorance of the affair. (Deut. xxi. 1—9.)

MURRAIN. The Hebrew word *deber*, rendered "murrain," signifies destruction, mortality; and may mean death by any contagious disease. It designates the fifth plague, by which the

Egyptians were visited, in the sudden mortality among their cattle, including horses, asses, camels, oxen, and sheep, which were "in the field." The Egyptian cattle that survived in the sheds, and were afterwards sent into the fields, were destroyed by the succeeding storm of fire and hail. (Ex. ix. 3—20.) In the plagues of murrain and hail, many of the war horses must have escaped, as they were not "in the field," but in the "stables or houses." (Ex. xiv. 27, 28; xv. 21.)

MUSHI=*felt out*, or *yeilding*. A son of Merari, and ancestor of the "Mushites." (Ex. vi. 19; Num. iii. 20, 23; xxvi. 58; 1 Chron. vi. 19.)

MUSIC. As musical intonation is the natural result of joyous emotions, it is not improbable that music is the oldest of the liberal arts. The invention of instrumental music is assigned to Jubal, a descendant of Cain. (Gen. iv. 21.) Music was early employed in religious exercises; and important events were often celebrated "with mirth and with songs, with tabret and with harp." (Gen. xxxi. 27.) On the shores of the Red Sea, the choral hymn of praise was sung antiphonally, by Moses and the men on the one hand, and by Miriam and the women on the other, accompanied with instruments and the dance, according to the usage of the Egyptians (Ex. xv. 1—21.) We know from the ancient monuments, that the Egyptians possessed a variety of musical instruments; and, undoubtedly, the Hebrews, while sojourning among them, profited by their musical science. In the Hebrew tabernacle service, even in the desert, music formed an important part. (Num. x. 1—10.) In the times of David and Solomon, the musical service of the Hebrews reached the height of grandeur. (1 Chron. xxiii. 5; xxv. 1—31.) The Hebrew choirs, which were very large, appear to have answered each other in that kind of alternative singing which is called *antiphonal*, or responsive; the priests, in the meantime, performed upon the silver trumpets. (2

Chron. v. 11—14.) Under the impious reigns of some of the kings, the musical solemnities fell into disuse, but they were revived by Hezekiah and Josiah. Two hundred musicians returned from the Exile, with Ezra, to the Holy Land. (Ps. cxxxvii. 1—4; Ezra ii. 65.) In the annual festival journeys to Jerusalem, the march of the people was enlivened by the sound of music. (Isa. xxx. 29.) The practice of music was not restricted to any one class of persons. (1 Sam. xvi. 14—23; 1 Chron. xiii. 8; xv. 16.) Sacred music was practised by the prophets; and Saul is said to have prophesied among them, because he united in their music. (1 Sam. x. 5—12; xix. 20—24.) Some of the Hebrew women appear to have attained to eminent skill in music. (1 Chron. xxv. 5, 6; 2 Sam. xix. 35; Ezra ii. 65; Neh. vii. 76.) The magnificence of the Hebrew music consisted, not so much in harmony, as in unison or melody. The sacred musicians appear to have sung or played in unison, each according to his strength and skill; without musical counterpoint, or those different parts, and that combination of several voices and tones, which constitute harmony in our concerts. Respecting the base, treble, etc., but a very few discriminating remarks had then been made; the old, the young, and maidens, etc., appear to have sung one part. The instruments, by which, in singing, this melody was accompanied, occupied the place of a continued base. Such is the nature of Oriental music at the present day. In order to ensure harmony, or rather unison, from such a number of voices and instruments, in the temple service, it is not improbable that some kind of musical notes were used. They may have been somewhat analogous to the accents of our Hebrew Bibles, by which the modern Jews cantillate the Scriptures, as the Muslims do their Koran. Undoubtedly, the various instruments of music, whether stringed, percussion, or wind, used by the Egyptians and Assyrians, were also known to the

Hebrews. The “instruments of music,” mentioned in 1 Sam. xviii. 6, are properly *triangles*, or bars of iron, i.e., instruments of music struck in concert with drums, as in modern military music.—See HARP.

MUSTARD. The tree known in the East, by the name of *hhardal*, and by botanists, *Salvadora persica*, is, now generally identified with the “mustard tree” of the Scriptures. It is abundant in Palestine, Syria, Arabia, and India; and bears fruit in bunches, resembling the currant, with the colour of the plum. The taste is pleasant, though strongly aromatic, exactly resembling mustard; and, if taken in any quantity, produces a similar irritability of the nose and eyes, to that which is caused by taking mustard. The leaves of the tree have the same pungent flavour as the fruit, although not so strong. Others, however, hold that the mustard-plant—*Sinapis*—is intended. Dr. Thompson, saw wild mustard on the rich plain of Akkar as tall as the horse and the rider. It would attain a still greater height under cultivation in the garden. The Jewish Rabbins often use the phrase, “a grain of hhardal,” i.e., a mustard seed, for anything extremely small. (Matt. xiii. 31, 32; xvii. 20; Mark. iv. 30—32; Luke xiii. 18, 19; xvii. 6.)

MUTH-LABBEN. The phrase *almuth-labben*, which occurs in the superscription to Psalm ix., probably ought to read *alamoth-labben*, as in many manuscripts, signifying *with virgin's voice for the boys*, i.e., to be sung by them.

MUZZLE.—See THRESHING.

MYRA = *flowing, weeping*. An ancient port in Lycia, on the south-west coast of Asia Minor. (Acts xxvii. 5.) The magnificent ruins of the city now called *Dembra* by the Greeks, stand upon a hill, about three miles up the river Andracki.

MYRRH = *a drop*, i.e., *flowing, distilling*. The Hebrew word *mor*, rendered “myrrh,” designates an aromatic gum, distilling in tears from a species of *Balsamodendron*, a tree

officers. (1 Kings. xiv. 20; xv. 25—32.) 3. A descendant of Judah. (1 Chron. ii. 28—30.) 4. A descendant of Benjamin. (1 Chron. viii. 30; ix. 36.)

NAGGE=*splendour*. An ancestor of Mary, the mother of Jesus. (Luke iii. 25.)

NAHALAL=*pasture*. A city of Zebulun, afterwards assigned to the Levites; (Josh. xxi. 35;) also written "Nahallal;" (Josh. xix. 15;) and "Nahalol." (Judg. i. 30.) Some identify it with *Malul*, a village in the plain of Jezreel.

NAHALIEL=*valley of God*. A station of the Hebrews in the wilderness. (Num. xxi. 19.) Probably the wady *Enkheileh*, an upper tributary of the Arnon.

NAHALLAL.—See **NAHALAL**.

NAHALOL.—See **NAHALAL**.

NAHAM=*consolation*. A descendant of Judah. (1 Chron. iv. 19.)

NAHAMANI=*repenting*. One who returned from the exile. (Neh. vii. 7.)

NAHARAI.—See **NAHARI**.

NAHARI=*snorer*. One of David's distinguished officers; (2 Sam. xxiii. 37;) also written "Naharai." (1 Chron. xi. 39.)

NAHASH=*a serpent*. 1. The Rabbins say that this is another name for Jesse; others say that he was a former husband of David's mother; others again suppose the wife of Jesse, and mother of David, is intended. (2 Sam. xvii. 25; 1 Chron. ii. 13—17.) 2. A king of the Ammonites, who, besieging Jabesh Gilead, was defeated by Saul. (1 Sam. xi. 1—11.) He is supposed to have been the same who, long afterwards, showed kindness to David; (2 Sam. x. 2; 1 Chron. xix. 1, 2;) or this may have been the title of the Ammonite kings, rather than the name of any one. Shobi, the friend of David, was probably one of the sons of Nahash. (2 Sam. xvii. 27.) 3.—See **IRNAHASH**.

NAHATH=*rest, quiet*. 1. A descendant of Esau. (Gen. xxxvi. 18.) 2. An officer under Hezekiah. (2 Chron. xxxi. 13.) 3.—See **TOAH**.

NAHBI=*hidden*. One of the twelve spies sent by Moses to view the land of Canaan. (Num. xiii. 14.)

NAHOR=*snorting, snoring*. 1. The father of Terah, and grandfather of Abraham; (Gen. xi. 22—25;) also written "Nachor." (Luke iii. 34.) 2. The son of Terah, and brother of Abraham; also written "Nachor." (Josh. xxiv. 2.) He eventually removed from Ur to Haran, whence that city is called "the city of Nahor." (Gen. xi. 26—32; xxiv. 10—15, 24, 47; xxix. 5.)

NAHSHON=*enchanter*. A prince or chief of the tribe of Judah, at the time of the Exode; (Num. i. 7; ii. 3; Ruth. iv. 20;) also written "Naashon," (Ex. vi. 23,) and "Naasson." (Matt. i. 4; Luke iii. 32.)

NAHUM=*consolation*. One of the minor prophets; a native of Elkosh, a village of Galilee. (Neh. i. 1.) After his countrymen, the ten tribes, were carried captive by the Assyrians, the prophet might still have continued to reside at Elkosh, or, what is more probable, have removed into Judah. However, it is not necessary to suppose that Nahum lived at Elkosh, in Assyria, to account for a few peculiarities in his language. The book of Nahum is a continuous poem of unrivalled spirit and sublimity, and admirable for the elegance of its imagery. The time in which Nahum uttered his predictions against Nineveh appears to have been in the latter part of the reign of Hezekiah; as the prophet presupposes, not merely the deportation of the ten tribes, (Nah. ii. 2,) but also the expedition of Sennacherib against Judah. (Nah. i. 9—15; Isa. xxxvi. 17—20; xxxvii. 3, 17.) Assyria was then at the summit of its power; (Nah. i. 12; ii. 1;) but after Sennacherib's reign, the government exhibits the final struggles of the empire to recover its former glory. The prophet does not name the enemies of Assyria, who are commissioned to effect her overthrow. (Nah. ii. 4, sq.) He refers to No-Amon, the Egyptian Thebes—as already destroyed, perhaps by Sargon—a city stronger and more affluent than Nineveh (Nah. iii. 8; Isa. xx. 1—6.) The city of Nineveh was destroyed about 606 or 607 B.C., and about a cen-

tury after the prophecy of Nahum was uttered.—See NINEVEH.

NAIL. The Hebrew word *yated*, signifies a *peg, pin, nail*, as driven or built into the wall; (Isa. xxii. 23—25; Ezek. xv. 3;) specially a *tent pin*, or *stake*, with which the cords of the tent are fixed to the ground. (Judg. iv. 21; xvi. 14; Ex. xxvii. 19; xxxv. 18; xxxviii. 31; Isa. xxxiii. 20; liv. 2.) Hence, to *drive a pin, to fasten a nail*, is a symbol of a *fixed dwelling*. (Isa. xxii. 23.) So also, a *nail*, or *pin*, is put metaphorically for a *prince*, on whom the care and welfare of the state depends. (Zech. x. 4.) The Hebrew words *masmerim*, and *masmeroth*, denote nails made of iron; (1 Chron. xxii. 3; Isa. xli. 7;) or of *metal*. (2 Chron. iii. 9; Jer. x. 4.) “The words of the wise are as nails fastened,” i.e., they sink deep into the heart. (Eccl. xii. 11.)

NAIN = *pleasant*. A town of Palestine, situated on the northern slope of the mountain *Dukh*, usually called the “Little Hermon,” about three miles S. by W. from mount Tabor. It is now a small village, called *Nein*. There are many sepulchral caves in the rocks on the west side of the village. (Luke vii. 11—17.)

NAIOTH = *habitations*. A place in or near Ramah, where Samuel, abode with his disciples. It was probably the school of the prophets. (1 Sam. xix. 18, 22, 23; xx. 1.)—See RAMAH.

NAKED. In addition to the ordinary meaning, as in Job i. 21; Ecc. v. 15; Mic. i. 8; Am. ii. 16, the term “naked” sometimes denotes *partly undressed*, having only the under garment on; (1 Sam. xix. 24; Isa. xx. 2; John xxi. 7;) also *ragged*, or *poorly clad*. (Isa. lviii. 7; James ii. 15; 2 Cor. xi. 27.) “Naked” is also put for that which is exposed, discovered; “they knew that they were naked,” i.e., stripped of the Divine image, and discovered. (Gen. iii. 7.) “Hell is naked,” i.e., exposed before God; (Job xxvi. 6;) and all “things are naked and open,” i.e., exposed to the eyes of Him with whom we have to do. (Heb.

iv. 13.) The “nakedness of the land,” signifies the parts of the country which lie most exposed to danger. (Gen. xlii. 9; Jer. xlix. 10.) “Nakedness” is also used for idolatry, and all kinds of vice. (Ex. xxxii. 25; 2 Chron. xxviii. 19; Ezek. xvi. 36; Rev. xvi. 5.)

NAME. A name among the Hebrews, was usually given to the male child at the time of circumcision. In many instances, the names of children were significant, from some circumstances in the birth, or from some peculiarities in the history of the family: as Moab = *from the father*; (Gen. xix. 37;) Esau = *hairy*; (Gen. xxv. 25;) Jacob = *heel-catcher, supplanter*; (Gen. xxv. 26;) Benoni = *son of my sorrow*; (Gen. xxxv. 18;) Barjona = *son of Jona*; (Matt. xvi. 17;) Bathsheba = *daughter of the oath*; (1 Chron. iii. 5;) Moses = *drawn from the water*; (Ex. ii. 10;) Jabez = *he causes pain*. (1 Chron. iv. 9.) Frequently the name was compounded with the name of Jehovah or God, as Joshua = *salvation of Jehovah*; (Num. xiv. 6; Matt. i. 21;) Isaiah = *help of Jehovah*; (Isa. i. 1;) Ishmael = *whom God heareth*; (Gen. xvi. 11;) Samuel = *heard of God*. (1 Sam. i. 20.) So other nations sometimes compounded the name of an idol, with that of a child; as Ethbaal = *with Baal*; (1 Kings xvi. 31;) Belshazzar = *prince of Bel*; (Dan. vii. 1;) Benhadad = *son or worshipper of Hadad*; (1 Kings. xv. 18;) Nebushasban = *worshipper of Nebo*. (Jer. xxxix. 13.) Kings and princes sometimes changed the names of those who stood high in their favour, as a token of distinction and honour. (Isa. lxii. 2; Phil. ii. 9; Heb. i. 4; Rev. ii. 17.) Jehovah changed the patriarch's name from Abram to Abraham; Sarai to Sarah; (Gen. xvii. 6, 15;) and Jacob to Israel. (Gen. xxxii. 28; xxxv. 10.) Moses changed Oshea to Joshua; (Num. xiii. 16;) Pharaoh changed Joseph to Zaphnath-paaneah; (Gen. xli. 45;) the king of Egypt changed Eliakim to Jehoiakim; (2 Kings xxiii. 34;) and the king of Babylon changed Mattaniah to Zedekiah. (2 Kings

xxiv. 17.) So also Daniel was changed to Belteshazzar; Hananiah to Shadrach; Mishael to Meshach; and Azariah to Abednego. (Dan. i. 7.) In later times, the Jews sometimes gave Greek or Roman names to their children; and occasionally the Hebrew, or Chaldee name was transformed into a Greek shape; hence Peter is called Cephas; (John i. 42;) Tabitha is called Dorcas; (Acts ix. 36;) Levi is called Matthew; (Mark ii. 14; Matt. ix. 9;) and Saul is called Paul. (Acts. xiii. 9.) Some of the proper names were adopted from the ancient sources in the book of Genesis, without being translated into Hebrew; while others lost their original form, but retained their ancient signification. In ancient times appellations were sometimes given to men, expressive of character and office; which would tend to supplant the original personal names. In this way, the Rabbins suppose that the personal name, Shem, was changed into the appellation Melchisedek=*Righteous king*. The term "name," sometimes signifies "person"; it also denotes God Himself, with all His attributes and perfections; (Gen. iv. 26; Ex. iii. 15; xx. 24; xxiii. 13; Lev. xxiv. 11; Ps. xx. 1, 5, 7; Prov. xviii. 10;) Christ, the object of worship, and His character, faith, or doctrine. (Matt. vii. 23; x. 41. Mark ix. 41; Acts iv. 12; v. 41; viii. 12; ix. 15; xxvi. 9; Phil. ii. 9—11; Rev. xix. 16; Isa. xlv. 5.)

NAOMI=*pleasantness*. The wife of Elimelech, and mother-in-law of Ruth; also called "Mara"=*sadness*. (Ruth i. 1—22.)

NAPHISH=*refreshment* or *numerous*. A son of Ishmael; (Gen. xxv. 1, 15; Chron. i. 81;) his descendants are called "Nephish." (1 Chron. v. 19.)

NAPHTALI=*wrestling*. One of the sons of Jacob, by Bilhah, Rachel's handmaid. (Gen. xxx. 7, 8.) The tribe of Naphtali occupied the northern part of the Promised Land, extending from the Lake of Gennesaret, and the border of Zebulun, to the sources of the Jordan. (Josh. xix. 32—39; xxi.

32; Judg. iv. 10; v. 18; vi. 35; vii. 23; Num. xiv. 3; xxvi. 50.) In this district, also called "the land of Nephthalim," the fertile region of upper Galilee was situated. (Isa. ix. 1; Matt. iv. 13—15.) "Mount Naphtali," properly designated the highlands in the northern portion of the tribe. (Josh. xx. 7.) This tribe was peculiarly blessed; (Deut. xxxiii. 23;) and the benediction of Jacob was prophetic of the increase, power, and prosperity of the family. (Gen. xlix. 21.)

NAPHTUHIM = *border-people*. The descendants of a son of Mizraim, an Egyptian people, dwelling, probably on the Red Sea. (Gen. x. 13; 1 Chron. i. 11) Some suppose that the *Niphtai*, of the Egyptian monuments were a Libyan nation. Others hold that the people of *Meroe*, an Ethiopian city, abounding in splendid ruins of pyramids and temples, were the Naphtuhim.

NAPKIN.—See HANDKERCHIEF.

NARCISSUS = *a flower*, or *the daffodil*. A man at Rome, in whose household were some Christians whom Paul salutes. (Rom. xvi. 11.) Some suppose that he was the freedman and favourite of the emperor Claudius.

NARD.—See SPICE-NARD.

NATHAN=*given*. 1. A prophet, to whom David first intimated his design to build the temple. (2 Sam. vii. 1—13.) Nathan delivered the Divine message to David, in the matter of Uriah, under a significant allegory. (2 Sam. xii. 1—15.) Nathan is supposed to have been the preceptor of Solomon. (1 Kings iv. 5.) He wrote annals of the times of David, and of Solomon, which are probably incorporated in the other historical books. (1 Chron. xxix. 29; 2 Chron. ix. 29.) 2. A son of David, from whom the Evangelist Luke has reckoned the genealogy of Mary, the mother of Jesus. (2 Sam. v. 14; 1 Chron. xiv. 4; Luke iii. 81.) In 1 Chron. iii. 8, Nathan is said to have been "the son of David, by Bathsheba." But, as in the other passages cited, he is not called the son of Bathsheba, he was not im-

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probably the son of David by another wife. (Zech. xii. 12.) 3. The father of Igal. (2 Sam. xxiii. 86; 1 Chron. xi. 38.) 4. A descendant of Judah. (1 Chron. ii. 36.) 5. One who returned from the exile. (Ezra viii. 16.) 6. A descendant of Bani. (Ezra x. 39.)

NATHANAEL=*given of God*. A disciple of Christ, supposed to be the same person as the apostle "Bartholomew," evidently a surname, signifying son of *Tholmai*. He is called "an Israelite indeed, in whom there is no guile." (John i. 46-50; xxi. 2.)

NATHAN-MELECH = *appointed by the king*. A court officer of Josiah. (2 Kings xxiii. 11.)

NATION.—See **GENTILES**.

NATIONS, DISPERSION OF. That all the families of man descended from the first human pair, and were by degrees—after the confusion of the Babel-builders, and the division of the earth in the days of Peleg—dis-

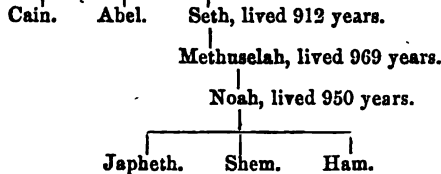
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persed over the several countries of the earth, are facts declared by the sacred writers. (Gen. xi. 9; x. 25.) That the several nations are the descendants of Adam, is clearly stated in Deut. xxxii. 8:

When the Most High—apportioning nations—
In His dispersing the sons of Adam,
He fixed boundaries to the peoples,
Until the numeration of the sons of Israel.

The same statement is made in Acts xvii. 26: "God hath made of one blood, all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed and the bounds of their habitation." The object of Moses, in the fifth chapter of Genesis was to furnish, from the ancient documents which had descended to his time, a brief, but authentic genealogical table of the descendants of Adam, in the line of Seth, unto the time of the Flood, in the days of Noah and his sons.

ADAM created about 4004 B.C.; he lived 930 years.



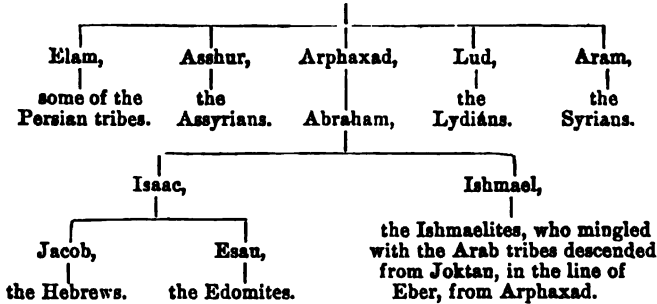
So also, in the tenth chapter of Genesis, the object of the sacred historian was to furnish a brief but authentic record of the principal nations of the earth, in their emigrations from the common centre of residence, after the Flood. In the form of a genealogical table, or roll, of the descendants of Noah, it contains a view of the pedigree of nations in the time of Moses, in the then known world. As such, it is a record of inestimable value, being the most ancient ethnographic document which we possess. The names of *individuals* are, for the most part, also names of the nations descended from them. Undoubtedly, some of the names, by which tribes or nations were

originally called, have become so altered by time, or so distorted in being transferred into other tongues, as to make it difficult for us now, to trace their relation to those here given. And many other nations have been since formed by the union or division of some of those enumerated. Still, the results of recent ethnographical researches have shown, that nearly all the leading nations of ancient and modern times, can be distinctly traced up to their patriarchal progenitors recited in this venerable chart. The assertion of some critics, that the genealogical table, recorded in Gen. x., cannot be from Moses; since such an extended knowledge of nations lies

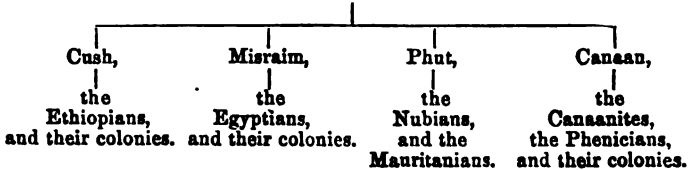
far beyond the geographical horizon of the Mosaic age, is a manifestation of pseudo-criticism scarcely worth noticing. On the ancient Egyptian and Assyrian monuments, not a few names have been found, which correspond with those in this table. And it is not improbable that Moses, in drawing up this genealogical table, had access to the archives kept by the priests, among

the Egyptians, Edomites, Phenicians, and other surrounding nations. Speaking in general terms, it may be said, that the three sons of Noah—Shem, Ham, and Japheth—are exhibited in this genealogical chart, as the representatives of the three grand divisions of the earth, Asia, Africa, and Europe, although not precisely according to the boundaries of modern times.

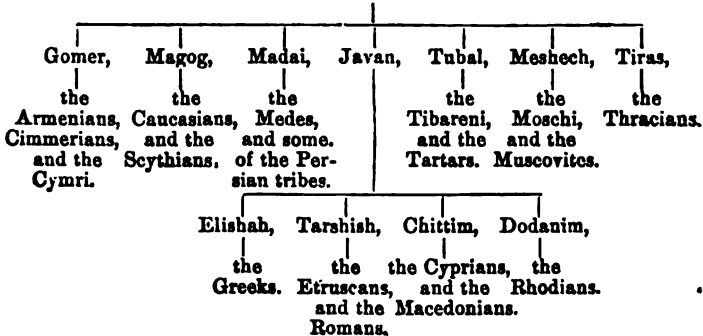
SHEM.



HAM.



JAPHETH.



NATURE. This word denotes the constitution and order of God established in the laws of the material and moral world. (Rom. i. 26; ii. 14; xi. 21, 24.) Also the state, condition, and position of unrenowned men; "children of wrath," i.e., *condemned*, exposed to perdition; (Eph. ii. 3; 1 Cor. ii. 14;) as opposed to those who are regenerated and made partakers of the Divine or spiritual nature. (2 Pet. i. 4; Rom. viii. 9.) Nature also denotes common sense, or the native sense of propriety and decorum. (1 Cor. xi. 14.)

NAUM=*comfort*. An ancestor of Jesus. (Luke iii. 25.)

NAVY.—See **SHIP**.

NAZARENE. This term designates an inhabitant of Nazareth; and is specially applied as an epithet to Christ. (Matt. ii. 23; xxi. 11; xxvi. 71; Mark i. 24; Luke iv. 34; John xviii. 5, 7; Acts ii. 22; iii. 6.) The Hebrew term "*netzer*"=ashoot, sprout, branch, is the original name of the unimportant village of Nazareth; and in allusion to its etymology, the prophets applied the term to our Lord, who was brought up in that city. (John i. 46.) The prophets had announced that the Messiah, who is also called the "Branch," should spring from the sunken and decayed family of David, like a branch sprouting from the root which had been left in the ground, after the tree had been removed; and should at first appear without external rank or dignity, but should also arrive at the splendour of regal majesty. (Isa. xi. 1, liii. 2; Ezek. xvii. 22, 24; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12.) The term "Nazarene," was early applied to Christians, the followers of Jesus of Nazareth, not merely as an epithet of description, but also as a contemptuous designation and a term of reproach. (Acts xxiv. 5.) And it is somewhat remarkable, that the Arabic name for Christians, *Nusara*, has continued current throughout the East to the present day, wherever that language is spoken.

NAZARETH=*place of the sprout or branch*. A small town or city in lower

Galilee, where Joseph and Mary resided, and where Jesus lived till the commencement of His ministry. (Luke i. 26, 27; ii. 39; Matt. ii. 23; iii. 13; xxi. 11.) In the Old Testament Nazareth is never mentioned, perhaps because it may have been first founded after the Exile. It would seem that there rested upon Nazareth a special disgrace, in addition to the general contempt in which the whole of Galilee stood; just as almost every land has its place or city to which some peculiar reproach attaches, often from accidental circumstances. (John i. 46.) Nazareth, now called *en-Nasirah*, is situated upon the western side of a narrow oblong basin, just north of the great plain of Esdraelon, and about midway between the Lake of Tiberias and the Mediterranean. The houses are in general well built of stone, and have only flat terraced roofs, without the domes so common in Jerusalem and the south of Palestine. The population is about 4,000 souls; the majority being Christians. The people appear more respectable than those in other parts of the country, and the females are celebrated for their grace and beauty. Dr. Robinson noticed several precipices in the western hill, around the village. Some one of these, perhaps that by the Maronite Church, may well have been the spot—rather than the traditional Mount of Precipitation, two miles from Nazareth—whither the Jews led Jesus, unto the brow of the hill whereon their city was built, that they might cast Him down headlong; but He, passing through the midst of them, went His way. (Luke iv. 28-30.)

NAZARITE=*one consecrated, devoted, separated*. The name of certain ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things, according to the law laid down in Num. vi. 1-21. The Nazarite, whether male or female, during the period of the vow of separation to Jehovah, was considered as dead to the world, and belonging to God alone. This vow generally lasted

eight days, sometimes a month, and sometimes during the whole life. Perpetual Nazarites were consecrated as such, by their parents, from their birth, and continued all their lives in this state, neither drinking wine nor cutting their hair. (Judg. xiii. 4, 5; 1 Sam. i. 11, 22, 28; ii. 11; Luke i. 15; vii. 33.) When the period of the vow had expired, the Nazarite presented the required offering, and was released from his vow. (Acts xviii. 18.) In some instances, other persons became parties to the vow, by sharing the expense of the offerings. (Acts xxi. 23, 24.) From Num. vi. 2, it appears that females might undertake the vow of separation to Jehovah. And this Nazarite institution, for females, was also of a strictly ascetic character. It consisted of holy women, who were unmarried, either young women or widows; who were engaged in *spiritual* service at the gate of the tabernacle. These females consecrated their mirrors, for the construction of the brazen laver, in the tabernacle service. (Ex. xxxviii. 8, compare Lev. xxvii. 4; Isa. iii. 23.) In this institution, Jephthah, in accordance with his vow, dedicated his daughter unto the Lord. (Judg. xi. 30—40.) And among the great crimes of the sons of Eli, it is mentioned that they "defiled the women which assembled, i. e., *served*, at the gate of the tabernacle." (1 Sam. ii. 22.) This Hebrew institute was very different from the analogous institute among the ancient Egyptians. Of these holy women, Aben Ezra says, "They came daily to the tabernacle to pray, and to hear the words of the law." So in later times, it is said of Anna: "She departed not from the Temple, but served God with *fastings* and *prayers* night and day." (Luke ii. 37; 1 Tim. v. 5.)

NEAH=*motion*, perhaps *earthquake*. A place in Zebulun. (Josh. xix. 13.) Its site may have been at the village called *Ain*, three miles north-west of Nazareth; or as others suppose at *Deir-Hannah*, about ten miles north of Nazareth.

NEAPOLIS=*new city*. A city and port of Macedonia. The city is built on a rocky promontory, which juts out from the coast of Roumelia into the Ægean. The spacious harbour lies on the west. The ancient ruins are very extensive. Here Paul and his associates landed in Europe, on their progress to the west, as heralds of the gospel. (Acts xvi. 11.) This place is now called *Kavala*, and has a population of five or six thousand. The late Mohammed Aly was born at Kavala; and here he founded a handsome Muslim college, and endowed it at a cost of about £15,000, in which 800 students are taught and supported without expense to themselves.

NEARIAH = *a youth of Jehovah*. 1. A descendant of Simeon. (1 Chron. iv. 42.) 2. A son of Shemaiah. (1 Chron. iii. 22, 23.)

NEBAI = *fruit-bearer*. One who sealed the covenant. (Neh. x. 19.)

NEBAIOTH=*heights*. The eldest son of Ishmael. (1 Chron. i. 29.) In Gen. xxv. 13; xxxiii. 9; xxxvi. 8, he is called "Nebajoth." In Isa. lx. 7, Nebaioth occurs as the name of his descendants, a powerful people, who early supplanted the Edomites in the southern portion of their possessions, took their chief city, Petra, and spread themselves over the whole desert of Arabia, from the Euphrates to the borders of Palestine, and finally to the Atlantic Gulf of the Red Sea. The Nabatheans were rich in flocks and herds; and lived by traffic and plunder. (1 Mac. v. 25.)

NEBAJOTH.—See NEBAIOTH.

NEBALLAT. = *folly*—*hidden*. A town in Benjamin; (Neh. xi. 34;) perhaps the same as *Beit-Nebala*, about four miles north-east of Lydda.

NEBAT = *beholding*. The father of king Jeroboam. (1 Kings. xi. 26.)

1. NEBO=*prophet*. An Assyrian idol, supposed to be the symbol of the planet *Mercury*, which the Assyrians and Chaldeans worshipped as the celestial scribe or interpreter of the Divine will. (Isa. xli. 1.) This idol probably corresponded with the Egypt-

tian Thoth, the Greek Hermes, and the Latin Mercury. The worship



paid to *Nebo* is attested by the frequent occurrence of this name on the ancient Assyrian monuments; also by the proper names of which *Nebu*, *Nabo*, and *Nego*, form a part, as *Nebuchadnezzar*, *Nebuzaradan*, and *Abednego*. In the British Museum there is a statue of Nebo, brought from Nimrud—of which we give a copy—with a cuneiform inscription of twelve lines across the front, stating that it was dedicated to *Vul-mirari* = Pul, king

of Assyria, and to his lady *Sammur-amit* = Semiramis, queen of the palace.

2. *NEBO* = *prominent, projection*. A mountain on the highlands of Moab. (Deut. xxxii. 49; xxxiv. 1; xxxiii. 47.) The mountain from which the Hebrew legislator was permitted to behold the Land of Promise, and where he yielded up the ghost, is now generally identified with *Nebbeh*. It is situated on the mountain range east of the Jordan, and overlooks the northern end of the Dead Sea. Dr. Tristram, after testing every view in the neighbourhood, says, "that he is perfectly satisfied that there is no view which equals in extent that from the flat ridge of Nebo, which he believes to be the true field of *Zophim*, the top of *Pisgah*." But if this mountain, which is 4,000 feet above the level of the Dead Sea, does not seem to be particularly projected, so as to command a widely extended view, it may be that the sight of the "goodly Land," with which Moses was favoured from the summit of Nebo, though real, was truly supernatural. 3. A town of the Gadites; also inhabited by a Reubenite family. It was situated about two miles west of the crest of Mount Nebo, where are traces of ancient ruins. (Num. xxxii. 3, 38; 1 Chron.

v. 8; Isa. xv. 2; Jer. xlviii. 1.) 4. A town in the tribe of Benjamin. Probably the small village *Beth Nubah*, in the plain of Sharon, about twelve miles N.W. by W. of Jerusalem. (Ezra. ii. 29; Neh. vii. 33.) 5. One whose sons had taken strange wives. (Ezra. x. 43.)—See *ABARIM*.

NEBUCHADNEZZAR = *Nebo* is the protector against misfortune. The Chaldean monarch of Babylon, by whom the kingdom of Judah was conquered, and the Hebrews led into their seventy years captivity. (2 Kings xxiv. 1, 10; xxv. 22; 2 Chron. xxxvi. 6, 7, 10, 13, 17; Dan. i. 1, 18; ii. 1, 28, 46; iii. 1, 4; Est. ii. 6; Ezra. ii. 1.) The name is also written "*Nebuchadnezzar*." (Jer. xxxix. 1, 11; xliii. 10; xlix. 23; Ezek. xxix. 18.) In the Septuagint it is written "*Nabuchodonosor*." This name—*Nabukadariusur*—repeatedly occurs in the cuneiform inscriptions, and on the bricks belonging to different ancient towns in Babylonia. In the Persian cuneiform it is written *Nabukudrachara*. This monarch was the son and successor of *Nabopolassar*, governor of Babylon, under the Assyrian monarch, who had disunited Babylonia, and about B.C. 606, in conjunction with *Cyaxares*, king of Media, overthrown the Assyrian empire; and became the first Chaldean monarch of Babylon. In about two years after the overthrow of Nineveh, *Nebuchadnezzar* succeeded his father. Hence the first year of the reign of *Nebuchadnezzar* fell partly in the third and partly in the fourth year of the reign of *Jehoiakim*. (Jer. xxv. 1; xvi. 2; Dan. i. 11.) The short, but brilliant, and, for a time, all subduing Babylonian monarchy, like *Napoleon's* empire, seems to have been created by the military genius, activity, and resolution of *Nebuchadnezzar*; who was elevated to execute the Divine purposes in the destruction of Jerusalem, and in the overthrow of the surrounding nations. Hence he is called by *Jehovah*, "my servant;" (Jer. xxv. 9; xxvii. 5—8; xliii. 10;) and Babylon is called "my battle-axe

and weapons of war;" (Jer. l. 20;) and from its sudden and overpowering operations, the "hammer of the whole earth." (Jer. l. 23.) Pharaoh Necho, king of Egypt, having subjugated the Hebrews, and seeming inclined to extend his conquests to the Euphrates, Nebuchadnezzar not only checked his advance but also re-subjected Jerusalem. (2 Kings xxiii. 29; 2 Chron. xxxv. 20; 2 Kings xxiv. 1; 2 Chron. xxxvi. 6.) In the reign of Jehoiachin, Nebuchadnezzar again invaded Judea; (2 Kings xxiv. 10—16; 2 Chron. xxxvi. 9—10;) and again, when the Hebrews attempted to throw off the yoke, in the ninth year of the reign of Zedekiah, Nebuchadnezzar captured Jerusalem, and completed the subjugation of the Hebrews. (2 Kings xxv. 1—2; 2 Chron. xxxvi. 1—32.) Nebuchadnezzar also carried his conquests into Arabia and Syria, (Jer. xlix. 9—11;) and after a siege of thirteen years, reduced the celebrated Tyre. (Ezek. xxvi. 7; xxvii. 1—86; xxix. 18—19.) He next proceeded to Egypt, now distracted by internal commotions, and devastated or made himself master of the whole country from Migdol to Syene. (Jer. xliii. 10, 12; xlv. 3; Ezek. xxix. 10; xxx. 6—19.) He also extended the commerce of Babylon, which thence became "a land of traffic, and a city of merchants." (Ezek. xvii. 4.) Berosus also describes Nebuchadnezzar as conquering Egypt, Syria, Phenicia, and Arabia; and afterwards erecting a splendid palace. As Nebuchadnezzar, in his expeditions, had enriched himself with the spoil of his enemies, he employed his wealth in building cities and temples, and in rebuilding and otherwise adding to the splendour of Babylon. From the inscriptions we learn that he rebuilt the splendid temple, the ruin of which is called Birs-Nimrud. In the second year of his reign, Nebuchadnezzar had the dream of the statue, consisting of four different metals, which left a profound impression upon his mind. Daniel, who was found superior in wisdom to the Chaldean magi, was

enabled not only to interpret, but to reveal the dream, the very subject of which the monarch had forgotten. (Dan. ii. 1—45.) The image was symbolical of four kingdoms—the Babylonian, the Medo-Persian, that of Alexander, and that of Alexander's successors—the same which are described under different imagery, in Dan. vii. 27; which were succeeded by the reign of the Messiah. Daniel was elevated to be first minister of state. (Dan. ii. 1—49.) Afterwards Nebuchadnezzar erected a golden statue in the plain of Dura, including the pedestal, 60 cubits=105 feet high; and 6 cubits=10½ feet wide; and for refusing to worship the statue, Daniel's three friends were thrown into a burning furnace, but were miraculously preserved. (Dan. iii. 1—3.) Daniel himself may have been absent from Babylon, at the time the statue was erected. The Chaldean monarch, in another dream, was forward of the consequences of his excessive pride; this dream also Daniel unflinchingly interpreted. (Dan. iv. 1—27.) Twelve months after this dream, while walking in his palace, and glorying in his magnificent works, the king's pride was suddenly humbled by the visitation of God's hand. His nerves were instantly shattered, and he fell into a state of delirium or madness—probably a species of hypochondriacal monomania, in which he fancied himself changed into an animal, whose habits he adopted—in which he continued "till seven times had passed over him." (Dan. iv. 28—37.) The inscription on the Black Stone, brought from Babylon, known as the Standard Inscription, which we examined when it was in the East India House, describing the various architectural works of Nebuchadnezzar, at Babylon and Borsippa, breaking off abruptly, denounces the Chaldean astrologers, and states that the king's heart was hardened against them; he would grant no benefactions for religious purposes. The king's record of his own inaction is thus translated by Sir H. Rawlinson:

"Four years? [perhaps seven]...the seat of my kingdom in the city...which...did not rejoice my heart. In all my dominions I did not build a high place of power; the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and for the honour of my kingdom I did not lay out. In the worship of Merodach my lord, the joy of my heart?, in Babylon the city of his sovereignty and the seat of my empire, I did not sing his praises?, and I did not furnish his altars (with victims,) nor did I clear out the canals." Other negative clauses follow. As the cause of the suspension of religious worship and of works of utility, is stated in the Inscription in phrases of such obscurity, until a better explanation is offered, it cannot but be regarded, as at least highly probable, that the passage contains the royal version of the story with which Daniel concludes his notice of the great Chaldean monarch. From the cuneiform inscriptions, it appears that the insanity with which Nebuchadnezzar was afflicted, happened after all his military expeditions, and after he had enlarged and adorned Babylon. After his recovery, Nebuchadnezzar announced, in the form of a royal proclamation, and consequently in public documents, that he had resumed the reins of government. He also referred to the signs and wonders that the Most High God had wrought towards him: "Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." (Dan. iv. 3, 37.) Nebuchadnezzar probably reigned two or three years after his recovery. He died in the forty-third year of his reign, about B.C. 562.

NEBUCHADREZZAR.—See **NEBUCHADNEZZAR.**

NEBUSHASBAN = *adherent of Nebo*. A Babylonian officer sent to take Jeremiah out of prison. (Jer. xxxix. 13.)

NEBUZARADAN = *prince*
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favoured by Nebo. Nebuchadnezzar's general, who effected the ruin of Jerusalem. (2 Kings xxv. 8; Jer. xxxix. 9—13; xl. 1; lii. 12, 15, 16, 28.)

NECHO = *the striker*? A king of Egypt, son of Psammetichus. He was the sixth king in the twenty-sixth dynasty, and was called Necho the Second, to distinguish him from his grandfather of the like name. Manetho says he reigned six, but Herodotus says sixteen years. His name occurs in hieroglyphics, and reads,



The expeditions of Pharaoh Necho mentioned in sacred history, are also noticed by profane writers. (2 Kings xxiii. 29—35; 2 Chron. xxxv. 20; xxxvi. 4; Jer. xli. 2.) Necho partly executed the scheme of a canal, which was to unite the Nile and the Red Sea, the course of which is still well marked, and traceable for several leagues. He had, like Solomon and Hiram before him, a fleet on the Mediterranean and the Red Sea, which appears to have effected the circumnavigation of Africa. The Phœnician sailors, engaged by Necho, passed down the Red Sea, navigated the Southern Ocean, and came round through the pillars of Hercules—the straits of Gibraltar—into the North Sea, i.e., the Mediterranean, and so returned to Egypt. In this voyage it was stated that "they had the sun on their right hand." Modern readers know, that if they passed the Cape of Good Hope, the sun when rising must have been on their right hand. (Herod. iv. 43.) Thus, again, without compass or chart, it appears that the Cape of Good Hope was passed about 2,100 years before it was discovered by Diaz, in 1487, or doubled by Vasco de Gama, in 1497. Necho, fearing lest the growing power of the Babylonians should endanger the territories acquired by the Egyptians in Asia, determined to check their progress; and with a powerful army, he

advanced towards Carchemesh, on the Euphrates. He passed through the possessions of the king of Judah. Josiah being a tributary to the king of Babylon, prepared to resist the progress of Necho. The battle was fought at Megiddo, and Josiah lost his life. (Herod. ii. 159.) Necho then advanced upon Carchemish; and, after the defeat of the Chaldeans, he put the land of Judah under a heavy tribute, sent Jehoahaz into Egypt, and made Jehoiakim king. Shortly afterwards Necho's army was completely routed by Nebuchadnezzar, and the Egyptians lost all the territory from the Euphrates to the southern extremity of Syria. Necho does not appear to have long survived this defeat.

NECK. Putting the feet on the neck has always been considered, in the East, a favourite way of triumphing over a fallen foe. In the numerous battle-scenes depicted on the monuments of ancient Egypt, we see the Egyptian monarchs frequently represented treading on the necks of their enemies; and a similar practice obtained among the Hebrews. (Josh. x. 24; 2 Sam. xxii. 41.)

NECROMANCER.—See **DIVINATION.**

NEDABIAH = whom *Jehovah impels*. A descendant of David. (1 Chron. iii. 18.)

NEEDLE. That the females of Egypt and Assyria excelled in various kinds of needle work, is evident from the ancient monuments. And the Hebrew females also acquired great perfection in the use of the needle, as they embroidered the sacerdotal robes and curtains of the tabernacle. (Ex. xxviii. 39; xxvi. 36; Judg. v. 30; Matt. xix. 24.) In the British Museum may be seen ancient Egyptian needles for sewing, made of bronze, three inches to three inches and a quarter in length; there are likewise some spindles and knitting-needles made of wood, nine inches to nine inches and a half in length; and also some skeins of thread, a portion of which is dyed of a reddish colour.

NEEDLEWORK.—See **EMBROIDERY.**

NEGINAH.—See **NEGINOTH.**

NEGINOTH = *stringed instruments*. This Hebrew word occurs in the titles of Psalms iv., vi., liv., lv., lxi., lxvii., lxxvi., and in Hab. iii. 19; and indicates that the words were to be sung with the accompaniment of stringed instruments.

NEHELAMITE.—See **SHEMAIAH.**

NEHEMIAH = *comforted of Jehovah*. 1. A Jew of distinguished piety and seal, born during the Exile; but his family and tribe are not known. Raised to the distinguished office of cup bearer to the Persian monarch, Nehemiah forgot not his desolated country, but used his influence with the king, and was commissioned, at his own request, to visit Jerusalem, and rebuild the city; which he accomplished under the most perplexing difficulties. The 20th year of Artaxerxes, when Nehemiah went to Jerusalem, is usually fixed in B.C. 444; others, with some degree of probability, fix it in B.C. 454. (Neh. i. 1; vii. 2.) Nehemiah was made *tirshatha* = "governor" of Judea, under Artaxerxes Longimanus. (Neh. viii. 9; x. 1; xii. 26.) He is also called the *pehhah*, whence the modern *pasha*, a governor of a province. (Neh. xii. 26.) Nehemiah administered the government of Jerusalem twelve years; (Neh. v. 14—19;) and then returned to the Persian court, where he remained "certain days." (Neh. xiii. 6.) After some nine or ten years, he returned to Jerusalem, as governor, the second time; and corrected the abuses which had crept in during his absence. (Neh. xiii. 7—31; Mal. ii. 19—17; iii. 6—12.) He remained in power till the restoration of affairs in Jerusalem, probably about ten years; and died at an advanced age, probably in that city. The book of Nehemiah may be regarded as a continuation or supplement to the book of Ezra. As the two books contain the history of the Jewish commonwealth, after the Exile, they are closely connected with the end of the second book of Chronicles. The book

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of Nehemiah follows the register of the names, as given by Ezra, of those who came up with the first colony to Jerusalem; but between the two there are some discrepancies as to numbers and names, which are evidently the mistakes of transcribers in times long posterior to the original writers. (Ezra ii. 1—64; Neh. vii. 6—65.) The book of Nehemiah contains a narrative of transactions, in which Nehemiah bore a principal part, relative to the rebuilding of Jerusalem, and the reform of the people; and embraces the history of the Jews from about B.C. 444—413, or perhaps B.C. 454—423, near the close of the reign of Darius Nothus. The book appears to have been written by Nehemiah; though the sequel, containing the genealogy of the high priests, nearly to the time of Alexander the Great, is evidently from a later hand. (Neh. xii. 10, 11, 23.) 2. One who returned from the Exile. (Ezra ii. 2; Neh. vii. 7.) 3. The son of Azbuk. (Neh. iii. 16.)

NEHILOTH = *perforated*. This word, denoting a *pipe* or *flute*, occurs in the title of Ps. v., and may signify, that the voice was to be accompanied with such instruments.

NEHUM.—See **REHUM**.

NEHUSHTA = *copper*. The mother of king Jehoiachin. (2 Kings xxiv. 8.)

NEHUSHTAN = *a piece of brass*, i.e., *copper*. The serpent of copper, which Moses erected in the wilderness, (Num. xxi. 8, 9,) appears to have been long preserved; and when the superstitious Hebrews made an idol of it, and called it the *brazen god*, Hezekiah caused it to be broken in pieces, and in derision called it *a piece of brass*. (2 Kings xviii. 4.)

NEIL = *moved* or *treasure* of God. A place in the tribe of Asher. (Josh. xix. 27.)

NEIGHBOUR. From Luke x. 29—37, we learn that the Pharisees restrained the meaning of the word "neighbour" to those of their own nation, or to their own friends. But our Saviour informed them that all the people of the world were neigh-

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bours to each other; and that they ought not to do to another what they would not have done to themselves, and that this charity extended even to enemies. (Deut. v. 20; Matt. v. 48.)

NEKEB = *hollow*, or *a cavern*. A place in the tribe of Naphtali. Some join the preceding word to this, and read "Adami-Nekeb" as one name. (Josh. xix. 33.)

NEKODA = *distinguished*. One of the Nethinim. (Ezra ii. 48, 60; Neh. vii. 50, 62.)

NEMUEL = *circumcised of God*. 1. A son of Eliab. (Num. xxvi. 9.) 2.—See **JEMUEL**.

NEMUELITES.—See **JEMUEL**.

NEPHEG = *sprout*. 1. A descendant of Levi. (Ex. vi. 21.) 2. A son of king David. (2 Sam. v. 15; 1 Chron. iii. 7; xiv. 6.)

NEPHISH.—See **NAPHISH**.

NEPHISHESIM.—See **NEPHUSIM**.

NEPHTHALIM.—See **NAPHTALI**.

NEPHTOAH = *opening*. A fountain in the tribe of Judah, south-west of Jerusalem; (Josh. xv. 9; xviii. 15;) probably now the fountain *Ain Yalo*, in the Wady el-Werd, about three miles south-west of Jerusalem.

NEPHUSIM = *expansions*. One whose posterity returned from the exile; (Ezra ii. 50;) also written "Nephishesim." (Neh. vii. 52.)

NEPHTHALIM.—See **NAPHTALI**.

NER = *a light* or *lamp*. The uncle of king Saul. (1 Sam. xiv. 50, 51.)

NEREUS = *ability*, or *courage*. The name of a Christian at Rome. (Rom. xvi. 15.)

NERGAL = *man-devourer*, or *the great hero*. An idol of the Cuthites; (2 Kings xvii. 30;) corresponding to *Merodach*, probably the planet *Mars*, as the god of blood and slaughter. The Rabbins say this idol had the form of a cock; and such a figure has been found upon gems and cylinders from Babylon.

NERGAL-SHAREZER = *Nergal, prince of fire*. 1. One of the princes under Nebuchadnezzar, king of Babylon. (Jer. xxxix. 3, 18.) He is supposed to be identified with the *Neriglassar* of

of a party in the churches at Ephesus and Pergamus, whose deeds are strongly reprobated. (Rev. ii. 6, 14, 15.) The vices of the Nicolaitans seem to have been the same as those into which the Hebrews fell, through the devices of *Balaam*; hence they appear to have been a branch of the party called "*Balaamites*;" the two designations—the one Hebrew and the other Greek—in this case, having apparently the same meaning, *lords* or *conquerors of the people*, i.e., seducing them to commit iniquity. (Num. xxv. 1—3; 1 Cor. x. 7.) So also in the church of Thyatira, Jezebel,—an allusion to Ahab's idolatrous wife,—seduced the people to the same vices by which Balaam overcame the Hebrews. (Rev. ii. 20.)

NICOLAS = *victory of the people*. One of the seven deacons in the church at Jerusalem. (Acts vi. 5.)

NICOPOLIS = *city of victory*. A city of Epirus, built by Augustus, in memory of the battle of Actium. It was situated on a peninsula, to the west of the bay of Actium, in the Ionian Sea. The ruins, now called *Paleoprevesa* = old Prevesa, are very numerous, and show the former extent and importance of the city. (Tit. iii. 12.) Some writers assume that Nicopolis, a city of Thrace, is the place intended by the Apostle.

NIGER.—See **SINXON**.

NIGHT. The ancient Hebrews began their artificial day at evening, and ended it the next evening, so that the night preceded the day. (Gen. i. 5.) The term "night" is used symbolically for the exile of the Hebrews under the Chaldeans. (Isa. xxi. 11—12.) It also designated the darkness that preceded the light of the gospel dispensation. (Rom. xiii. 12.) Night also signifies a time of adversity and affliction; (Job xxxv. 10; Ps. xviii. 8; Mic. iii. 6; Rev. xxi. 25; xxii. 5;) and the absence of night implies a state of happiness and undisturbed repose. (Zech. xiv. 7, 6; Isa. lx. 20; Rev. xxi. 25; xxii. 5.) Night is sometimes put for a time of ignorance and helplessness; (Mic. iii. 6;) also for death. (Job

xxxvi. 20; John ix. 4.) "Children of the day" denote those who walk in the light of truth; while the "children of the night" are those who walk in the darkness of ignorance and infidelity. (1 Thess. v. 5.)

NIGHT-HAWK.—See **HAWK**.

NIGHT-MONSTER. The Hebrew word *lilith*, rendered "screech owl," in the margin, "night monster," designates one of the creatures—the Rabbins say *anight-spectre*—represented as inhabiting the old ruins, in the prophetic description of the utter ruin and perpetual desolation of the cities of Idumea. (Isa. xxxiv. 14.)

NILE.—See **SINOR**.

NIMRAH = *limpid water*. A city of Moab, high up on the south-eastern shoulder of the Dead Sea. Dr. Tristram mentions a place near the source of the *wady N'meirah* where are the ruins of an old city like those of other Moabite towns, bearing the name of *Springs of N'meirah*, with many watered gardens still cultivated. The springs near the ruins, at the source of the *wady* which runs down to the Dead Sea, are the "Waters of Nimrim." (Isa. xv. 6; Jer. xlviii. 31.)—See **BETH NIMRAH**.

NIMRIM.—See **NIMRAH**.

NIMROD = *the rebel*. A son of Cush, the beginning of whose sovereignty was Babel, Erech, Accad, and Calneh, in the land of Shinar; whence Asshur appears to have retired before the power of his arms to Assyria, and Babylonian is called "the land of Nimrod." He is said to have been a "mighty hunter before the Lord." (Gen. x. 8—12; Mic.



v. 6.) Mr. Smith identifies the solar hero called "*Idubar*" = *the firebrand*, whose legend is found on the Nineveh tablets, with this powerful chieftain. The phrase "mighty hunter" was ap-

plied to him, probably in consequence of the protection which he afforded to the people against wild beasts. Yet his bold and aspiring spirit rested not content with this mode of displaying his prowess; as he ultimately turned his weapons of hunting against his neighbours, and thereby compelled them to submit to his dominion. The ancient testimonies uniformly represent him, not only as the first of tyrannical oppressors of his neighbours, but also as the prominent instigator of a widespread apostasy from the faith and worship of his patriarchal ancestors. The illustration, from the Nineveh monuments, is supposed to be a representation of the Assyrian Hercules, not unlikely the "mighty hunter," Nimrod himself, strangling a young lion; while his right hand holds an instrument analogous to the Bommereng of the Australians, which possesses, when dexterously thrown, the singular property of returning to within a few yards of the thrower.

NIMSHI=*drawn out, saved*. The grandfather of Jehu. (1 Kings xix. 16; 2 Kings ix. 2.)

NINEVEH = *Nin's abode*. The ancient capital of Assyria, situated on the eastern bank of the Tigris. Nineveh was founded by Asshur: "Out of that land—Shinar—went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resin, between Nineveh and Calah: the same is a great city." (Gen. x. 11, 12.) Some critics prefer the marginal reading, "Out of that land—Shinar—he, i.e., Nimrod, went out into Assyria, and builded Nineveh, etc." However, in either case, Asshur must have preceded Nimrod, as we find the country already called by his name. The sacred writer represents Asshur as retiring from his former possessions in Babylonia, before the progress of Nimrod's arms, and seeking a country for himself on the upward course of the Tigris, where he fixed himself on the site of Nineveh, which he built, and which subsequently became the seat of the Assyrian empire. As

there is some uncertainty, after all the recent researches, in regard to the site of the *most ancient* Nineveh, it is not unlikely that the remark, "the same is a great city," does not refer to Nineveh, or to Resen particularly, but to all the cities here mentioned, which were situated somewhat near together; and, in the time of the sacred writer, were united under one social polity, so as in some sense to be denominated "That Great City." Indeed it is not improbable, that at a later period, several of the ancient cities on the plain, east of the Tigris, not only formed one great city, but were united under a monarch, termed "the king of Nineveh," and his subjects "the people of Nineveh." (Jon. iii. 8—7.) Whether the kingdom of Nineveh, in the time of Jonah, was the same as the kingdom of Assyria, (2 Kings xv. 19,) or was for a period a separate kingdom, it would be difficult to say. As the Assyrian empire appears to have been a confederation of tributary states and kingdoms, Nineveh may have formed part of the confederacy, and as early as B.C. 1,400 may have even held the supremacy. However, Nineveh became the capital of the Assyrian empire. About B.C. 606, or perhaps as early as B.C. 625, Cyaxares, the Median, with his ally, Nabopolassar, regent of Babylon, at the head of a vast army of Medes, Persians, and Babylonians, captured Nineveh after a short siege, and destroyed its walls and palaces. From that time Nineveh ceased to be a city, and Assyria an empire.

Though Nineveh, or the several cities which, during the empire, constituted the Assyrian metropolis, was "an exceeding great city," still it is doubtful whether the whole was enclosed by one great wall. As the great city appears to have been made up of several distinct walled quarters, distant from one another, and divided by cultivated lands, it would seem that each quarter only, including its gardens, parks and fields, was so fortified and protected. (Nah. iii. 12—14.) In this way, the city, with its extensive cultivated lands, might easily

have extended over a vast area, and sustained a vast population. In the time of Jonah, Nineveh must have contained more than 600,000 persons; and as a commercial centre, it was very flourishing, being a convenient *entrepot* for a vast region east and west. On the great plain, the several large mounds, which have been carefully examined, show, that the Greek geographer Diodorus Siculus was correct when he said that the great city was 150 stadia in length, 90 stadia in breadth, and 480 stadia—about 60 or perhaps 74 miles in circuit; corresponding to the statement of the Hebrew prophet, a “city three days journey in circumference.” (Jon. i. 2; iii. 3; iv. 11.) Within this space there are many large mounds; and the only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city. The principal ruins are the group opposite Musul, including the great mounds of *Kouyunjik*, *Nebi Yunus*, *Sherreef-Khan*, and *Khorsabad*. There are also the ruined mounds of Karamles, Karakush, Baasheikha, Baazani, Hussein, Tel Yara; and those of Nimrud, Athur, Sclamiyeh, and Kalah Sherghat, and other Assyrian ruins; and the face of the country is strewn with the remains of pottery, bricks, and other fragments.

The Assyrian buildings were constructed almost entirely of bricks made of clay mixed with chopped straw, and merely dried in the sun. In their principal edifices they used marble, alabaster, and kiln-burnt bricks generally painted or glazed, but to a limited extent, and only for casing, or by way of ornament. Hence, when the buildings were once deserted the upper walls and stories soon fell in, the bricks of clay became earth again, and the ruins assumed the appearance of mere natural heaps and mounds rising in the plain. Recently several of the mounds and ruins have been examined by Messrs Layard, Botta, Loftus, Rawlinson, Jones, and Rassam; and many ancient monuments have been exhumed, which illustrate and corroborate several statements in the inspired records. In the recent re-

searches on the site of Nineveh no one has more distinguished himself than our enterprising countryman, A. H. Layard, Esq., the results of which are given in his works, “Nineveh, and its remains,” 2 vols., 1848, and “Discoveries in the ruins of Babylon and Nineveh,” 1853. The principal mounds which have been examined, whence enormous masses of sculptures have been exhumed, and are now deposited in the British Museum, are the following:—

Kouyunjik.—This portion of the great city stood on the eastern bank of the Tigris, opposite Musul. The great mound measures about 866 yards by 300; and the neighbouring one called *Nebi Yunus*, 566 by 400. There is also a great mound called *Sherreef Khan*, about five and a half miles to the north of Kouyunjik. These large mounds with a series of smaller mounds extending over a wide surface, according to tradition represent the most ancient *Nineveh*, which may have given its name to the whole city. Not only are the bricks from this ruin inscribed with the name “Nineveh,” but the cuneiform inscriptions, describing the great works of Sennacherib, term this place “the middle city of Nineveh.” On this site Sennacherib, the son of Sargon, erected a vast and magnificent palace, on the site of a more ancient one, about B.C. 712. The ruins were buried beneath a vast accumulation of rubbish; the chambers were filled with charcoal, and many of the alabaster slabs were reduced to lime, showing that the buildings had been destroyed by fire. In this ruin, Mr. Layard explored no less than 17 halls, chambers, and passages, whose walls were pannelled with sculptured alabaster. And since then, Mr. Rassam, who was engaged by the trustees of the British Museum, has explored several halls and chambers—probably an enlargement of the palace by the son of Esarhaddon—the walls of which are pannelled with bas-reliefs; and made other interesting and remarkable discoveries. On the slabs, colossal winged-bulls, lion-sphinxes, etc., of the great palace, are inscribed the wars,

the triumphs, and other great deeds of the Assyrian kings. The monuments repeatedly exhibit the name of Sennacherib, that of his father, Sargon, and of his son Esarhaddon. They also distinctly notice the wars waged by Sennacherib against Merodach Bala-dan, king of Babylon; (Is. xxxix 1;) Luliya = Elulæus, king of Tyre and Sidon; (Isa. xxiii. 1;) the Egyptians; (2 Kings xix. 9; Isa. xxxvii. 8, 9;) and against Hezekiah, king of Judah. (2 Kings xviii. 13—37.) Several chambers of the palace appear to have contained the public archives or records; as among the rubbish were found several thousands of tablets of baked clay, covered with inscriptions upon almost every subject of Assyrian science; and pieces of clay impressed, with seals, which from the marks of the string, appear to have been appended to documents. Among these was the impression of the signet of So, king of Egypt, and that of Sennacherib, which had probably been appended to a treaty between the two monarchs. (2 Kings xvii. 4.) The remains of a palace were discovered in the adjoining mound of *Nebi Yunus*, which appears to have been built by Esarhaddon, as his name occurs on some of the inscribed slabs.

Khorsabad.—A palace at the north-east corner of Nineveh, about twelve miles from the Tigris, which appears to have been founded by Shalmaneser, but built chiefly by Sargon, about B.C. 718. This place appears to have been called *Dhur-Sargina* = Sargon's Castle; and the ruins show that the building had been exposed to a terrible conflagration. This mound measures about 325 yards by 325 in the broadest part. M. Botta, in excavating this mound, discovered several slabs, sculptured with extraordinary figures, battle scenes, etc., with inscriptions; which have been conveyed to Paris, and deposited in the Louvre. The sculptures and inscriptions have been published at an enormous expense, by the French government, in the "Monuments of Nineveh." The ruins of Khorsabad furnish us with the most detailed and

ample annals of the reign of Sargon. Unfortunately an inscription, containing an account of a campaign against Samaria in his first or second year, has been almost destroyed. But in one still preserved, 27,280 Israelites are described as having been carried into captivity by him from Samaria, and the several districts or provincial towns dependant upon that city. The pair of colossal human-headed winged bulls, now in the British Museum, were brought from Khorsabad.

Nimrud.—A great mound, about twenty miles south-east of Musul; nearly a parallelogram, in length about 700 yards in breadth 400, with a high cone or pyramid at the north-west angle. On this mound there are the ruins of four Assyrian palaces. Fergusson believes Nimrud to be the site of Resen; but Sir H. Rawlinson identifies the site with Calah; (Gen. x. 12;) still he says that "it formed one of the group of cities which, in the time of the prophet Jonah, were known by the common name of Nineveh." The *North-west Palace*, which appears to be the most ancient edifice in Assyria, was built upon the site of a more ancient one, with other buildings, about B.C. 885., by Assur-nazir-pal. In this ruin were discovered several chambers with elaborately sculptured slabs. Six of those slabs represent the king upon his throne, among his attendants, supernatural and human; their robes are fringed and embroidered, and their sandals painted in black and red. In one of the apartments was found a large collection of bronzes and other objects, consisting of plates, bowls, and cups, elaborately embossed and engraved; many large copper caldrons; arrows, swords, spear-heads, shields, the remains of helmets; glass bowls and ivory ornaments; and the remains of a throne made of ivory and precious wood, encased with plates of copper, embossed with various figures and designs. Two small temples were found adjoining the palace; the principal gateway of one was guarded by a pair of

gigantic human-headed lions. Here also were found several inscribed slabs; a figure of Dagon, and a figure of the royal founder of the palace on a block of yellowish limestone, with an altar standing before it. The entrance to the other small temple was formed by a pair of colossal lions, sculptured with singular spirit and boldness. The inscriptions found in this palace and the temples furnish very curious geographical details of the countries conquered by this monarch, including the names of tribes, cities, mountains, and rivers, with the amount of captives and plunder carried away from each people. They also mention several earlier kings of Assyria, one of whom appears to have lived about B.C. 1,200.

The *Centre Palace* was built by the son of Assur-nazir-pal, apparently Shalmaneser II., who reigned B.C. 860. At the entrance to this edifice were remains of human-headed bulls and lions, containing inscriptions of the highest interest. But the most remarkable discovery was that of the Black Obelisk, exhibiting the tribute of conquered nations; and inscribed with the names of tributary monarchs, among which are Jehu, king of Samaria, and Hazael, king of Syria. (2 Kings viii. 7-16; ix. 1-15.) This palace was completed perhaps by Vul-nirari, *i.e.*, Pul, probably the husband of Semiramis, to whom Menahem, king of Israel, was tributary, about B.C. 771. Menahem's name occurs on an inscription brought from this ruin.

The *South-west Palace* was built by Esarhaddon, the son of Sennacherib, about B.C. 700. (2 Kings xix. 37.) Few of the sculptures in this edifice were executed by this king. The human-headed bulls and lions bore the name of Esarhaddon, but some of the sculptures were evidently taken from the north-west palace, and others from the centre. Several of the inscriptions were of great interest and value, as containing the records of Pul and Tiglath-Pileser; and also the name of Menahem, king of Israel.

The *South-east Palace* was a small edifice, unadorned by sculpture, erected by the grandson of Esarhaddon. Though this is the most recent building hitherto discovered in Assyria, and its founder was nearly the last, or perhaps the last of the royal dynasty, an obelisk, with a bas-relief of an earlier king, containing his annals, have been discovered in the ruins. And in 1853, the workmen employed in the service of the trustees of the British Museum, disinterred a perfect statue of the god Nebo, containing an inscription of Vul-nirari III., and his queen Sammuramat. Here appears to have stood the earlier temple of Nebo, which was rebuilt by Assur-ebil-ili, just before the destruction of the Assyrian empire.

Kalah-Sherghat.—The remains of a great edifice on the west bank of the Tigris, about forty miles to the south of Nimrud; built by the founder of the Nimrud centre palace. This very ancient Assyrian site is said to have been called Asshur; and that it was the capital of the country many centuries before Nineveh was built. Fergusson identifies Kalah Sherghat with Calah; but Rawlinson maintains that it is the site of Resen. The mutilated sitting figure, in black basalt, now in the Museum, also the bricks from this ruin, bear the name of the monarch. Cylinders of terracotta have been found here, containing the records of Tiglath-pileser I., who reigned about B.C. 1,132; they also commemorate the restoration of a temple which had been pulled down some sixty years before, and 641 years after its original foundation; thus carrying back the Assyrian monarchy to nearly B.C. 1,840. The mound at *Selamiyeh*, three miles to the north of Nimrud, some suppose to be the site of Resen. Mr. Layard examined the mound at Tel Athur, and found several sculptures; also the ruins of Tel Kef, Baasheika, Bazani, Karamles, Karakush, Yara, and Jerriah; but he found nothing of moment, except fragments of pottery.—See *Resen*.

The edifices hitherto explored, in

the different quarters of Nineveh, and also that at Kalah-Sherghat, appear to have been palace-temples—they served both for the residence of the king, who was the high priest as well as the political ruler of the nation, and for the celebration of great religious ceremonies; such was also the case in Egypt. Among the illustrations of the Scriptures, exhibited on the exhumed monuments, many of which are copied in the valuable works of Messrs Botta, Layard, Bonomi, Fergusson, and Vaux, are not only the inscribed slabs, recording the deeds of the Assyrian monarchs, but also the various figures of idols, and of winged lions and bulls, which were the symbolic guardians of sacred places. The resemblance between some of the figures upon the monuments, and those seen by Ezekiel, in vision, can scarcely fail to strike the reader. (Ezek. i. 10, 16.) So also the portraying "Jerusalem upon a tile;" (Ezek. iv, 1;) and "the chambers of imagery," seen by the prophet, (Ezek. viii. 10—12,) accurately correspond with the interior of the Assyrian palaces. Many of the sculptured slabs afford the most melancholy evidence that war was the great business of life. They exhibit distinctly the nature of the armour, offensive and defensive, the method of marching, of hurling the arrow, of thrusting with the spear, of beheading and impaling, of binding captives, of attacking and defending walls and fortresses; also the representation of fine horses—of chariots, with warriors standing upright, and the whole in perfect harmony with the descriptions of the sacred writers. (Ezek. xxiii. 6; xxvi. 7—12; xxvii. 11, 20; Isa. xxvii. 33; 2 Kings xix. 28; Hos. xiv. 3; Nah. iii. 9; Hab. i. 8.) The utter and perpetual destruction and desolation of Nineveh were foretold by the Hebrew prophet: "Woe to the bloody city." (Mic. iii. 1—19.) And the predictions were faithfully fulfilled. In lieu of the lofty palaces and gorgeous temples of this most ancient city, the eye surveyed only the mounds composed of

their ruins, or the few miserable huts which had arisen on their site. And now after a period of 2,500 years, the ornamental remnants of the buried city, fragile with rust, and in their mutilated condition have found their destination in the Museums of modern nations, to reprove the historical scepticism of the present generation and to show the remarkable accuracy of inspired prophecy: "I will cast my filth upon thee, I will make thy grave, I will set thee as a gazing stock." (Nah. ii. 6; iii. 6; i. 4.)

NINEVITES.—See NINEVEH.

NISAN.—See ABIL.



Nisroch.

NISROCH=*great eagle, or hawk.* An idol worshipped by the Ninevites. (2 Kings xix. 37; Isa. xxxvii. 38.) Mr. Layard discovered an eagle or hawk-headed figure in the ruins of Nimrud, which appears to have been the Assyrian Nisroch. From the figuré it will be seen that it has a human body, clothed in robes, surmounted by the head of an eagle or of a vulture. Two wings spring from the back, and in either hand is a square vessel and a fir or cedar cone. In the Septuagint the name Nisroch is written *Meserac*, *Neserac*, and *Nasarac*; and in the cuneiform inscriptions *Assarac*; with the epithet "father of the gods," which would seem to establish his identity with Asshur, the proto-patriarch of the

Assyrian nation. Indeed the eagle-headed deity seems to be a secondary form of the idol Asshur, indicative of courage and power.—See ASSYRIA.

NITRE. The Hebrew word *neter*, rendered “nitre,” (Jer. ii. 22; Prov. xxv. 20,) designates the mineral alkali called *natron*, or native carbonate of soda. It differs from the vegetable alkali called in Hebrew *borith* rendered “sope,” (Jer. ii. 22; Mal. iii. 2.) Nor must the Hebrew *neter* or *natron* be confounded with the nitrate of potash, or saltpetre, to which the term “nitre” is now most usually applied. The natural mineral alkali *natron* is composed of the carbonate, sulphate, and muriate of soda, derived from the soil of various regions in the East. The efflorescences of nitrate of potassium, of chloride or hydro-chlorate of sodium, and other saline efflorescences, are common on the plains of Babylonia. There are several lakes in Egypt, where the *natron* both floats as a whitish scum upon the water, and is found deposited at the bottom, after the water is evaporated by the heat of summer. The interior of the desert, in the northern part of Sinai, offers here and there, after rains, slight efflorescences of *natron*. It is not improbable that Moses, in the desert, after burning the calf, reduced the golden covering to powder with *natron*, instead of tartaric acid, which is now employed in reducing gold. *Natron* was much used by the Egyptians in the process of embalming. *Natron*, when mixed with oil, was anciently used as soap. (Jer. ii. 22.) With an acid *natron* effervesces, and loses its strength. (Prov. xxv. 20.) It is used in Egypt, in cookery, to assist in boiling meat, and by the bakers to put into bread instead of yeast.

NO.—See NO-AMON.

NO-AMON=*seat, portion, or dwelling of Amon*. The ancient and splendid metropolis of upper Egypt, the chief seat of the worship of Amon. This city is called “No;” (Ezek. xxx. 14—16; Jer. xlvi. 25;) and “No-Amon,” rendered “populous No;” (Nah. iii. 8,

margin;) and was known to the Greeks and Romans by the names Thebes=*head or capital*, and Diospolis=*Jupiter's city*; and is called by Homer, “the city of a hundred gates.” (Il. ix. 388.) In the time of Nahum, this city was already destroyed, before Nineveh, probably by the Assyrian Tartan, under Sargon, about B.C. 717; (Isa. xx. 1—6;) and after being in part restored, was captured by Cambyses B.C. 525; and was finally destroyed by Ptolemy Lathyrus, B.C. 81. The venerable city was celebrated for the multitude of its obelisks and statues, and the splendour of its temple-palaces of gigantic architecture. Indeed, the vast ruins of the temples at Luksor and Karnak, reposing in sad and solitary grandeur, still proclaim the magnificence with which the worship of Amon was conducted. The ruins of the city extend about eight miles along the Nile, from each bank to the sides of the enclosing mountains, and describe a circuit of twenty-seven miles. The walls of the vast temples are covered with sculptures and hieroglyphics, representing in general the deeds of the kings; and some of the inscriptions afford happy illustrations of the inspired volume.—See REHOBAM.

NOADIAH=whom *Jehovah convenes*. 1. One of the Levites. (Ezra viii. 33.) 2. A prophetess, who, with others, attempted to put Nehemiah in fear. (Neh. vi. 14.)

1. **NOAH**=*rest, quiet*. The son of Lamech, and the tenth in descent from Adam. (Gen. v. 29—32; 1 Chron. i. 4; Luke iii. 36.) He is described as “a just man and perfect in his generations, and he walked with God;” (Gen. vi. 8, 9; vii. 1; Ezek. xiv. 14, 20;) also an “heir of the righteousness which is by faith.” (Heb. xi. 7.) Believing the Divine declaration, Noah prepared the ark; and, for the space of 120 years, diligently warned the men of his generation of the approaching deluge, yet it does not appear that even one sinner was brought to repentance, and made desirous of casting in his lot with him. (1 Pet. iii. 19, 20; 2 Pet. ii. 5; Matt

xxiv. 37—39; Luke xvii. 26.) So the Lord's servants at this day are prone to mourn over the little success of their ministry; but Noah's, so far as appears, was without *any*; yet, like Enoch, he pleased God. May not this show that it is the faithful labour, rather than the fruits of it, which secures the Divine favour. In due time, the threatened calamity, which Noah's degenerate contemporaries had despised, came upon them with all its terrors; and as they sank in the mighty waters, their last breath must have sighed out a mournful condemnation of their folly. When the waters had subsided, and a sacrifice had been offered, God entered into a covenant with Noah; (Gen. vii. 1—24; viii. 1—22; Isa. liv. 9;) and also enacted some general laws for his government. (Gen. ix. 1—29; x. 1, 32.) Among other agricultural operations, Noah planted a vineyard: "And he drank of the wine, and was drunken." This was probably a fault of inadvertence, one in which he was overtaken, and of which he afterwards bitterly repented. While in this state he was treated indecorously by one of his sons, which appears to have been the occasion of Noah's remarkable prediction against Canaan. (Gen. ix. 20—27.) After the deluge, Noah lived 350 years, and died at the advanced age of 950 years.

2. NOAH = *motion*. A daughter of Zelophehad. (Num. xxvi. 33.)

NOB = *height*. A city of the priests, in Benjamin, within sight of Jerusalem, on the north-west, where the tabernacle was stationed in the time of Saul. (1 Sam. xxi. 1; Neh. xi. 32; Isa. x. 32.) On account of the kindness shown to David, by Ahimelech, the high priest, Saul caused the city to be smitten with the edge of the sword. (1 Sam. xxii. 9—19.) Conder identifies *Neby Samuil* with Nob and the "*High Place*" of Gibeon, and probably also Mizpeh. There are traces of a small but very ancient town, and cisterns hewn in the rock. It commands a distinct though distant view of Mount Zion. (Isa. x. 28—32.)

NOBAH.—See KENATH.

NOBLEMAN. The Greek word *basilikos*, rendered "nobleman," margin, "courtier," or "ruler," signifies a *minister*, or *servant* of the king; probably one who was then attached to the court of Herod Antipas. (John iv. 46, 49.)

NOD = *flight, wandering*. The region of exile, on the eastward of Eden, to which the fratricide Cain withdrew "from the presence of Jehovah." The Chaldee interpreters apply the term Nod to Cain himself, rather than to a region—"He dwelt a fugitive in the land." (Gen. iv. 14, 16.)

NODAB = *nobility*. A son of Ishmael, the ancestor of a tribe of the same name; (1 Chron. v. 19;) probably dwelling on the east side of Hermon. He may be the same with "Kedemah." (Gen. xxv. 15; 1 Chron. i. 31.)

NOE.—See NOAH.

NOGAH = *a shining, splendour*. A son of David. (1 Chron. iii. 7; xiv. 6.)

NOHAH = *rest*. A son of Benjamin. (1 Chron. viii. 2.)

NOON. The Hebrew word *tzaharim* signifies *double light*, i.e., strongest, brightest, hence called "mid-day," when the sun is highest in his daily course, being direct south, or on the meridian of any place. (Gen. xliii. 16; Dent. xxviii. 29; Ps. lv. 17; 1 Kings xviii. 29, comp. 26, 27; Acts xxvi. 13.) The terms "noon," and "noon-day," sometimes designate prosperity, happiness. (Job xi. 17; Ps. xxxviii. 6; Isa. lviii. 10; Am. viii. 9.)

NOPH.—See MEMPHIS.

NOPHAH = *blast, or windy place*? A town of the Moabites. (Num. xxi. 30.)

NORTH. The Hebrews considered the cardinal points of the heaven in reference to a man whose face was turned toward the east, the north was consequently on his left hand; (Gen. xiii. 14; Josh. xv. 10; Judg. xxi. 19; Jer. i. 13;) hence "the left hand" designates the north. (Gen. xiv. 15; Job xxiii. 9.) They also regarded what lay to the north as *higher*, and what lay to the south as *lower*; hence they who travelled from south to north were said to "go up;" (Gen. xlv. 25;

Hos. viii. 9; Acts xviii 8; xix. 1;) whilst they who went from north to south were said to "go down." (Gen. xii. 10; xxvi. 2; xxxviii. 1; 1 Sam. xxx. 15, 16; xxv. 1; xxvi. 2.) By the "land of the north," Assyria is understood; (Jer. iii. 12, 18; Zech. ii. 6;) and Babylonia. (Jer. vi. 22; x. 22; xxxi. 8; i. 3; Zech. ii. 6, 7; vi. 6, 8.) But the "king of the north" is the king of Syria; opposed to the king of the south, i.e., Egypt. (Dan. xi. 6—15, 40.)

NOSE. The Hebrews commonly placed the seat of anger in the nostrils; since the effect of anger is often hard breathing, and in animals, snorting. (Jer. viii. 16; Job xli. 20.) Even Jehovah is occasionally represented to us as being in this way extraordinarily moved. (2 Sam. xxii. 9; Ps. xviii. 8; Job iv. 9.)



Syrian lady, with the nose-ring.

NOSE-JEWEL. The Hebrew word *nezem*, rendered "ear-ring," margin, "jewel for the forehead;" (Gen. xxiv. 22, 47;) "nose-jewels;" (Isa. iii. 21;) and "jewel on thy forehead," margin, "nose," (Ezek. xvi. 12,) properly signifies a *nose-ring*, a female ornament, common in Syria. (Prov. xi. 22.) The nose-ring is also worn by many of the females in Egypt and other parts of the East. It is sometimes made of gold, but most commonly of brass; is from an inch to an inch and a half in diameter; and has usually three or more coloured glass beads, generally red and blue, attached to it. It is sometimes passed through the right and sometimes through the left ala of the nose; and hangs partly before the mouth; so that the wearer is obliged

to hold it up with one hand when she puts anything into her mouth. In some parts of the East the females wear a pendant from the septum or middle filament of the nose, which is often exceedingly beautiful and of great value.

NOVICE. The Greek word *neophytos*, rendered "novice," (1 Tim. iii. 6,) signifies *newly-planted*; and is tropically used of *one newly converted*, and not yet matured in Christian knowledge and experience. In later periods the neophytes were usually distinguished by the general term *catechumens* = *learners*.

NUMBERS. The fourth Book of Moses, which obtains its name from the title of the Greek version, *Arithmoi* = Numbers; because the book contains an account of the numbering and ordering of the Hebrews and Levites, after the consecration of the tabernacle. The rest of the book contains an account of the breaking up of the Hebrews from Sinai, and their subsequent wanderings in the wilderness; and of the wonderful dealings of God with them, until their arrival on the borders of Moab, a period of something more than thirty-eight years. This book, like the rest of the books of the Pentateuch, does not seem to have been written in one continuous succession, like a continuous piece of history, as it wears the air of a historic *journal*, as well as a record of legislation, in which Moses was engaged as often as circumstances called for it. Throughout the book the author proves himself to be intimately acquainted with Egypt, and the circumstances of that period. The list of stations, in the route of the Hebrews, not only exhibits an equal knowledge of the desert, but also shows that the document is the production of the reputed author of the book. The author frequently quotes other documents of value; as the Book of the Wars of the Lord; (Num. xxi. 14, 15;) and in verses 17, 18, from a joyous song of the Hebrews, on the discovery of a well in the desert; and in verses 27, 30, from an ancient war-song of the Amorites on occasion of their vic-

tory over Moab. There are also some highly-finished and magnificent passages of poetry ascribed to Balaam. (Num. xxiii. 7-10, 18-24; xxiv. 3-9, 15-24.)

NUN=*a fish*. The father of Joshua, who is hence called "Joshua the son of Nun." (Ex. xxxiii. 11; Num. xi. 28; xiii. 8, 16; Josh. i. 1.) In 1 Chron. vii. 27, the name is written "Non."

NURSE. The nurse in an Eastern family is always a person of some importance. She always accompanies the bride to her husband's house, where she becomes her confident and chief adviser, and ever remaining there an honoured guest. (Gen. xxiv. 59.) Deborah, Rebekah's nurse, died in the family of Jacob, and was buried in the vicinity of Bethel, with much lamentation. (Gen. xxxv. 8.) The tenderness and affection of a nurse gives force to several figurative expressions in the Scriptures. (Isa. xlix. 23; 1 Thess. ii. 7.)

NUTS. The Hebrew word *batnim*, rendered "nuts," (Gen. xliii. 11,) is generally supposed to designate *pistacia nuts*, the fruit of the *Pistacia vera*, a tree which is found growing wild in some parts of Palestine, and resembles the *Pistacia terebinthus*, i.e., the *butm*, or *terebinth*. The tree, when laden with clusters of ripe nuts, makes a fine appearance, but at other times, on account of its crooked branches, is far from being handsome. The Hebrew word *egoz*, rendered "nut," (Sol. Song, vi. 11,) is supposed to designate the *walnut*. Walnut-trees are abundant in Syria; and many of them are very large. Some of them yield large quantities of nuts; but it is said that the vicinity of walnut-trees is unhealthy.

NYMPHAS=*bridegroom*. A Christian mentioned by Paul as having a church in his house. (Col. iv. 15.)

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OAK. The Hebrew word *aii*, rendered "oak;" (Isa. i. 29; lvii. 5, margin;) trees; (Isa. lxi. 8;) and "El," margin

the plain, i.e., of Paran; (Gen. xiv. 6;) properly designates the *terebinth*. The Hebrew word *alah*, rendered "oak;" (Gen. xxxv. 4; Josh. xxiv. 26; Judg. vi. 11, 19; 2 Sam. xviii. 9, 10, 14; 1 Kings xiii. 14; 1 Chron. x. 12; Isa. i. 30;) "teal tree;" (Isa. vi. 13;) and "elms;" (Hos. iv. 13;) seems to have been used for any large and durable tree, especially the *Pistacia terebinthus*. The *terebinth*, called by the Arabs *butm*, is common in Palestine. It spreads its boughs far and wide like a noble oak; and under the shade of such a tree, Abraham might well have pitched his tent at Mamre. This tree is not an evergreen. From incisions in the trunk there flows a sort of *turpentine*, which gradually hardens into a transparent gum. The Hebrew words *alon*, *allon*, and *ailon*, also designate any strong durable tree, and are used specially of the "oak;" (Gen. xxxv. 8; Isa. ii. 13; vi. 13; xlv. 15; Hos. iv. 13; Am. ii. 9; Ezek. xxvii. 6; Zech. xi. 2;) also rendered "plain," but ought to be oak, as "oaks of Moreh;" (Gen. xii. 6; Deut. xi. 30;) "oaks of Mamre;" (Gen. xiii. 18; xiv. 13; xviii. 1;) "oak of Tabor;" (1 Sam. x. 8;) and "Magician's oak." (Judg. ix. 6, 37.) There are several species of oaks in Palestine, among which the evergreen and prickly oaks occur frequently, yielding in several places extensive and beautiful park scenery; but the *Quercus robur*, which grows to so large a size in our own country is not to be met with. The hills of Bashan are richly wooded to their summits with noble prickly oaks, and a few pines towering over them. Groves of the evergreen shrub, *Quercus conferta*, or *kermes oak*, from which the small gall-shaped masses of insects, anciently yielding the scarlet dye, were gathered, occur in the valleys beyond the plain of Acre. (Isa. i. 18; Lam. iv. 5.)

OATH. A solemn appeal to God in attestation of the truth of what is affirmed. Among the Hebrews, a *voluntary oath* was sometimes confirmed by elevating the right hand towards heaven. (Gen. xiv. 22; xxvi. 28; Ex.

vi. 8; Deut. xxxii. 40; Ps. cxliv. 8; Ezek. xvii. 18; Rev. x. 5.) Jacob swore "by the fear of his father Isaac." (Gen. xxxi. 53.) Sometimes the swearer said, "God do so to me, and more also;" (Ruth i. 17; 2 Sam. iii. 9, 35; 1 Kings ii. 23; 2 Kings vi. 31;) "God be witness between me and thee;" (Gen. xxxi. 53; Jer. xlii. 5;) "As the Lord liveth;" (Ruth iii. 13; 1 Sam. xiv. 45; xx. 21; 1 Kings xxii. 14;) "As thy soul liveth;" (1 Sam. i. 26; xvii. 55; 2 Sam. xi. 11;) "As the Lord liveth, and as thy soul liveth;" (1 Sam. xx. 3; xxv. 26; 2 Kings ii. 2;) or "our life for yours." (Josh. ii. 14.) The Egyptians swore "by the life of Pharaoh;" (Gen. xlii. 15;) as did the Hebrews "by the life of the king;" (2 Sam. xi. 11; Ps. lxxiii. 11;) and even by Baal and other idols. (Jer. v. 7; xii. 16; Am. viii. 14; Zeph. i. 5.) The Jews, in the time of Christ, were accustomed to swear "by their heads," "by heaven," "by the earth," "by Jerusalem," "by the temple," "by the gold of the temple," "by the altar," and "by the gift or sacrifices upon the altar." (Matt. v. 34—37; xxiii. 16—22.) The Most High is occasionally presented to our apprehensive capacity, by representations drawn from the conduct and circumstances of man—as uttering an oath-form: "For I lift up my hand to heaven, and say, I live for ever;" (Deut. xxxii. 40;) or "As truly as I live;" (Num. xiv. 21;) and even as coming under the obligation of an oath. (Ex. vi. 8; Gen. xv. 18—21; xxvi. 3; xxxv. 12; Isa. xlv. 23; lxii. 8; Ezek. xx. 5; xxxiii. 11; Heb. vi. 13—18.) Though judicial oaths were used in times long antecedent to Moses, still they do not appear to have originated in any Divine command. The inspired lawgiver could not wisely dispense with them altogether, he therefore made use of the sanction which they gave in sundry judicial cases. (Lev. vi. 8—5; Ex. xxii. 11.) When an oath was *extracted*, whether by a judge or another, the oath was put in form, as "I adjure thee that thou tell me nothing but that which is

true in the name of the Lord;" (1 Kings xxii. 16;) or, "I adjure thee by the living God;" (Matt. xxvi. 63;) and the person responded, "Amen, Amen," or "Thou hast said," or in other expressions of like import. (Num. v. 19—23; Deut. xxvi. 15—26; Matt. xxvi. 64.) Among the early Hebrews, an oath of fidelity was usually taken by "putting the hand under the thigh"—a reference to the seal of the Divine promise in circumcision—of the person who administered the oath. (Gen. xxiv. 2, 3; xlvii. 29.) The taking of a false oath was deemed a heinous crime. (Lev. xix. 12; Deut. vi. 13; Zech. v. 4; Mal. iii. 5; Matt. v. 33.) The frequency of voluntary oaths must have fearfully tended to weaken the moral character, (Matt. xxvi. 74,) by diminishing confidence between man and man; hence they are expressly forbidden by our Lord. Indeed, it has long been held by some Christians, that the practice of taking an oath on any occasion is a violation of the express command of our Lord, "But I say unto you, swear not at all;" and there is great force in the arguments which are used in support of this opinion. (Matt. v. 34; James v. 12.)

OBADIAH=*servant* or *worshipper of Jehovah*. 1. A prophet who appears to have been contemporary with Jeremiah. From the fragment of the book or prophecy left by Obadiah, *verse* 20, it seems that Jerusalem was then subject to the Chaldeans, and that many of the citizens had been carried into Exile; so that he must have prophesied after the removal of Jehoiachin, that is, subsequently to the year 599 B.C. (2 Kings xxiv. 8—17.) That Jerusalem was not then destroyed, appears from *verses* 12—14, where he admonishes the Edomites not to continue their hostilities against the Hebrews. His prophecy relates to the judgments impending over Edom; and announces that Zion will be hereafter restored, and the Hebrews, even the ten tribes, will again receive their country, and take possession of Edom and also Philistia. This took place

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about B.C. 125, under John Hyrcanus. The similarity of a portion of Jeremiah's prophecy with that of Obadiah, is striking. (Jer. xlix. 7—16; compare Obad. *verses* 1—9.) The style of Obadiah shines with various beauties, yet it does not equal that of the more ancient prophets. 2. The principal officer in Ahab's household, by whose interposition one hundred of the Lord's prophets were preserved, in a cave, from the murderous persecution raised by Jezebel, and supplied with food during the famine. (1 Kings xviii. 3—16.) He is also called "Obadiahn." (1 Kings xviii. 3, margin.) 3. A descendant of David. (1 Chron. iii. 21.) 4. A descendant of Issachar. (1 Chron. vii. 3.) 5. A descendant of Benjamin. (1 Chron. viii. 38; ix. 44.) 6. Two of the Levites. (1 Chron. ix. 16; 2 Chron. xxxiv. 12.) 7. One of David's distinguished captains. (1 Chron. xii. 9.) 8. A descendant of Zebulun. (1 Chron. xxvii. 19.) 9. One of king Jehoshaphat's nobles. (2 Chron. xvii. 7.) 10. One of the priests. (Neh. x. 5.) 11. One who returned from the exile. (Ezra viii. 9.)

OBAL=*stripped*. A son of Joktan, and founder of an Arabian tribe; perhaps the *Abalites* or *Avalites*, on the east coast of Africa, near the Straits of Babel-Mandeb. (Gen. x. 28.) Obal is written "Ebal," in the Samaritan, and in 1 Chron. i. 22.

OBED=*serving*. 1. The son of Boaz and Ruth, and father of Jesse. (Ruth iv. 17—22; 1 Chron. ii. 12; Matt. i. 5; Luke iii. 32.) 2. One of David's distinguished captains. (1 Chron. xi. 47.) 3. A descendant of Judah. (1 Chron. ii. 37, 38.) 4. A grandson of Obedom. (1 Chron. xxvi. 7.) 5. The father of Azariah. (2 Chron. xxiii. 1.)

OBED-EDOM=*serving Edom*. 1. A Gittite who lived in David's time, and at whose house the ark was deposited after the death of Uzzah. The Divine blessing which rested on the house of Obed-edom for the ark's sake, encouraged David to remove it to Jerusalem. (2 Sam. vi. 10—12; 1 Chron. xiii. 13, 14.) Obed-edom and

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his sons were appointed keepers of the doors of the sanctuary. (1 Chron. xv. 18, 24; xvi. 38.) 2. Two of the Levites. (1 Chron. xv. 21; xvi. 38; xxvi. 4, 8, 15; 2 Chron. xxv. 24.)

OBDIENCE. By the obedience of Christ, we understand the entire work of the Redeemer—including what some writers call His *active* and *passive* obedience or righteousness—in which He voluntarily subjected Himself to the Divine law, and did not decline to do anything, either in the way of action or suffering, which was necessary to be *done* or *suffered*, in order that the salvation of men might be accomplished. By His obedience, even unto death, He has not only magnified the law, but secured the happiness of all who exercise faith in Him; just as all men were rendered miserable by the disobedience of Adam, inasmuch as all have sinned. (Rom. viii. 1—4.) The *perfect* obedience or righteousness of the Saviour stands intimately connected with His mediatorial work; and is founded in the dignity of His person—being God and man—which gave effect to all He *did* and *suffered*. (Phil. ii. 8; Heb. ii. 10; v. 8, 9; x. 9, 10; Matt. iii. 15; Gal. iv. 4, 5.) And that Christ has suffered in the room and stead of sinners; that His obedience unto death is a moral equivalent for the sin of the world; and that His entire work is considered a good and glorious reason for the exercise of pardoning mercy and gracious reception to the Divine favour, is, indeed, the fundamental truth of the gospel scheme of salvation. Yet the obedience of Christ unto death has not in any measure abated from the claims of the law as a rule of moral action; it has rather shown that the law may be fully obeyed in our nature; and that we are, therefore, deserving of its penalty when we disobey it. Yet when we have transgressed it, the way is now open for pardon and peace, in case of penitence and faith; inasmuch as all hope for us on the ground of legal merit is for ever excluded, after one transgression.—See **IMPUTE**.

OBI=*chief of the camels*. An Ishmaelite, who had charge of the camels of David. (1 Chron. xxvii. 80.)

OBLATION.—See **OFFERINGS**.

OBOOTH=*bottles, or water-skins*. A station of the Hebrews in the desert, on the eastern skirts of Edom. (Num. xxi. 10, 11; xxxiii. 43, 44.)

OCHIM.—See **OWL**.

OCRAN=*afflicted*. The father of Pagiel. (Num. i. 13; ii. 27; vii. 72, 78.)

ODED=*erecting*. 1. The father of the prophet Azariah. (2 Chron. xv. 1—8.) In verse 8, by a mistake of the copyists, "Oded" is read, instead of "Azariah." 2. A prophet who persuaded the Israelites to return to their own country the captives of Judah, which they had taken in the war. (2 Chron. xxviii. 9—15.)

OFFENCE. The Greek word *skandalon* rendered "offence," designates any thing *one strikes or stumbles against*, a *cause of falling*; hence morally, that which gives occasion, or is likely to cause, us to sin. Thus, in Matt. v. 29, the right eye which would allure to sin, is said to offend; so in Matt. xvi. 23; xviii. 7—9, causes of sin and suffering are called offences. Our Saviour is called "a stumbling stone and rock of offence;" the Jews were offended with the Messiah as He appeared among them; they stumbled at His character and claims, and were disobedient. (Isa. viii. 14; Luke ii. 34; Rom. ix. 32, 33.) The "one offence," designates the first transgression. (Rom. v. 15, 17, 18, 20.)

OFFERINGS. The general view with which the various offerings or sacrifices were presented, by the Hebrews, was either to express *gratitude* to God, for favours received, or to make *expiation* for sins committed. The place, in which alone the oblations could be legally presented, was the front court of the national sanctuary; (Lev. xvii. 1—9; Deut. xii. 5—7; 1 Kings vii. 39; 2 Chron. vii. 12; Ps. lxxviii. 67, 69;) though in some instances sacrifices were offered elsewhere, without any reprehension. (Judg. ii. 5; 1 Sam. viii. 17; ix. 12. 1 Kings xviii.

19—38.) In the performance of the sacrifice, the person whose property it was, he being himself first legally purified, brought the animal—which was to be without blemish—to the altar, at the same time turned himself so as to have his face towards the door of the sanctuary, and laid his hand upon the head of the animal; the last act to signify, that the punishment due to him should fall upon the victim. (Deut. xxiii. 18; Mal. i. 7, 8; 1 Sam. xvi. 5; Ex. xix. 14; Lev. i. 4; ii. 8, 4; iii. 1, 2; iv. 33; xvii. 4.) Then he slew it, which, however, the priest might also do, and in later times actually did. (Lev. i. 5; 2 Chron. xxix. 24; Ezra vi. 24.) In the act of slaying, the priest received the blood in brassen bowls, and sprinkled or poured it near the different offerings, set apart from them. The offerer then took the skin of the victim, and cut it into pieces. (Lev. i. 6; compare 2 Chron. xxix. 34.) The burning of the proper parts of the sacrifice, as the omentum, the fat covering the intestines, the kidneys, the lobes of the liver, and in sheep, the fat of the tail, was attended to by the priest.

The *Thank-Offering*, consisted in the presentation of a bull, sheep, or goat of either sex; which was brought and slain on the south side of the altar. The pieces of fat only were burned. The breast and shoulder, the former of which the offerer was to *heave* and the latter to *wave*, belonged to the priest. The heaving and the waving—hence called "an *heave-offering*," and "a *wave-offering*"—were manifest symbols of *presentation* to Jehovah, the Lord of heaven and of the whole earth. (Ex. xxix. 24—28; Lev. ix. 21; Num. xxxi. 52.) The rest was applied to the use of a sacrificial feast. (Ps. cxviii. 27; 1 Cor. x. 18.) This offering was presented on account of a particular blessing received from Jehovah, hence called "a sacrifice of thanks-giving;" (Ps. cxvi. 17;) also "a *peace-offering*;" (Lev. iii. 1—11;)—also in connection with the Passover, as the *khag* or *festive thank-offering*;

(Lev. vii. 16—18;—) or on the satisfaction of a vow; (Num. vi. 14; Lev. vii. 16;—) or merely from the general feeling of pious inclination, in which case it was called “a free-will-offering;” (Deut. xii. 17;—) also “a voluntary-offering.” (Lev. vii. 16.) The meat-offerings were united with “thank-offerings,” consisting of unleavened cakes mingled with oil, and a leavened loaf, which went to the priest. The “drink-offerings,” consisting of wine poured out all round the altar were also an addition to the thank-offerings made by fire. (Num. xv. 5—10; xxviii. 7—14; Lev. ii. 1; iii. 1; vii. 11—38; xiv. 10—21.) Among thank-offerings, in the most extensive sense, might be reckoned the presentation of the first born; (Ex. xiii. 12—18;—) the first fruits, including the fruit of all manner of trees, honey, oil, and also of the wine; (Lev. xxiii. 10—13; Num. xviii. 12; 1 Chron. ix. 29; Neh. x. 37; 2 Chron. xxxii. 5;—) and the second tithe. (Deut. xii. 17, 18; xiv. 23.) Leaven and honey were excluded from all offerings made by fire; (Lev. ii. 11;—) and salt was required in all. (Lev. ii. 13; Mark ix. 49; Col. iv. 6.) So also the Hebrews were forbidden to offer anything vile and contemptible. (Deut. xxiii. 18; Mal. i. 7, 8.)

The *Burnt-Offering* was a free-will-offering, which consisted in the immolation of a male animal victim, which was sometimes a bull of three years old, sometimes a sheep or goat of one year old, more rarely a young dove or turtle-dove. In “a whole burnt-offering” the victim was entirely consumed in the fire; but in some burnt-offerings, only parts of the victim were so consumed. (Gen. xxii. 13; Job i. 5; 1 Sam. vi. 14; Ps. li. 17—19; Luke ii. 24.) The sacrifice was slain on the north side of the altar, and deprived of the skin; the skin belonged to the priests, and was cut up into proper pieces by the offerer himself. (Lev. vii. 8.) All the parts of the victim were laid separately upon the fire. Of doves, the priest was to nip off the head with his finger-nails, squeeze out

the blood on the edge of the altar, pluck off the feathers and throw them with the crop into the ash-pit, divide it down to the wings, and then completely burn it. (Lev. i. 1—17; vi. 1—6.) The design of the burnt-offerings was to make atonement with God for sins committed, in general. They were presented in the name of the whole nation, every morning and evening; also in connexion with a sin-offering on the great day of atonement, also on the other principal annual festivals; (Lev. i. 4; xvi. 8; Ex. xxix. 38—42; Num. vii. 15—17; viii. 12—28;—) in the solemnities of consecration to office; (Lev. viii. 18—29; ix. 2—4; Num. viii. 8;—) and also by private persons, in order to be freed from Levitical uncleanness;—by women after child-bearing; (Lev. xii. 6—8;—) by lepers when cured; (Lev. xiv. 21, 31;—) by Nazarites, when they had touched a dead body; (Num. vi. 11—14;—) and by those who were personally unclean. (Lev. xv. 1—15.) Persons who brought only two doves for a sin-offering, were obliged to make one of them a burnt-offering. (Lev. v. 10.) Hecatombs of burnt-offerings are occasionally mentioned. (Ezra vi. 17; 1 Chron. xxix. 21 2 Chron. xxix. 32.)

The *Trespass-Offering* was offered for individuals only, and chiefly for such transgressions as were not punishable by the laws of the State. (Lev. vii. 19.) The victim sacrificed was different on different occasions. A trespass-offering was brought when a person did not inform of a crime committed by another; (Lev. v. 1;—) when a person had touched any unclean object, and had omitted the sacrifice of purification; (Lev. v. 2, 3;—) when a person had, through forgetfulness, neglected to fulfil his rash vow. In each of these cases the offering was a ewe or a she-goat; or, if the sacrificer were poor, it might consist of doves or fine flour, without oil and incense. (Lev. v. 4—18.) When a person had, through mistake, applied to a common purpose, anything which had been

consecrated to a holy use; (Lev. v. 10, 16; xxii. 14;)—or had in any way violated an engagement, or denied stolen property, or concealed any lost thing which he had found. In these cases, the offering was a ram; and the restoration of the alienated property, with one-fifth of the value; in the former case, to the priest; in the latter, to the owner or his heirs. (Lev. vi. 2—7.) When any person had through ignorance, done something forbidden, the victim was a ram. (Lev. v. 17, 18.) When a man had a criminal connexion with a betrothed female slave; (Lev. xix. 20—22;)—or had, in later times, contracted an idolatrous marriage, the victim was a ram. (Ezra x. 19.) So also, a Nazarite, who had contracted defilement by touching a dead body; (Num. vi. 9—12;)—and a leper who had been healed, were to bring a lamb for a trespass offering. (Lev. xiv. 12, 24.) In this offering the victim was slain on the north side of the altar, the blood sprinkled round it, and the pieces of fat burned upon it.

The *Sin-Offerings* were offered occasionally for individuals, but generally for the congregation. A sin-offering was offered on the great day of atonement, for the high priest and the nation. (Lev. xvi. 1—34; xxiii. 26—32; Num. xxix. 7—11.) When the high priest had committed an offence, and thereby had brought guilt upon the whole nation, he laid his hand on the head of a young bull, and acknowledged his sin; then he slew the animal on the north side of the altar, sprinkled the blood, and burned the fat and the abdominal pieces upon the altar; all the rest was burned without the gates of the city. (Lev. iv. 2—12.) When the whole nation had committed an offence, through ignorance, and afterwards repented, the same offering was made as in the preceding case. (Lev. iv. 13—21.) When a magistrate committed an offence through error, the sacrifice was a kid; the fat pieces only came to the altar; the rest fell to the priest. (Lev. iv. 22—26.) When a person sinned

through ignorance, the sacrifice was a ewe, or a female kid. (Lev. iv. 27—35.) When a woman was purified from hæmorrhage, or, after child-birth; (Lev. xv. 25—30; xii. 6—8;)—when a man was personally unclean; (Lev. xv. 2, 14, 15; comp. xiv. 21, 22;)—or a Nazarite had touched a corpse, or the time of his vow was completed; (Num. vi. 10—14;)—or on the purification of a leper; the victim in these cases was usually a sheep or a dove. (Lev. xiv. 19—31.) On the consecration of a priest, or Levite, the victim was an ox or a goat. (Ex. xxix. 1—14; Lev. ix. 23; Num. viii. 8—12.)—See SACRIFICE.

Among the Hebrews, expiatory sacrifices were symbolical representations of the great work, for the effecting of which the Messiah was promised to fallen man. (Ps. xl. 6, 8; Heb. x. 5, 10; viii. 8; ix. 14, 26, 28.) As it was the design of the Mosaic law to remind the Hebrews that they were guilty of sin and liable to death, so every sacrifice was a memorial of this mournful truth, as well as a type of the work of our Redeemer. When a Hebrew had committed a trespass against the Divine law, providing the trespass was such as admitted an expiation, he had to offer the requisite sacrifices before he could be restored to his civil privileges. With this a mere worldly-minded Hebrew was content; but, as no mere animal sacrifice could make atonement for sin, to the sincere believer the sacrifice was only the symbol and type of something spiritual. It reminded him that his sins had not only excluded him from the Divine favour, but that he deserved death and subsequent agony; it directed him to the need of a sacrifice for sin ere God would forgive his transgression; and it assured him, that just as by sacrifice he had been restored to his civil and political rights; so by faith in the great sacrifice for sin on the part of the Lamb of God, might he be restored to the Divine favour, and to a place in that spiritual kingdom of which the Hebrew nation was the type.

OFFICER. This term represents

any class of persons engaged in the public service, whether military or civil; and occurs as the translation of several Hebrew words. *Saris*, an "officer," margin, properly an *eunuch*, applied to the "captain" or "chief marshal of the guard." (Gen. xxxvii. 36, margin; xxxix. 1;) also to the chief butler and baker. (Gen. xl. 2.) *Shaiter*, properly a *writer*, is used of the Hebrew officers appointed over the Egyptian *nogesim* or taskmasters; (Ex. v. 6, 14, margin;) of the officers appointed along with the elders to administer public affairs; (Num. xi. 16; Deut. xx. 5, 8;) and of magistrates. (Deut. xvi. 18.) *Nitsab*, a director, officer. (1 Kings iv. 5, 7; v. 16.) *Rab*, an officer, director of the house. (Est. i. 8.) *Pakid*, an officer, overseer. (Gen. xli. 34; 2 Chron. xxiv. 11 margin.) The Greek word *uperetes*, rendered "officer," denotes one who renders service, specially one whose duty it was to apprehend offenders. (Matt. v. 25; John vii. 32, 46; xviii. 3; Acts v. 22.) The word *praktor* designated the officer who exacted the legal penalty appointed by the judge. (Luke xii. 58.)

OG=*long-necked, gigantic*. An Amoritic king of Bashan, famous for his gigantic stature. He was defeated by the Hebrews under Moses, and his country was assigned to the tribe of Manasseh. (Num. xxi. 33; xxxii. 33; Deut. i. 4; iii. 8; iv. 47; xxxi. 4; Josh. xiii. 80.) His bedstead of iron, or perhaps sarcophagus of black basalt, which was fifteen feet nine inches in length, and seven feet in width, was long preserved as a memorial. (Deut. iii. 11; Josh. xiii. 12.)

OHAD=*united*. A son of Simeon. (Gen. xlv. 10.)

OHEL=*a tent*. A son of Zerubabel. (1 Chron. iii. 20.)

OIL. The Hebrews used olive oil for every culinary purpose in which butter and animal fat is serviceable with us. So throughout western Asia at the present time, oil is preferred to butter, as it is not so liable to spoil. (Deut. xxxii. 18; Job xxiv. 11; Ezek. xvi. 18.) In some of the Hebrew

thank-offerings oil was taken with the meat-offering. (Lev. v. 11; vii. 12; Num. v. 15; vi. 15; Ex. xxix. 40.) Oil was used for anointing the head and the body; and in the preparation of ointments. (Ex. xxx. 24; 2 Sam. xiv. 2; Ps. xxiii. 5; xcii. 10; civ. 15; Prov. xxi. 17; Luke vii. 46.) The application of oil for medicinal purposes prevailed in the earliest periods. (Isa. i. 6; Hos. xii. 1; Mark vi. 13; James v. 14, 15.) Olive oil was extensively used for the lamps in the tabernacle. (Ex. xxvii. 20.) The use of oil is significant of gladness; (Ps. cxli. 5; Isa. lxi. 8;) and the omission of it betokened sorrow. (2 Sam. xiv. 2; Matt. vi. 17.) Oil was also the symbol of abundance and festivity. (Deut. xxviii. 40; Ezek. xxvii. 17.) The anointing with oil was symbolical of the unction of the Holy Spirit. (Ps. xlv. 7; Zech. iv. 14; Isa. lxi. 1; 1 John ii. 20.)

OIL-TREE.—See OLIVE-TREE.

OINTMENT. Ointments were in constant use among the Orientals as the means of cleanliness; and to give a grateful odour these ointments were mixed up with the richest perfumes. Among the Hebrews "the oil of holy ointment" was carefully prepared according to the divine prescription. (Ex. xxx. 23-25.) Ointments were used in medical treatment; (Isa. i. 6;) and to anoint the bodies of the dead. (Matt. xxvi. 12; Mark xiv. 6, 12.) Unguents were very much used among the Egyptians. In the British Museum may be seen numerous elegant specimens of ancient Egyptian vases, which are supposed to have held unguents, perfumes, etc., for the toilet; indeed, some of them still retain their odour. Dr. Ure examined the ointment still preserved in an ancient Egyptian vase at Alnwick Castle. He says, "In consistency, this unguent is intermediate between tallow and hog's lard. It has an orange-yellow colour. Its specific gravity is 0.991; and this density would seem to indicate the presence of rosin. It gives a greasy stain on paper, not removable by heat.

It is soluble in hot oil of turpentine, and in hot alcohol, but it precipitates from the latter in the cold. From these results I am of opinion that it is of the nature of a fixed fat, which may have been flavoured with an essence or volatile oil; but it does not belong to the class of stearopteries, like otto of roses, or the precious Oriental perfumes." Undoubtedly, the Hebrews, while in Egypt, acquired the art of preparing perfumes and precious ointments. (Ex. xxx. 23—38.) The term *anomon*, which does not occur in the received text of Rev. xviii. 18, denotes an odorous unguent, which was pressed from the berry of a shrub, and chiefly used for the hair.—See ANOINTING, and PERFUME.

OLD TESTAMENT.—See SCRIPTURES.

OLIVE-TREE. The Hebrew word *zait*, designates the olive-tree, *olea Europea*, which is very common in Palestine, and the countries around the Mediterranean, where it is still, as anciently, an object of special culture in extensive plantations or "olive yards." (Gen. viii. 11; Deut. vi. 11; viii. 8; xxxiii. 24; 1 Chron. xxvi. 28; 2 Chron. ii. 10; 2 Kings xviii. 32.) It rarely attains any great size, but two or three stems frequently rise from the same root, and reach from twenty to thirty feet high; the branches also are numerous and widely extended. The leaves are in pairs, and about two and a half inches in length, lanceolate in shape, and are not deciduous in winter. In June the olive-tree puts forth white flowers, which grow in small bunches between the leaves. To the flower succeeds the fruit in the form of an oblong roundish berry, which is at first green, becomes pale as it ripens, and when quite ripe is of a purple black. It ripens from September to October. The oil is drawn, not from the seed kernel, as with most other vegetable oils, but from the plump fleshy part of the fruit. The wood is solid, and yellowish, not unlike that of the box, but softer, with dark-grey coloured veins. Dr.

Wild describes the largest of the old olive-trees, in the garden of Gethsemane, as being twenty-four feet in girth above the roots, though its topmost branch is not thirty feet from the ground. As the olive-tree is always green, it was employed as a symbol of uninterrupted prosperity; (Ps. lli. 8; Jer. xi. 16;) and abundant fruitfulness. (Judg. ix. 8, 9; Ps. cxxviii. 3; Hos. xiv. 6; Zech. iv. 3, 11, 14; Rom. xi. 17; Rev. xi. 4.) The fruit of the olive-tree is sometimes plucked in its green unripe state, and preserved in pickle, or a solution of salt, and exported. For the most part, however, the fruit is valuable on account of the oil it produces, which is expressed from it in various ways. (Job. xxiv. 11; Mic. vi. 15.) The best oil was that which came from the fruit, by being beaten, or with very light pressure. This was termed "pure olive oil beaten." (Ex. xxvii. 20.) The first expression of the oil was better than the second, and the second than the third. Ripe olives yielded oil of a less valuable kind. The worst sort is much used in making soap. The oil was one of the productions the Hebrews carried to the markets of Tyre. (Ezek. xxviii. 17.) The Hebrew words *aitz-shemen*, rendered "pine branches;" (Neh. viii. 15;) "olive trees," margin, "trees of oil;" (1 Kings vi. 23;) and "oil-tree;" (Isa. xli. 19;) properly signify *oil-tree*. By this designation is probably intended the *agrielaios*, (Rom. xi. 17,) i.e., the *oleaster* or *olea Europea*, in a wild state, the "wild olive," which was grafted upon the cultivated olive-tree. The oil of the oleaster is chiefly used as a healing ointment. The wood was used for making the cherubim in the temple, and for doors and posts "for the entering of the oracle." (1 Kings vi. 28—33.)

OLIVES, MOUNT OF. This mountain, also called "Olivet;" (2 Sam. xv. 30; Acts i. 12,) and by the Arabs, *Jebel-et-Tur*, lies on the east of Jerusalem, from which it is separated only by the narrow valley of

Jehoshaphat. (Zech. xiv. 4.) It is not so much a 'mount' as a kind of long ridge, of rather more than a mile in length. It is usually said to have three summits; the middle and apparently the highest of which is directly opposite the city, having an elevation, as given by Van de Velde, of 2,724 English feet above the level of the sea. The sides of the mountain are sprinkled with olive-trees, and wheat-fields. From the middle summit there is a commanding prospect of the northern end and portion of the Dead Sea, and also of the adjacent country, including a large part of the valley of the Jordan, as well as of the naked dreary region lying between Jerusalem and Jericho, and between Bethlehem and the Dead Sea, and also of the castle of Kerak, perched high up in the country of Moab. As Bethany was connected with, or a part of the Mount of Olives, the two names are used interchangeably, and almost as synonymous. (Matt. xxi. 17; xxiv. 3; xxvi. 80; Mark, xi. 1—20; xiii. 3; xiv. 26; Luke xix. 29; xxi. 37; xxii. 39; xxiv. 50; John viii. 1.)

OLYMPAS=*heavenly*. A Christian at Rome, whom Paul salutes. (Rom. xvi. 15.)

OMAR=*eloquent*. A son of Eliphaz. (Gen. xxxvi. 11; 1 Chron. i. 36.)

OMEGA.—See ALPHA.

OMER. A measure of things dry, equal to the tenth part of an ephah, or 5.1 English pints. (Ex. xvi. 16—36.)

OMRI = *pupil of Jehovah*. 1. A king of Israel, who was general of the Israelitish army, and was raised to the throne during the siege of Gibbethon. The army had heard that Zimri had assassinated Elah the king, and had usurped the throne; instantly the siege was raised, they forthwith marched to Tirzah, where Zimri resided, and captured it. The Israelites were then divided into two parties, one of which had made Tibni king; but after a struggle of about six years, Omri prevailed, and took the throne, which he disgraced, from 928—917 B.C. Omri, who is called on an Assyrian

monument *Khumri*, founded Samaria, which thenceforth became the capital of the ten tribes. (1 Kings xvi. 16—30; Mic. vi. 6.) 2. A descendant of Benjamin. (1 Chron. vii. 8.) 3. A descendant of Judah. (1 Chron. ix. 4.) 4. A descendant of Issachar. (1 Chron. xxvii. 18.)



Obelisk at On.

1. ON=*light, or the sun*. An ancient and celebrated city of lower Egypt; (Gen. xli. 45, 50;) also called "Bethshemesh"=*temple of the sun*; (Jer. xliii. 18;) "Heliopolis"=*city of the sun*; (Ezek. xxx. 17, margin;) and by the Arabs "Ain Shems"=*fountain of the sun*. In Ezek. xxx. 17, On is also called "Aven"=*nothingness, vanity*, designating an idolatrous city. In Isa. xix. 18, 19, this city is supposed to be referred to under the name of the "city of destruction," in the margin "Heres"="of the sun." The city stood on the eastern side of the Nile, a few miles N.N.E. from Cairo; and was celebrated for the worship and temple of the sun. The priests of this ancient city are represented by Herodotus as the most learned among all the Egyptians. Joseph married the daugh-

ter of the high priest of On. (Gen. xli. 20.) And in this city Moses probably received that education which made him "learned in all the wisdom of the Egyptians." (Acts vii. 22.) According to Josephus, in after ages, and with the consent of Ptolemy Philometer, king of Egypt, a temple was built here, or within the district of Heliopolis, for the Jews, by Onias, the son of the Jewish high priest. This temple, which was in great repute among the Hellenistic Jews, continued for two hundred and twenty years, when, on account of the rebellions of the Jews, it was shut up and finally demolished by the emperor Vespasian. The city suffered greatly from the invasion of Cambyses; and in Strabo's time it was a mass of splendid ruins, among which the spacious halls of the college were to be seen, in which Plato, Eudoxus, and other Greek sages, had studied the wisdom of the Egyptians under the direction of the priests of Heliopolis. The site of this once famed city is now marked by low mounds, enclosing a space about three-quarters of a mile in length, by half a mile in breadth; which was once occupied partly by houses, and partly by the celebrated temple of the sun. This area is now a ploughed field, a garden of herbs; and a solitary magnificent obelisk, of red granite, made in the reign of Osirtesen I., 67 feet high—a copy of which we give—which still rises in the midst, is the sole remnant of the former splendours of the place.

2. **ON**=*wealth, substance*. A descendant of Reuben. (Num. xvi. 1.)

ONAM=*strong, stout*. 1. A descendant of Seir. (Gen. xxxvi. 23; 1 Chron. i. 40.) 2. A son of Jerahmeel. (1 Chron. ii. 26. 28.)

ONAN=*strong, stout*. The second son of Judah, who was given in marriage to Tamar, his elder brother's widow, but was destroyed by the Lord for the criminal manner in which he evaded compliance with the ancient Levirate law. (Gen. xxxviii. 8, 9; xli. 12; Num. xxvi. 19.)

ONESIMUS=*profitable*. A servant belonging to Philemon of Colosse, who fled from his master to Rome, where he was converted under Paul. The Apostle sent him back with the beautiful Epistle to Philemon; and the master received his servant as a brother. (Col. iv. 9, 19; Phil. 10.)

ONESIPHORUS=*profit-bringing*. A Christian of Ephesus, who ministered to Paul, when a prisoner at Rome, at a time when almost all the rest of his friends had forsaken him and fled. (2 Tim. i. 16—18.) Onesiphorus was probably from home when the Apostle sent the salutation to his household. (2 Tim. iv. 19.)

ONION. The Hebrew word *betzal*, probably designates the "onion." The onions of Egypt have from antiquity been far renowned. (Num. xi. 5.) Their large size and exquisite flavour, it is said, differ from the onions of our own country, as much as a bad turnip differs in palatableness from a good apple. As all the common species of *allium* grow in Palestine, it is probable that the Hebrews, in their own land, consumed them largely.

ONO=*strong*. A city of Benjamin; (Ezra ii. 33; Neh. vii. 37; xi. 35; 1 Chron. viii. 12;) with a valley or plain of the same name; (Neh. vi. 2;) perhaps identical with the "valley of craftsmen." (Neh. xi. 36.) The village *Auna*, with ruins, nearly five miles north of Lydda may mark the site of Ono.

ONYCHA. The Hebrew word *sheheleth*, rendered "onycha," is supposed to denote the shell of a species of mussel, the *blatta Byzantina*, found in the lakes of India; when burned it emits a musky odour. As one of the ingredients of the sacred perfume, others, with greater probability, think it may have been a kind of gum. (Ex. xxx. 34.)

ONYX. The Hebrew word *yahalom*, rendered "diamond," (Ex. xxviii. 18; xxxix. 11; Ezek. xxviii. 18,) probably designates the onyx, a kind of chalcedony, which approaches the colour of the flesh as it appears through

the nail. The Hebrew word *shoham*, rendered "onyx," probably designates the "beryl."—See BERYL.

OPHEL=*a hill, tumulus*. The hill on which the Palace of Solomon was erected. It was surrounded by a high wall with towers. (2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21.) In the margin of these passages, Ophel is generally rendered "the tower." Dr. Robinson identifies it with the ridge extending south from Moriah to Siloam, between the deep valley of Jehoshaphat on the east, and the steep, but shallower Tyropæon on the west. The breadth of the ridge is 290 feet, or about 96 yards, from brow to brow. It gradually slopes down 2,000 feet to the Pool of Siloam.

OPHIR=*the upper or distant region*. A son of Joktan, the son of Eber, a great-grandson of Shem. (Gen. x. 29.) His descendants are supposed to have given name to "Ophir," a celebrated region, abounding in gold, or perhaps furnishing it as an emporium; which the seamen of Solomon, in company with the Phenicians, were accustomed to visit, taking their departure from the ports of the Elanitic Gulf, and bringing back, every three years, gold, precious stones, sandal wood, silver, ivory, apes, and peacocks. (1 Kings ix. 26; x. 11, 22; 2 Chron. viii. 18; ix. 10.) The "gold of Ophir" is frequently mentioned. (Job xxii. 24; xxviii. 16; Ps. xlv. 9; Isa. xiii. 12; 1 Chron. xxix. 4.) The word "Uphaz," (Jer. x. 9; Dan. x. 5,) and also "Parvaim," (2 Chron. iii. 6,) mentioned as gold regions, are supposed to be the same with Ophir. As to the geographical situation of Ophir—the *El-Dorado* of Solomon—there is a diversity of opinion; yet the best interpreters hesitate only between three regions—*India*, and some part of *Arabia*, and the *coast of Eastern Africa*.

1. That Ophir is to be sought in *India*, was the opinion of Josephus; (*Ant.* viii. 6. 4;) and certainly, several of the articles of traffic, as ivory and sandal-wood, are found in India; also the original words for "apes" and

"peacocks" are the Indian words still used on the coast of Malabar. So also, the Seventy have everywhere, except in Gen. x. 29, for "Ophir" put *Sophr*, the Egyptian name for *India*. And in India there is a district called *Soupara*, situated where is now the emporium of Goa. Others identify Ophir with Malacca.

2. Those who prefer *Arabia*, observe that Ophir, in Gen. x. 29, is enumerated among other regions inhabited by the descendants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia; although it cannot be denied that Ophir, even if more remote and situated in India, might have been peopled by colonies of the Joktanids. Of the articles of traffic above mentioned, "gems" and "apes" are still found in Arabia; and, though no gold may be now found there, it formerly abounded in that region. (Num. xxxi. 22, 50; Judg. viii. 24, 26; Ps. lxxii. 15.) Even at the present day there exists a place called *el-Ophir*, in the district of Oman, a few miles from the city Sohar.

3. The opinion that the gold region was on the coast of *Eastern Africa*, has been supported, not only from the name *Ophir*, whence it is supposed the term *Africa* is derived; but from the fact that Eastern Africa was a region that produced gold in abundance, and other articles enumerated in the commerce of Solomon. Sir R. I. Murchison suggests whether Ophir may not have been at or near the mouth of the river Limpopo, which flows from the auriferous mountains of south-eastern Africa, in south lat. 21°. According to this view, Solomon's fleet coming down the Red Sea, from Eziongeber, coasted along the shore of Africa, doubled the Cape of Good Hope, and came to Tarshish, in Spain, and thence up the Mediterranean to Joppa; thus making the three years' voyage out and home.

Some distinguished scholars suppose that no particular country is designated by *Ophir*, but that the term is used, like the word *Thule* in the classics, to denote some indefinite, distant region,

or a certain region of the world, like the East or West Indies. However, so much is certain, that Tarshish and Ophir—whether the latter were India, Arabia, or the coast of Eastern Africa, or a general name for the rich South—were the two boundaries of the combined fleets of Hiram and Solomon.

OPHNI=*mouldy*. A town of Benjamin; (Josh. xviii. 24;) probably the same as the "Gophna" of Josephus, and the modern village *Jufna*, or *Jifna*, about two and a half miles north-west of Bethel.

OPHRAH=*a fawn, or dust*. 1. A town of Manasseh. (Judg. vi. 11; viii. 27, 32; ix. 5.) It is also called *Beth-leophrah*, rendered the "house of Aphrah;" where we have a play upon the word Ophrah=*dust*: "In the house of the dust roll thyself in the dust." (Mic. i. 10.) 2. A descendant of Judah. (1 Chron. iv. 14.)—S. See EPHRAIM.

ORATOR. The Hebrew word *lah-hash*, rendered "orator," signifies *whispering, muttering*; the "eloquent orator," properly "skilful in whispering," or "incantation." (Isa. iii. 8.) The Greek term *rhetor*, rendered "orator," is applied to Tertullus, the advocate of the Jews against Paul. (Acts. xxiv. 1.)

ORACLE. This word is used to designate the Holy of Holies, or most Holy place, in the temple, whence Jehovah announced His decisions to the high priest of the Hebrews. (1 Kings vi. 5, 19, 20, 21, 22, 23; viii. 6; 2 Sam. xvi. 23; 2 Chron. iii. 16; Lev. xvi. 2, 17; Heb. ix. 3, 7, 8, 12, 24, 25.) So also the Urim and Thummim, in the breast-plate of the high priest, constituted a sacred oracle, by which the Hebrews, in difficult cases, inquired of Jehovah and received an oracular answer. (Num. xxvii. 21; Ex. xxviii. 30; 1 Sam. xxii. 10, 15; xxiii. 6—12.) Most of the ancient nations had their oracles, where their deities were consulted; they were also stealthily scattered among the Hebrews. Their responses were generally couched in dark and ambiguous terms, supposed to be given by their idols, but in reality by their priests or priestesses. (Isa. xli.

21—24; xlv. 7; 1 Sam. xxviii. 3—9.) Indeed, the supplicants, who consulted the oracles, were not allowed to enter the sanctuaries where the deceitful responses were given. Of the ambiguity and equivocation of the oracles, we have an instance in the case of Croesus, who consulted that at Delphi, relative to his intended war against the Persians. He was told that "he would destroy a great empire." This he naturally interpreted of his overcoming the Persians, though the response was so framed as to admit of an opposite meaning. Croesus made war against the Persians, and was ruined. The same ambiguity occurs in the reply of the pretended prophets of Baal, to Ahab, king of Israel, when he inquired, "Shall I go against Ramoth Gilead to battle, or shall I forbear?" The reply was so artfully constructed that it might be interpreted either for or against the expedition: "Go up, for the Lord will deliver it—Ramoth-Gilead—into the king's—Ahab's—hand;" or, "Go up, for the Lord will deliver it—Ramoth-Gilead—into the king's hand," that is, into the hand of the king of Syria. Relying on this ambiguous reply, the kings of Judah and Israel engaged the Syrians, and were utterly discomfited. (1 Kings xxii. 6.) So also when Saul visited the oracle at Endor, the response, delivered by the sorceress—imitating Samuel through the power of *ventriloquism*—is quite in character with the ambiguity and equivocation of the heathen oracles, as the words might either be interpreted, "To-morrow shalt thou and thy sons be with me," i.e., with the sorceress at Endor; or thus, "To-morrow shalt thou and thy sons be with me," i.e., with Samuel in the state of the dead. (1 Sam. xxviii. 7—19.) All the heathen oracles were mere impostures and "lying wonders;" either calculated to serve the avaricious ends of the heathen priests, or the political views of the princes. The word "Oracles" is also used by the apostles to designate the sacred Writings, which were entrusted to the Hebrew nation; and the word so used

admirably expresses their conviction of the Divine origin of the Scriptures. (Acts vii. 38; Rom. iii. 2; 1 Pet. iv. 11.)

ORCHARD.—See **GARDEN**.

ORDINANCES. This word frequently denotes the established laws, rules, or appointments of Jehovah's government; (Ex. xviii. 20; Lev. xviii. 8; Luke i. 6;) sometimes it designates particular religious ceremonies in Hebrew worship. (Num. ix. 12, 14; Eph. ii. 15; Col. ii. 20; Heb. ix. 1, 10.)

ORDAIN. The Greek word *cheirotoneo*, rendered "ordained." (Acts xiv. 23; 2 Tim. iv. 23; Tit. iii. 16;) "chosen"; (3 Cor. viii. 19;) primarily signifies to *stretch out the hand as in voting, to choose, to nominate, hence to constitute, to appoint, with or without such nomination.* (Acts x. 41; Jos. Ant. xiii. 2. 2.) In the ordination of a Christian minister this nomination was accompanied with "the laying on of the hands" of an apostle, or the apostles, or of the presbytery; (3 Tim. i. 6; 1 Tim. iv. 14;) in later times by the bishop of the church or diocese. When the sons of Levi were set apart to the priestly functions, their consecration was accompanied by the children of Israel putting their hands upon the Levites. (Num. viii. 10.) But the cases so frequently mentioned in the New Testament refer to the *charismata* or miraculous gifts, imparted by the Holy Spirit. This conferring *miraculous powers*, by the Holy Spirit, through the *epitheseds te cheiron*—"laying on of hands," belonged peculiarly to the apostles as a proof of their apostleship; but this was a distinct matter from the appointment of a Christian teacher to his office. (Heb. vi. 2; Acts viii. 17, 19; vi. 6, 8; iii. 3; ix. 17; 1 Cor. xii. 4—11; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6.) In the appointment of the seven deacons at Jerusalem, they were chosen, i.e., "elected," by the church, and set apart by prayer; the apostles also "laid their hands on them." Stephen received power to do "great wonders and miracles among the people." (Acts vi. 6, 8.) Here, nomination to office was the election by the church; while the laying on of hands was the conse-

cration by the apostles. The "laying on of hands" was used by Moses in the appointment of Joshua to be his successor; (Num. xxvii. 18—23;) and also by the patriarchs and others in the action of special blessing. Sometimes such benediction was a kind of consecration, and had a prophetic importance. Gen. xlviii. 9—20; xlix. 1—28; Mark x. 16.) The Greek word *tetagmenoi*, is sometimes rendered "appointed;" (Matt. xxviii. 16; Acts xxii. 10; xxviii. 23;) "set," i.e., *appointed*; (Luke vii. 8;) "determined;" (Acts xv. 2;) "ordained," i.e., *constituted, or arranged.* (Rom. xiii. 1.) It never signifies *fore-ordained, or pre-destinated* by God's decree; and the Gentiles, who were "ordained," i.e., "disposed" for eternal life, are not represented as believing under such a decree. (Acts xiii. 48.)

OREB=*a raven*. A prince of the Midianites; also the name of a rock, probably on the west of the Jordan, designating the place where Oreb was slain. (Judg. vii. 25; viii. 8; Ps. lxxxiii. 11; Isa. x. 26.)—See **ZEEB**.

OREN=*the pine*. A son of Jerahmeel. (1 Chron. ii. 25.)

ORGAN. The Hebrew word *ugab*, rendered "organ," properly denotes a double or manifold pipe, a perforated reed, probably the Pandan or shepherd's pipe. (Gen. iv. 21; Job xxi. 12; xxx. 31; Ps. cl. 4.) The Greek word *organon* was anciently the general appellation for all instruments. The *ugab* appears to have been what the ancient Greeks called the pipe or flute of Pan, the mouth-organ; which was made of from seven to fourteen or fifteen reeds. The syrinx, or Pan's pipe, is still a common pastoral instrument in the East.

ORION. The Hebrew word "*cesil*"=impious, is supposed to designate the large and brilliant constellation "orion," situated in the southern hemisphere with respect to the ecliptic, but the equinoctial passes nearly across its middle. It is known by the three bright stars in its belt. (Job ix. 8; xxxviii. 31; Am. v. 8.) In Isa. xiii. 10. the word *cesilim* is rendered "con-

stellations," designating the greater constellations similar to orion. Others understand the term *cesil* to signify satellite.

ORNAMENTS.—See JEWELS.

ORNAN.—See ARAUNAH.

ORPAH=*mane, forelock*, or perhaps *fawn*. A daughter-in-law of Naomi. (Ruth. i. 4, 14.)

OSEE.—See HOSEA.

OSHEA.—JOSHUA.

OSPRAY. The Hebrew word *azaniyah*, rendered "ospray," (Lev. xi. 18; Deut. xiv. 12,) is supposed to designate the *Pandion haliaetus* or *ospray*; or it may denote the *nisser tookoor* described by Bruce. Some think the fish-hawk is intended by this unclean bird.

OSSIFRAGE. The Hebrew word *peres*, rendered "ossifrage," (Lev. xi. 18; Deut. xiv. 12,) appears to denote a species of *vulture*, which breaks the bones of its prey, after it has eaten the flesh. It may designate the *Gypaetus barbatus*. The *Lammerfeyer* or bearded vulture is one of the largest birds of prey. This bird was unclean to the Hebrews.

OSTRICH. The Hebrew words *yaan* and *yaanah*, properly denote the male and female *ostrich*. (Lam. iv. 3.) The Hebrew term *bath-hayaanah*, rendered "owl," (Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Isa. xlii. 21; xxxiv. 18; xliii. 20; Jer. i. 39; Mic. i. 8,) is generally rendered in the margin, "ostriches," or "daughter of the owl," properly of the *female ostrich*. So also the Hebrew word *renanim*, rendered "peacocks," is poetically used for the *female ostrich*:—"The wing of the ostrich exultingly vibrates, but are her pinions and feathers the pious?" i.e., she is not, like the stork, affectionate towards her young, but treats them with apparent cruelty. (Job xxxix. 18—18.) The ostrich, whose principal characteristics are beautifully and strikingly detailed in this passage of Job, is a native of the torrid regions of Arabia and Africa. It is the largest of the feathered tribes, and is the connecting link between quadrupeds and fowls. There are two varieties of the ostrich;

one with a glossy black plumage, and sometimes growing to more than ten feet in height; the other covered chiefly with grey and dingy feathers, but seldom attaining seven feet in height. The ostrich is rendered incapable of flight by the peculiar structure of her wings; but she runs with such rapidity that the fleetest horse cannot equal. The ostrich was aptly called by the ancients "a lover of the deserts." In those dreary wastes its subsistence is the few tufts of coarse grass which are scattered here and there; but when nutritious substances do not occur, it would seem, that in order to be at ease, it is obliged to fill up the great capacity of its stomach, by pouring in whatever incongruous materials are at hand, to supply the void. The Arabs assert that the ostrich never drinks, and the chosen place of its habitation—the waste sandy desert—seems to confirm the assertion. Job says, the ostrich "leaveth her eggs in the earth, and warmeth them in dust." But this merely signifies that she does not build a nest, as most birds do, but deposits her eggs in a basin scraped out of the sand. The eggs, however, are deposited with great care; and are hatched, as the eggs of other birds are, in a great measure by the heat imparted by the incubation of the parent birds. The ostrich still inhabits the great Syrian desert, especially the plains extending from the Hauran towards the Jebil Shammar and Nejd. Some are found in the Hauran; and a few are occasionally taken within two days journey of Damascus. The Arabs reckon the eggs delicious food, and occasionally sell them for about a shilling each. The principal value of the ostrich is in its feathers, which are extensively used for ornaments; they are sold at Aleppo and Damascus. The flesh of the ostrich was forbidden by the Mosaic law to be eaten, (Lev. xi. 13,) but it is eaten by some of the nations of Africa.

OTHNI=*lion*, A son of Shemaiah. (1 Chron. xxvi. 7.)

OTHNIEL=*lion of God*. The first judge or regent of the Hebrews after the death of Joshua. He was the son of Kenaz, the younger brother of Caleb, of the tribe of Judah; and for his valour in seizing the city of Debir, he was rewarded by the gift of Achsah, the daughter of Caleb, in marriage. He delivered the Hebrews from the bondage, in which they had been held for eight years, by the Mesopotamians; and during the forty years of his administration the Hebrews remained faithful to Jehovah. (Josh. xv. 16—19; Judg. i. 11—15; iii. 8—11; 1 Chron. iv. 18.)

OUCHES. The Hebrew word *mishkethoth*, rendered "ouches," signifies *settings, bezels*, in which gems are set, hence the sockets for fastening the precious stones in the shoulder-pieces of the high priest's ephod. (Ex. xxviii. 11, 14, 25; xxxix. 13—16.)

OVEN.—See **BREAD**.

OWL. The numerous family of rapacious birds styled *strigidae*, are all, or with few exceptions, "birds of darkness;" of which several well-known species are found in Syria and Egypt. The following Hebrew words are supposed to designate species of this unclean bird. 1. *Cos*, rendered "owl;" (Ps. cii. 6;) and "the little owl," (Lev. xi. 17; Deut. xiv. 16,) which may designate the *Strix flamma*, the white or common barn owl; others think a kind of *pelican* is intended. 2. *Yansuph*, rendered "owl;" (Isa. xxxiv. 11;) and "the great owl;" (Lev. xi. 17; Deut. xiv. 16;) probably a water or marsh fowl is intended, as in the Septuagint and Vulgate, "the *Ibis*," i. e., the Egyptian *heron*. 3. *Kippoz*, rendered "the great owl," (Isa. xxxiv. 15,) is supposed to designate a species of serpent, *serpens jaculus*, i. e., the *arrow-snake*. 4. *Ochim*, rendered "doleful creatures," margin, "Ochim," (Isa. xlii. 21,) properly howling, shrieks; hence howling animals, probably *howlets, owls*. 5. *Yaanaah*, rendered "owl;" (Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Isa. xlii. 21; xxxiv. 18; xlii. 20; Jer.

l. 39; Mic. i. 8;) properly the *ostrich*, as in the margin. 6. *Lilith*, rendered "screech-owl;" (Isa. xxxiv. 14;) supposed to designate the *strix bubo* or great-eared owl; or the *Strix corromanda* or night-hawk. Several mummies of owls have been found in the necropolis of Thebes.—See **NIGHT-MONSTER**.

OX. As the Hebrews did not castrate their bulls, it is not improbable that the climate sufficiently enervated them as to render them generally tractable. The nostrils of unruly cattle were perforated, and a ring put through and fastened to a rope, which rendered the most turbulent manageable. (2 Kings xix. 28; Job xl. 24; Isa. xxxvii. 29.) Bulls not only formed a large item of the wealth of the patriarchs, (Gen. xxiv. 35; xxx. 43; Job i. 8,) but were used for ploughing, (Deut. xxii. 10; 1 Kings xix. 19; Job i. 14; Prov. xiv. 4; Isa. xxx. 24,) for drawing carts, (Num. vii. 8, 7, 8,) and for threshing or treading out grain, (Deut. xxv. 4; 1 Cor. ix. 9,) and for food. (1 Kings xix. 21; 1 Chron. xii. 39, 40; Matt. xxii. 4.) We know little of the various breeds of cattle among the Hebrews, but the Egyptian monuments exhibit the three principal distinctions of short-horned, long-horned, and one with the Indian hump. The two last are still found in Abyssinia and upper Ethiopia. The Hebrew word *reem*, translated "unicorn," designates the buffalo; which is frequently mentioned with, or compared to the ox. (Num. xxxiii. 22; Deut. xxxiii. 17; Isa. xxxiv. 7.) The Hebrew word *teo*, rendered "wild-ox," (Deut. xiv. 5,) and "wild bull," (Isa. li. 20,) probably designates a species of *gazelle* or *mountain-goat*.—See **BULL**.

OZEM=*strong*. 1. The sixth son of Jesse. (1 Chron. ii. 15.) 2. One of the sons of Jerahmeel. (1 Chron. ii. 25.)

OZIAS.—See **UZZIAH**.

OZNI. A son of Gad. (Gen. xlvii. 16,) and father of the "Oznites." (Num. xxvi. 16.)—See **EZBON**.

P

PAARAL.—See NAARAI

PADAN-ARAM.—See MESOPOTAMIA.

PADON=*deliverance*. One whose children were Nethinim. (Ezra ii. 44; Neh. vii. 47.)

PAGIEL=*event of God*. A chief of the tribe of Asher. (Num. i. 18; ii. 27; vii. 72.)

PAATH-MOAB=*prefect or governor of Moab*. 1. One whose descendants went up from the Exile. (Ezra ii. 6; viii. 4; x. 30; Neh. vii. 11.) 2. One who sealed the covenant with Nehemiah. (Neh. iii. 11; x. 14.)

PAI.—See PAU.

PAINTING. The walls of the Assyrian palace-temples were of sun-dried bricks, and where they rose above the sculptured slabs, they were covered with paintings. The Hebrew prophet saw "men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to." (Ezek. xxiii. 14, 15.) This description of the Assyrian sculptures and paintings accurately corresponds with the monuments brought from Nimrud and Khorsabad; on some of them war, with all its horrid concomitants and results are faithfully portrayed. Among the ancient Egyptians, not only the palace-temples, but also the upper apartments of the tombs were richly ornamented with painted sculptures, of festive, and battle scenes, etc. However, among the Egyptians, as well as among the Assyrians, the laws of proportion, of perspective, etc., seem not to have been well understood. There is also a sameness and uniformity in the figures which betray the infancy of the art. The principal houses among the Hebrews were also beautifully painted with vermillion. (Jer. xxii. 14.)—See ERZS.

PALACE. The ancient monarchs of the East erected magnificent palaces and temples. David fixed his residence on Mount Zion, and erected

a palace of cedar, and other buildings. (2 Sam. v. 11; vii. 2.) Solomon also erected splendid palaces. (1 Kings vii. 2—12.) Herod the Great also erected a magnificent palace. (Jos. Wars, v. 4. 4.) These structures, were, for the most part, built with immense blocks of squared stones, and fitted up with cedar; while the nobler rooms and galleries were lined with slabs of costly marble even to the floor, and were above enriched with sculptures, and apparently with paintings, in the style of similar edifices among the Egyptians and Assyrians. (Est. i. 6.) The high priest's house is called "the palace." (Mark xiv. 54, 66; Matt. xxvi. 58.)—See PRÆTORIUM.

PALAL=*judge*. A son of Uzai. (Neh. iii. 25.)

PALESTINA.—See CANAAN.

PALLU=*distinguished, or separated*. A son of Reuben, also called "Phallu;" his descendants were called "Palluites." (Gen. xli. 9; Ex. vi. 14; Num. xxvi. 5—8.)

PALMCHRIST.—See GOURD.

PALMER-WORM.—See LOCUST.

PALM-TREE. The *Palma* or *palm* family is supposed to comprise a thousand species, united by resembling features, though in various respects widely differing. From their majestic stature, and the leafy diadem with which their summits are decorated, they constitute the peculiar characteristic and chief glory of inter-tropical districts, and are well entitled to rank as the "princes of the vegetable world." The Hebrew word, *tamar*, rendered "palm tree," designates the *Phoenix dactylifera*, the *date-palm*, which is indigenous to Arabia, Egypt, and the whole of southern Asia, from the Indus to the Nile. It requires a warm climate, a sandy, but moist and nitrous soil; and thrives best in plains where there is no scarcity of rivulets or springs, sometimes attaining the height of a hundred feet. (Ex. xv. 27.) The wild palm tree is not so elegant in appearance as the cultivated tree. The sheaths of the cultivated palm, containing the flowers, appear in

PAL

February; the flowers resemble the wild jasmine, but they yield fruit only on the female tree, when its stamens have been fecundated by pollen from the male tree. This process is not left to be effected by insects or the wind; but at the time, the end of March, the cultivators take a cluster of the male flowers, and sprinkle the meal or farina over several clusters of the female. The dates gradually appear in clusters, and in August, September, and October, the fruit is ripe. A considerable part of the inhabitants of Egypt, of Arabia and Persia, subsist almost entirely on its fruit. In Egypt, the fruit is sometimes kneaded into large cakes or loaves, which, in the caravan journeys, serve for food; and when soaked in water, yield also a refreshing drink. Sometimes the dates are pressed, in order to yield a syrup, from which the date wine is prepared. Another kind of palm wine was made from the sap which flowed from an incision made in the upper part of the stem. From the leaves of the palm tree, baskets, bags, mats, mattresses, etc., are made, and from the fibres of the boughs, threads, ropes, and rigging. The wood is spongy, and has coarse fibres, yet it is very durable, and is used for beams and pillars in houses. Some of the pillars in the Temple were in the form of palm-trees. (1 Kings vi. 29, 32.) Schulz found in the chambers of Egyptian temples, beams of palm-wood in a state of good preservation, though they were, at least, three thousand years old. The palm-tree is an evergreen, hence it is employed as an emblem of the flourishing condition and durable prosperity of the pious. (Ps. xcii. 12-14.) The branches were carried in festive processions; (John xii. 13;) and the martyrs, who appear in triumph before the throne of God, are described as having "palms in their hands." (Rev. vii. 9 14.) The palm tree was formerly more carefully cultivated in Palestine than it is now. (Lev. xxiii. 40; Deut. xxxiv. 8; Judg. iv. 5; Neh. viii. 15;

PAM

Joel i. 12; Sol. Song vii. 7, 8.) Even the palm-groves of Jericho have long since disappeared, and not one solitary palm now rears its head where once stood the renowned "City of Palm-trees." (Deut. xxxiv. 8; Judg. i. 16; iii. 13.)

PALSY. Many infirmities were comprehended under the Greek word *paralytikos*, rendered "palsy."—1. The apoplexy, a paralytic shock, which affected the whole body. 2. The hemiplegy, which affects and paralyzes only one side of the body. 3. The paraplegy, which paralyzes all the parts of the system below the neck. The woman who was "bowed together" by "a spirit of infirmity," was probably a paralytic. (Luke xiii. 11.) 4. The catalepsy, which is caused by a contraction of the muscles in the whole or part of the body, e.g., in the hands; when a person is struck with it, sensation is suppressed, and he is unable to draw in or extend his hand; also it appears diminished in size and dried up. Hence the Hebrews called it "a withered hand." (1 Kings xiii. 4, 6; Zech. xi. 17; Matt. xii. 10-18; John v. 3.) 5. The words "grievously tormented" may refer to paralysis agitans, or even St. Vitus dance; (Matt. viii. 6; Luke vii. 2;) though others suppose the cramp to be referred to; in which the afflicted person resembles a man undergoing the torture, and experiences nearly the same exquisite sufferings. Our Saviour miraculously cured several paralytics. (Matt. iv. 24; viii. 18; ix. 2, 6; Mark ii. 8, 4; Luke v. 18; John v. 5.)

PALTI=*deliverance*. One of the spies sent out by Joshua. (Num. xiii. 9.)

PALTIEL=*deliverance of God*. A descendant of Issachar. (Num. xxxiv. 26.)

PALTITE.—See **PELONITE**.

PAMPHYLIA=*region of every tribe*.

A district in the southern part of Asia Minor, bounded on the east, by Cilicia; north, by Pisidia; west, by Lycia; and south, by a part of the Mediterranean, here called the Sea of Pamphylia. (Acts ii. 10; xiii. 18; xiv. 24; xv. 38; xxvii. 5.)

PAN

PAN. The Hebrew word, *sir*, rendered "pan," (Ex. xxvii. 3,) and "flesh-pot," (Ex. xvi. 8,) signifies a *pot*, or *pan*. (2 Chron. xxxv. 13; Mic. ii. 3.) In Ps. lx. 8, it is rendered "wash-pot," i.e., the meanest vessel. So also *dud*, rendered "kettle," (1 Sam. ii. 14,) "caldron," denotes a *boiler*, a large pot. (2 Chron. xxxv. 13.) *Tzalahhah*, rendered "pans;" (2 Chron. xxxv. 13;) and "dish," (2 Kings xxi. 18,) denotes a large dish. *Kior*, rendered "hearth;" (Zech. xii. 6;) "a laver;" (Ex. xxx. 18;) designates a "pan" for boiling or washing. (1 Sam. ii. 14.) *Kallahhah*, rendered "caldron," (1 Sam. ii. 14; Mic. ii. 3,) properly a *pot* or *kettle*. *Parud*, rendered "pot," (Judg. vi. 19; 1 Sam. ii. 14,) a "pan," (Num. xi. 8,) a pan for boiling flesh. *Makhhabath*, translated "pan," (Lev. ii. 5; vi. 21,) "a flat plate," (1 Chron. xxiii. 29 margin,) properly a baking pan. *Masruith*, a *flat pan*, or *girdle*, used for baking cakes. (2 Sam. xiii. 9.) It is probable that the Hebrew kitchen utensils were similar to those exhibited on the Egyptian monuments; or like those copper caldrons and other utensils brought from Nineveh, and now deposited in the British Museum.

PANNAG. So much uncertainty exists concerning the meaning of this word, that our translators have retained it in our version, without translating it. In the account of the commerce of Tyre, (Ezek. xxvii. 17,) it is said, "Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm." The Septuagint translates the term "pannag," *cassia*; the Vulgate, *balsam*; the Syriac, *millet*; and the Targum, *sweet-pastry*. If Pannag is not the name of a place, like Minnith, we may suggest that it denoted *fruit-cake*, i.e., made of figs, raisins, or dates, ranking with honey, oil, and balm, as productions of Palestine, or at least, of Syria.

PAPER.—See **BOOK**.

PAPER-REEDS.—See **REED**.

PAPHOS. A celebrated maritime

PAR

city, lying at the western extremity of the island of Cyprus; now an inconsiderable place, called *Baffa*. Not far from the city was a celebrated temple of Venus, the Paphian goddess; here also, Sergius Paulus was proconsul. (Acts xiii. 6—18.)

PARABLE. The Greek word *parabole*, rendered "parable," signifies *comparison*, *similitude*. But the Hebrew term *mashal*, like the Greek *parabole*, was also used in a wider sense, to designate any discourse expressed in figurative, poetical, or sententious language, hence a *parable*; (Num. xxiii. 7; Job xxvii. 1;) a *dark saying*, i.e., full of hidden meaning; (Pa. xlix. 4; lxxviii. 2; Matt. xiii. 35; Prov. i. 6; Eccl. xii. 9;) a *proverb*, *adage*; (1 Sam. x. 12; Ezek. xviii. 2; Luke iv. 23;) also *image*, *figure*, *symbol*, or *type*. (Heb. ix. 9, 11; xi. 19.) But, specially a parable denoted a short discourse, usually a narrative, so constructed as to set forth a truth spiritual and heavenly. Dr. Trench has well observed, "The parable differs from the *fable*, moving as it does in a spiritual world, and never transgressing the actual order of things natural;—from the *mythos*, there being in the latter an unconscious blending of the deeper meaning with the outward symbol, the two remaining separate and separable in the parable;—from the *proverb*, inasmuch as it is longer carried out, and not merely accidentally and occasionally, but necessarily figurative;—from the *allegory*, comparing as it does one thing with another, but, at the same time, preserving them apart as an inner and an outer, and not transferring, as does the allegory, the properties and qualities and relations of one to the other." Instruction by figurative speeches was a favourite mode of Oriental teaching, and was much employed by the ancient sages. Even the Hebrew prophets employed it, the more strongly to impress their hearers with their threatenings or their promises. Thus Nathan reproved David under the story of the rich man who had taken

away and killed the one ewe-lamb of the poor man. (2 Sam. xii. 1—13.) Thus, too, the prophet sung to his well-beloved—the people, a song concerning another well-beloved, the sentiment of which is simply that the former is an unfruitful and unprofitable vineyard, which the latter—the lord of the vineyard, threatens with immediate destruction. (Isa. v. 1—7.) When the people did not comprehend the figurative story, the speaker sometimes explained its pregnant import. (Judg. ix. 7—20; 2 Kings xiv. 9, 10; Ezek. xvii. 2—21; xviii. 2, 8; xix. 1—9.) The parables of our Saviour are remarkable for clearness, force, simplicity, and appropriateness. They relate to daily objects; (Matt. xx. 1—16; Mark iv. 26—34; to domestic labours; (Matt. xiii. 33—35; to common occurrences; (Luke vii. 36—50; x. 25—37;) and to the scenery by which He and His audience were surrounded. (Matt. xiii. 47—53; Luke xiii. 6—9; John iv. 35—38; Isa. vi. 9.) They were especially adapted to His unlearned and prejudiced hearers; and, being generally easily apprehended, the force of them was instantly felt and acknowledged. In the interpretation of a parable, we must be careful not to press too closely all the points of the parabolical narrative, nor to interpret them too minutely with a reference to the general purpose. If there be a resemblance in the principal incidents that is all that is required. In the parable of the Prodigal son, we need not inquire what is meant by the *robe*, the *calf*, and the *ring*; (Luke xv. 11—32;) as such adjuncts are necessarily assumed, in order to complete the narrative, and adapt it to the customs of human life. But the existence of an elder brother and his envy are *substantial* facts, not illustrative of any other, and for such we must seek an interpretation. As an example of laborious trifling and incorrect interpretation, arising from the exposition of the adjuncts or mere drapery, the parable of the good Samaritan was thus explained as early as the fifth century:

The man going down to Jericho was Adam; the thieves were the devil and his angels, who robbed him of immortality, and left him all but dead; the priest and Levite represented the Mosaic dispensation; the good Samaritan is Christ; the oil and wine are the comforts and blessings of the gospel; the beast on which he rode is Christ's humanity; the setting of the wounded man on the beast is vicarious salvation; the inn is the church; and the twopence, the life that now is, and that which is to come. All this laborious trifling would have been avoided, by simply attending to the context, which shows, that the parable is a beautiful answer to the question, "Who is my neighbour?" (Luke x. 29—37.) No article of faith should be established from parables, allegories, or single figurative passages; such passages may, however, be used in illustration or confirmation of doctrinal statements.

PARACLETE.—See COMFORTER.

PARADISE. The original word *pardes*, rendered "orchard;" (Sol. Song iv. 13; Eccl. ii. 5;) and "forest," (Neh. ii. 8,) is from the Zendic *pairi-daeza* = a hedging round, hence the Sanscrit form *paradesha*, a fenced or beautiful region. It was used by the Hebrews, and also by the Persians, from whom they derived it, for a *park*, *pleasure ground*, place planted with trees, the king's gardens. (Jos. Ant. vii. 4. 14; viii. 7. 8.) Hence the Seventy employ *paradeisos* = paradise, as a translation of the Hebrew *gan*, the garden of Eden. (Gen. ii. 8, 9, etc.) So John, drawing the imagery from the purity and holy enjoyment of Eden, applies the term to denote the Christian church, in which Jesus is designated "the Tree of Life." (Rev. ii. 7; xxii. 2, 14; compare Gen. iii. 22—24.) So also, in accordance with later Jewish usage, "paradise" is put for the abode of the blessed after death, Abraham's bosom, heaven, where the spirits of the just dwell with God. (Luke xxiii. 43; 2 Cor. xii. 4; v. 8.)

PARAH = *heifer*-town. A place in the tribe of Benjamin. (Josh. xviii.

23.) Its site is supposed to be identified with the ancient ruined village *Farah*, at the point of the wild glen called wady Farah, where it falls into wady Suweinit, about six miles north-east of Jerusalem.

PARAN=*region with caverns*. An extensive desert region lying west of the Elanitic Gulf or eastern arm of the Red Sea, and the Arabah. This mountainous tract is composed of steep ridges running mostly from east to west; and is inhabited by nomadic tribes. (1 Kings xi. 18.) "The wilderness of Paran," now the *Tih*, probably included also that of Zin, the Ghor, and the Arabah, south of the Dead Sea; between Mount Sinai, Idumea, and Palestine, extending not far distant from Carmel and Maon. (Gen xxi. 21; Num. x. 12; xiii. 8, 26; xx. 1; Dent. i. 1; 1 Sam. xxv. 1.) The broad tract of mountains, on the eastern part, next to the Arabah, is probably the ancient "Mount Paran." (Dent. xxxiii. 2; Hab. iii. 8.) This Paran has no connexion with *Paran* or *Feiran* in the peninsula of Sinai. The "*El-paran*," margin, "*plain of Paran*," (Gen. xiv. 6,) was probably a noted oak or terebinth tree on the borders of Edom.—See **ARABAH**.

PARBAR. This Hebrew word probably designates the *open porticos*, surrounding the courts of the temple, from which was the entrance to the chambers; (1 Chron. xxvi. 18;) it is also rendered "*suburbs*." (2 Kings xxiii. 11.)

PARCHED GROUND. The Hebrew word *sharab*, rendered "*parched ground*," signifies *heat*, and properly designates the *serab* or *mirage*, an optical illusion which is common in the deserts of the East. This phenomenon, which presents the appearance of extensive lakes of pure water, is most tantalizing to the heated and thirsty traveller; and sometimes those who are acquainted with desert life have been painfully deceived by "the waters that fail" or "are not sure." The Hebrew prophet, referring to the blessings of Messiah's reign, says, "And the sharab shall become a pool," i.e.,

the heated desert which presents only the appearance of a lake, shall be changed into real water—instead of deception and mockery, there shall be peace and comfort to the disquieted soul. (Isa. xxxv. 7.) M. Monge, describing the mirage, as he saw it in Egypt, says: "Nothing could be conceived more lovely or picturesque than the landscape. In the tranquil surface of the lake, the trees and houses with which the islands were covered were strongly reflected with vivid and varied hues, and the party hastened forward to enjoy the refreshments apparently proffered them. But when they arrived, the lake on whose bosom they floated, the trees among whose foliage they arose, and the people who stood on the shore inviting their approach, had all vanished; and nothing remained but the uniform and irksome view of sand and sky, with a few naked huts and ragged Arabs. But for being undeceived by an actual progress to the spot, one and all would have remained firm in the conviction that these visionary trees and lake had a real existence in the desert." The vapour of the atmosphere, and a rapid diminution in the temperature of the air above the highly-heated surface, combine to produce the illusion; strata of air, of very different densities, intermingling, causing very irregular refraction. M. Monge attributed the liquid expanse, tantalizing the eye with an unfaithful representation of what was earnestly desired, to an *inverted image* of the cerulean sky, intermingled with the ground scenery. A phenomenon, in one respect analogous to the mirage, is occasionally seen in the air at sea. A remarkable instance was witnessed in the Baltic, where the English fleet, of nineteen sail, cruising off Gothland, was seen *inverted in the air* one foggy night, early in May, 1854, from the quarter-deck of H. M. screw-steamer *Archer*, Captain Heathcote, his officers and ship's company, stationed off the Isle of Osel, Gulf of Riga, distance from the fleet twenty-five or thirty miles.

PAR

PARCHMENT.—See **BOOK**.

PARDON.—See **FORGIVENESS**.

PARMASETA=*superior*. One of the sons of Haman. (Est. ix. 9.)

PARMENAS=*permanent*. One of the deacons of the church of Jerusalem. (Acts. vi. 5.)

PARNACH=*to leap up, or delicate*. A descendant of Zebulun. (Num. xxxiv. 25.)

PAROSH = *a flea*. One whose descendants returned from Exile; (Ezra ii. 8; x. 25; Neh. iii. 25;) also written "Pharosh. (Ezra iii. 8.)

PARSHANDATHA=*given forth to light, or interpreter of the law?* One of the sons of Haman. (Est. ix. 7.)

PARTHIANS. The inhabitants of Parthia, a part of the Scythian horde which settled in the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharezm. It lay south of Hyrcania, east of Media, and north of Sagartia. Parthia was raised into a distinct kingdom by Arsaces, B. C. 256. It soon extended itself over a great part of the ancient Persian empire; including the region east and south of the Caspian Sea. (Acts ii. 9.) The Parthians long disputed with Rome for the dominion of the East; but were never subjugated by the Romans. The Parthians were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is frequently celebrated by the Roman poets. In A.D. 226, Artaxerxes founded a new dynasty, and united Parthia to his empire, and Persia resumed its former name and dynasty. The Persian language was spoken in Parthia.

PARTITION. In Eph. ii. 14, the "middle wall of partition," is a figurative reference to the wall in the temple which separated the court of Israel from the court of the Gentiles; denoting whatever in their laws and customs separated the Jews from the Gentiles, and rendered the former any more the objects of Divine favour than the latter, is now removed.

PAS

PARTRIDGE. The Hebrew word *kora*, rendered "partridge," is supposed to designate the *Tetrao alchata* or *Pterocles alchata*, the Arabic *kuta*, sometimes called the "pin-tailed grouse," which is very common in Palestine, and innumerable in Arabia. This large species of grouse fly in such large flocks that the Arab boys often kill two or three of them at a time, merely by throwing a stick among them. (1 Sam. xxvi. 20; Jer. xvii. 11.)

PARUAH=*blossoming*. The father of Jehoshaphat. (1 Kings iv. 17.)

PARVAIM = *Oriental regions*. A country producing gold; which some regard as the same with *Ophir*. (2 Chron. iii. 6.)—See **OPHIR**.

PASACH=*cut off*. A descendant of Asher. (1 Chron. vii. 38.)

PASDAMMIM.—See **EPHES-DAMMIM**.

PASEAH=*lame*. 1. A descendant of Judah. (1 Chron. iv. 12.) 2. The father of Jehoiada. (Neh. iii. 6.) 3. One of the Nethinim; (Ezra ii. 49;) also called "Phaseah." (Neh. vii. 51.)

PASHUR=*prosperity round about*. 1. A son of Immer. (Jer. xx. 1, 2, 3.) 2. The son of Melchiah. (Jer. xxi. 1; xxxviii. 1.) 3. The father of Gedaliah. (Jer. xxxviii. 1.) 4. One whose posterity returned from the Exile. (Ezra ii. 38; x. 22; Neh. vii. 41; x. 8.)

PASSENGERS, VALLEY OF. A valley on the east of the Sea of Galilee. (Ezek. xxxix. 11.)

PASSION. This word, in Acts i. 3, denotes the consummation of Christ's sufferings in His death. But the term "passions," in Acts xiv. 15; James v. 17, is used for the propensities, feelings, or susceptibilities of men.

PASSOVER. The Hebrew word *pesakh*, in the Greek *pascha*, rendered "Passover," properly signifies a *passing over, sparing, deliverance* from punishment and calamity; hence the name "Passover," for the great sacrifice and festival instituted in commemoration of the immunity of the Hebrews when Jehovah destroyed the first-born of the Egyptians. (Ex. xii. 27.) The term "Passover" is found in so

less than three main significations:

1. The *Paschal-lamb*, or kid, which was to be selected on the *tenth* day of the first month, Abib or Nisan=April, and was to be a male, of the first year, without blemish. (Ex. xii. 8, 5, 21; Deut. xvi. 1, 2; Esth. iii. 7.) On the *fourteenth* day of the same month, the victim was to be killed, at a point of time designated "between the two evenings;" (Ex. xii. 6; Lev. xxiii. 5; Num. ix. 8, 5;) or, "at evening about the going down of the sun;" (Deut. xvi. 6;) about the time of the daily evening sacrifice, (Ex. xxix. 39, 41; Num. xxviii. 4,) that is, in the interval between the ninth and eleventh hour, equivalent to between three and five o'clock in the afternoon, just before the *fifteenth* day of the month commenced. (2 Chron. xxx. 15, 17; xxxv. 1, 6, 7; Mark xiv. 12; Luke xxii. 7; 1 Chron. v. 7; Jos. Wars vi. 9, 3; Ant. xiv. 4, 3.)

2. The *Paschal*, or *Passover-meal* was eaten the same evening, i.e., on the evening of the *fourteenth* day of Nisan, which was, according to the Hebrew mode of reckoning, the same evening *after* the *fifteenth* day had begun. The blood having been struck upon the door-posts; the flesh was to be eaten roasted, not raw nor sodden, with unleavened bread and bitter herbs. None of it was to remain until the morning, or to be carried out of the house; and not a bone was to be broken. It was to be eaten in haste, apparently standing, with the loins girded as for a journey, the shoes on the feet, and staff in hand; and no one was to go out of the door of the house until the morning. (Ex. xii. 1—51; xxiv. 25; Num. xxxiii. 8; Lev. xxiii. 5; Matt. xxvi. 17—19; Heb. xi. 28.) Some of these particulars were necessarily peculiar to the first Passover as celebrated in Egypt. In our Saviour's time the Passover was eaten at leisure, each guest reclining at table in the Roman manner. (Mark xiv. 12—18; Luke xxii. 8—15; John xiii. 12.) According to the Rabbins, *four* cups of red wine, usually mingled with one-

fourth part of water, were drunk during the meal, and served to mark its progress. At the *first* cup, the master of the family opened the meal with a blessing. (Luke xxii. 17.) Then bitter herbs were brought in, dipped in vinegar or salt water, of which they tasted, until the proper paschal dishes were served. After this, the son inquired of the father the meaning of this celebration; the first part of the Hallel or song of praise was repeated, (Ps. cxiii.—cxiv.,) and the *second* cup was drunk. Then followed the blessing upon the *khagigah*=thank-offering or peace offering; and finally the blessing upon the paschal lamb, which began the actual meal, in which they eat this or that, as they pleased, and at their leisure; partaking of the herbs, of the unleavened bread dipped in the sauce, of the flesh of the *khagigah*, and lastly of the paschal lamb; after which they eat nothing more. Next followed the giving of thanks over the *third* cup, called "the cup of blessing." (Matt. xxvi. 27; 1 Cor. x. 16.) Upon this, the remainder of the Hallel was repeated; (Ps. cxv.—cxviii.) and the *fourth* cup was drunk. The institution of the Lord's Supper seems to have taken place at the close of the proper meal, immediately before the *third* cup. (1 Cor. x. 16.)

3. The *Paschal festival*, comprising the whole period of the seven days of *Unleavened Bread*. From Ex. xii. 17, 18; xxxiv. 25; Deut. xvi. 8, 4; Lev. xxiii. 6; Num. xxviii. 16, 17, it appears that the festival of unleavened bread began strictly with the passover-meal, at or after sunset, following the fourteenth day, and continued until sunset at the end of the twenty-first day. On the fourteenth day of Nisan, the Jews ceased from labour at or before mid-day; and had to put away all leaven, including, of course, fermented bread, out of their houses before noon. (Ex. xii. 15; 1 Cor. v. 5—8.) Hence, in popular usage, the fourteenth day very naturally came to be reckoned as the beginning, or first day of the festi-

val; (Matt. xxvi. 17; Mark xiv. 12; Jos. Ant. iii. x. 5; xi. 4. 8; Wars v. iii. 1;) and the Passover thus often included the whole festival, both the paschal supper and the seven days of unleavened bread. (Num. xxxiii. 3; Josh. v. 10, 11; 2 Chron. xxx. 22; John ii. 13; vi. 4; xi. 55; xiii. 1; xviii. 28; xix. 14; Luke xxii. 1; Acts xii. 3, 4; Jos. Ant. ii. i. 8; Wars v. iii. 1.)—See LEAVEN.

From Num. xxviii. 18—25, it appears, that on each of the seven days, besides the ordinary daily sacrifices, other sacrifices were offered; and that the *first* and *last* days of the festival were each a day of convocation and of rest; and hence were strictly *Sabbaths*, distinct from the weekly Sabbath, except when one of them happened to fall upon this latter. So also the morrow after this first day of rest, or Sabbath, that is, on the *sixteenth* day of Nisan=April, the first fruits of the harvest were offered, together with a lamb as a burnt offering. (Lev. ii. 14—16; xxiii. 10—14.)

Another sacrifice, connected with the Passover, was the *khagigah*=a festive thank-offering, or "peace-offering." It was a voluntary sacrifice or "free-will offering," made by private individuals, or families, in connection with the Passover, but distinct from the appointed public offerings of the temple. The fat only was burned on the altar; (Lev. iii. 8, 9, 14;) the priest had for his portion the breast and right shoulder; (Lev. vii. 29—34; x. 14;) and the remainder was eaten by the bringer with his family and friends, in a festive manner, on the same or the next day. (Lev. vii. 16—18; xxii. 29—30; Deut. xii. 17, 18, 27; xxvii. 7.)

It is obvious that the Passover, like the Sabbath, and other institutions, had a twofold reference—historical and typical. As a commemorative institution it was well designed to preserve, among the Hebrews, a grateful sense of their redemption from Egyptian bondage, and the birth-day of their own nationality. As a typical institute,

its object was to shadow forth the Divine Sacrifice—"the Lamb of God," who was sacrificed for us. (Ex. xii. 27; John i. 29; 1 Cor. v. 7.) During our Lord's public ministry of three and a half years there were four passovers. (John ii. 13; v. 1; vi. 4; xii. 1.)

On the question, whether our Lord did, on the evening before His crucifixion, partake of the ordinary and legal Passover-meal, with His disciples, the testimony of the Evangelists seems decisive. Mark says expressly, "When they killed the Passover;" (xiv. 12; compare Luke xxii. 7, 8, 15;) which marks the fourteenth day of Nisan, or Thursday, the ordinary time of killing the paschal-lamb, and shows that Jesus not only partook of the legal Passover-meal, on the evening after the *fourteenth* of Nisan, at the same time with all the Jews, but that He was crucified on the Friday, the *fifteenth* of the same month, the day before the Jewish weekly Sabbath. John does not expressly name the paschal supper of our Lord, yet he narrates His last meal with His disciples; which the attendant and subsequent circumstances show to have been the same with that which the other Evangelists describe as the Passover. (John xiii. 1—30. The early churches of Asia Minor, gathered chiefly from Jewish converts, continued the keeping of the Passover on the evening after the *fourteenth* of Nisan, simultaneously with the Jews; and made this the central point of their celebration of our Lord's passion and resurrection, on whatever day of the week it might occur. But the Western churches, formed mostly from Gentile converts, discarded the Passover; and celebrated annually the resurrection of our Lord on a Sunday, and observed the preceding Friday as a day of penitence and fasting. Those churches took the ground, that the last meal of Jesus with His disciples was not the Passover; since, as they supposed, according to John's Gospel, Christ partook of it on the *thirteenth* of Nisan; while on the following day, which was the

appointed time for the Jewish Passover, He offered up Himself as the true sacrifice for mankind, of which the Passover was the type. However, there is ample evidence that the churches of Asia Minor, among whom John had lived and taught, had no belief that his Gospel contained anything respecting the last Passover at variance with the testimony of the other Evangelists.

PASTOR—*a shepherd*. One who watches, defends, and feeds a flock. The term is also employed to denote a minister of God's word, a pastor or shepherd appointed to watch over and feed the church of God. (Jer. ii. 8; iii. 15; x. 21; xii. 10; xxii. 22; xxiii. 1—3; Eph. iv. 11; 1 Pet. v. 1—4.)—See **SHEPHERD**.

PASTURE. The places of pasturage, frequented by the early Hebrews, were chiefly uninhabited deserts or wildernesses; which were sometimes hilly ranges, abounding in herbage and shrubbery; sometimes sandy plains, in which were found rich and juicy pasturage during the moist seasons of the year. (1 Sam. xvii. 28; xxv. 4—15.) Such pasturage is better for sheep, goats, and camels, than rich meadows, which are necessary for kine. These tracts were waste lands or commons, which all had a right to use; though sometimes they were, as now, appropriated by certain tribes. The whole Land of Canaan was occupied as pasture ground, by Abraham, Isaac, and Jacob; and their descendants, while in Egypt, do not appear to have relinquished their right. (Gen. xxi. 25—32; xxvi. 17—25; xxxvii. 1, 2, 13, 14; 1 Chron. iv. 22, 39, 40.) When the country became settled by the Hebrews, they had particular pastures connected with their farms. (1 Chron. xxvii. 29; Isa. lxv. 10; Mic. vii. 14.) The shepherds and herdsmen, in summer, migrated northward, to the hill country; in winter southward, to the plains; thus not only avoiding the winter's cold and the heat of summer, but finding ample sustenance for their cattle at both seasons.—See **DESERT**.

PATARA. A large maritime city of Lycia, lying over against Rhodes; and celebrated for an oracle of Apollo. (Acts xxi. 1.) The ancient port of Patara is now entirely choked up; but extensive ruins mark the former magnificence of the place. It still retains its ancient name.

PATHROS—*southern region*. The domestic name for upper Egypt, distinguished from *Matsor* or lower Egypt; and the same as the *Thebais* of the Greeks, and the *Said* of the Arabs. Pathros is called the native land of the Egyptians; (Ezek. xxix. 14; xxx. 14; Isa. xl. 11;) and the "Pathrusim" were descendants of Misraim. (Gen. x. 14; Jer. xlv. 1, 15.)

PATHRUSIM.—See **PATHROS**.

PATIENCE. When spoken of God, patience denotes His long-suffering and forbearance; (Rom. ii. 4; xv. 5;) it springs from His goodness and mercy. (Isa. xxx. 18; Hos. vi. 5; Rom. iii. 25; 2 Pet. iii. 9.) Patience, as a fruit of the Spirit, is enjoined upon us; and the practice of it, in our present state, is absolutely necessary. (Rom. xii. 12; Heb. x. 36.) Eminent examples of patience are presented for our encouragement; (Job i. 22; Heb. xii. 1, 2;) and we are to remember, that all our trials, from whatever source they may arise, are under the control of our heavenly Father, and, if borne with patience, will ultimately terminate in triumph. (Rom. ii. 7; James v. 7, 8, 11.)

PATMOS. A small sterile island in the Ægean Sea, forming one of the cluster of the Sporades; and situated about forty miles west from Ephesus. This island is about eighteen miles in circumference; and consists wholly of a huge conical rock, which appears to be of volcanic origin, thinly covered by a barren soil. It has neither trees nor rivers, but abounds in shrubs and flowering-plants; and a few walnuts and other fruit trees are grown in the orchards. Here the banished from the Roman provinces of Asia appear to have been sent; just as those from the Grecian provinces in Europe were sent to Gyarus or Gyara, which is in

the midst of the Cyclades, and of the same character as Patmos. (Juven. *Sat.* x. 170.) And here, in the reign of Nero, about A.D. 66, John was exiled, "because of the word of God, and on account of the testimony of Jesus;" and here he wrote the book of Revelation. (Rev. i. 9.) The island is now called *Patino* and *Patmosa*; and the population is estimated at about four thousand, who are all Greeks.

PATRIARCH. The father and founder of a family. (Heb. vii. 4.) The term is applied chiefly to the sons of Jacob, the heads of the twelve tribes; (Acts vii. 8, 9;) the "chief of the fathers," i.e., the patriarchs. (1 Chron. ix. 9; xxiv. 81; xxvii. 22; 2 Chron. xix. 8.) Also to David, as the head of a family, or founder of a dynasty. (Luka. ii. 4; Acts ii. 29.)

PATROBAS=*foundation from the father.* A Christian who dwelt at Rome. (Rom. xvi. 14.)

PAU=*a bleating, lowing.* A place in Idumea; (Gen. xxxvi. 39;) also written "Pai." (1 Chron. i. 50.)

PAUL=*asked for, desired.* The Greek form of the Hebrew name, *SAUL*, which the Apostle appears to have assumed, in accordance with the custom of the Jews. He was of the tribe of Benjamin, and of purely Hebrew descent; (Phil. iii. 5;) but was born at Tarsus, the capital of Cilicia, where his father, who belonged to the sect of the Pharisees, enjoyed the rights of Roman citizenship; (Acts xxi. 39; xxii. 8; xxiii. 6;) a privilege which Paul inherited, and of which he several times availed himself during his ministerial career. (Acts xvi. 37; xxii. 27—29.) In Tarsus, Paul probably gained that general acquaintance with the national peculiarities of the Greeks, and with their literature, which appears in his writings, and which was so important to him as a teacher of the Gentiles. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of the celebrated Rabbi, Gama-

liel. (Acts. v. 84; xxii. 8.) According to Jewish custom, Paul, acquired a trade, by which he afterwards often supported himself. The trade which Paul acquired, is called in Greek, *stenopoios*, which has been variously translated, *a mechanist, a leather manufacturer, a tent-maker, and a tent-cloth-maker*; perhaps the last answers best to the original word. (Acts xviii. 8; xx. 84.) Paul, in the fierceness of his Jewish zeal, was, at first, a bitter adversary of the Christians. When, through the views of Stephen, the eloquent and powerful advocate of the new religion, Christianity seemed to take a more hostile turn against the Pharisaic theology, Paul persecuted the advocates of the new faith with a degree of zeal bordering on madness. He was present at the stoning of Stephen, and consented to his death; (Acts vi. 9; vii. 58; xxii. 20;) and afterwards armed with power from the Sanhedrim, he pursued the friends of Jesus to other cities, where he scourged them in the synagogues, and threatened them with death. (Acts viii. 1, 3; ix. 1, 2; xxii. 4, 19; xxvi. 10—12.) However, while on his way to Damascus, in A.D. 38, Paul perceived himself to be suddenly enveloped with a flaming light, which struck him so powerfully that, in terror, he fell to the ground. This supernatural revelation terminated in his conversion to the Christian faith, and from this period he became a new man. (Acts. ix. 1—19; xxii. 5—16.) Being endowed with the gifts of the Holy Spirit; and having received from the lips of Christ Himself his commission as an Apostle to the Gentiles, he now devoted all the powers of his ardent and energetic mind to the propagation of that gospel which he had so vehemently opposed. (Acts xxvi. 16; Gal. i. 1—16; 1 Cor. ix. 1; xv. 3—8.) After having obtained edification and strength in the society of the Christians at Damascus, he felt himself impelled to stand forth in the synagogues, and bear his testimony to the cause of Christ. (Acts ix. 19—22.) He then took a

journey into the adjacent part of Arabia, to preach Christ "among the heathen;" (Gal. i. 16, 17;) and, after a stay of nearly two years, he returned to Damascus, which was now in the possession of Aretas, the king of Arabia. When the Jews heard of his arrival in the city, they sought immediately to secure the man who could be so dangerous to Judaism; and not improbably the Arabian governor was equally eager for the Apostle's capture, on account of his mission in Arabia; but through the kindness of friends he was enabled to elude their vigilance. (Gal. i. 18, 19; Acts ix. 23—25; 2 Cor. xi. 32, 33.) He then went up to Jerusalem, the *first* time after his conversion, where Barnabas introduced him to Peter and James, and other Christians. (Gal. i. 18, 19.) After a sojourn of about a fortnight in the Holy City, he was compelled, by the machinations of the Hellenistic Jews, with whom he had disputed, to fly to Casarea. He now returned to Tarsus, and spent some time in Cilicia. (Acts ix. 26—30; Gal. i. 21.) From Cilicia, in A.D. 43, Paul was summoned by Barnabas to co-operate with him in Antioch. After labouring a year in Antioch, Paul and Barnabas were sent to Jerusalem with contributions for the brethren who were suffering from the effects of a dearth. This was the Apostle's *second* visit to Jerusalem A.D. 44. (Acts xi. 25—30; Gal. ii. 2—10.) Having discharged this commission, they returned to Antioch; and afterwards were dispatched on the *first* great missionary tour, A.D. 45—49. (Acts xii. 25; xiii. 1—52; xiv. 1—28.) After some time, Paul and Barnabas were again deputed to visit Jerusalem to consult the apostles respecting circumcision. This was the Apostle's *third* visit to Jerusalem, A.D. 51. The Apostle returned to Antioch. (Acts xv. 1—35; Gal. ii. 1.) Paul, accompanied by Silas, then entered upon a *second* missionary tour, A.D. 51. (Acts xv. 36—41.) After passing through Syria and Cilicia, he revisited Lystra, and was joined by

Timothy. After passing through several regions; they came to Philippi in Macedonia; (Acts xvi. 1—40;) and finally to Berea, thence Paul retired to Athens, where he was soon afterwards joined by Timothy. (Acts xvii. 1—3; 1 Thess. iii. 1.) Afterwards Paul journeyed alone to Corinth, A.D. 52, whither Silas and Timothy, after a short visit to Macedonia, rejoined him. Here he abode for a year and a half, preaching the gospel, and supporting himself by his trade. (Acts xviii. 1—17.) Embarking at Cenchrea for Syria, Paul appears to have visited Crete, and left Titus behind him. Whether the ship, in which he embarked, purposely made this circuit, or whether he was cast upon the island of Crete, it is impossible to say. (Tit. i. 5.) The Apostle came to Ephesus, where he met with Apollos, who was on his way to Corinth, perhaps by way of Crete. (Acts xviii. 24—27; Tit. iii. 13.) Passing on to Casarea, Paul came the *fourth* time to Jerusalem, A.D. 53; and after a short stay, he went down to Antioch. (Acts xviii. 18—22.) After some time Paul entered upon a *third* missionary tour; and passing through Phrygia and Galatia, he revisited Ephesus, A.D. 54. (Acts xviii. 23; xix. 1—41.) After spending three years in Ephesus, Paul then went into Macedonia, probably to Philippi, A.D. 57; whence he appears to have visited Illyricum. (Acts xx. 1—8; Rom. xiii. 19.) He then came to Greece, perhaps to Corinth; and after three months returned to Philippi. (Acts xx. 2, 3; 1 Cor. xvi. 5, 6.) Sailing from Philippi, he came to Troas; thence journeying to Assos, he proceeded by sea, and after calling at several intermediate ports, he landed at Tyre, and travelling by way of Ptolemais and Casarea, he arrived the *fifth* and the last time at Jerusalem, A.D. 58. (Acts xx. 6—38; xxi. 1—17.) As Paul regarded Christianity in its true light, as a universal religion, he endeavoured to break down the middle wall of separation between Jews and Gentiles, and to show that

they were all "one in Christ;" in ardently pursuing this object, he exposed his own life to the prejudices of his countrymen. Hence, while in Jerusalem, he was seized by the Jews, and on their accusation was put in confinement by the Roman officers; and after being sent to Cæsarea, where he was detained for two years or more, having himself appealed to the emperor, he was sent to Rome for trial, A.D. 61. (Acts xxi. 26—40; xxii.—xxvi.) The voyage to Rome was long and disastrous, extending to nearly half a year. The ship was wrecked upon the coast of Malta; but no lives were lost. (Acts xxvii. 1—44; xxviii. 1—14.) Paul ultimately arrived in Rome in the spring of A.D. 62; where he remained in partial imprisonment two whole years. (Acts xxviii. 15—31.) Later writers have supposed that Paul was released from the two years' imprisonment; and that, after other labours in the gospel, he visited Rome the second time, and being incarcerated again, was put to death, along with Peter, by order of Nero, about A.D. 66 or 67. But this view seems to be merely an historical hypothesis, originally assumed for the purpose of explaining apparent difficulties in the Second Epistle to Timothy. However, of a second imprisonment of the Apostle at Rome authentic history knows nothing. The better opinion is that Paul was put to death in A.D. 64; at the close of his two years' imprisonment. The conflagration of Rome commenced on the 19th of July; and it is not improbable that, in the terrible circumstances that followed, Paul suffered martyrdom. There is no evidence that Peter suffered with Paul in the Neronian persecution. Indeed, from the testimony of 1 Pet. iv. 16, 17, and 2 Pet. iii. 15, 16, it is evident that Peter wrote his Epistles some time after the death of Paul. There are fourteen Epistles in the New Testament ascribed to Paul, beginning with that to the Romans, and ending with that to the Hebrews. Though these Epistles often refer to

transient circumstances and temporary relations, yet they everywhere bear the stamp of the richly furnished and cultivated mind of the Apostle, as purified, elevated, and sustained, by the influences of the Holy Spirit. Granting that these primitive documents of the Christian religion contain "some things hard to be understood," and some things, too, at which modern sceptics have taken objection; yet there is point in the shrewd remark of Whately,—“There is good reason to believe that the chief objection to St. Paul's writings is not from the things *hard* to be understood which they contain, but from the things *easy* to be understood, the doctrines so *plainly* taught by him.” Though several ancient Apocryphal productions are ascribed to Paul, some of which are still extant, yet we have no evidence that the Apostle wrote any Epistles, but those which are contained in the Canon.

PAVEMENT.—See GABBATHA.

PAVILION. The Hebrew word *sukkah*, signifies a *hut*, formed of green branches interwoven. It is rendered "booth;" (Gen. xxxiii. 17; Jon. iv. 5; Lev. xxiii. 40—43; Neh. viii. 15, 17;) "tabernacle;" (Lev. xxiii. 34, Deut. xvi. 18, 16; Isa. iv. 6;) "tent;" (2 Sam. xi. 11;) "pavilion," margin, "tent;" (1 Kings xx. 12, 16;) also used poetically for the dwelling of Jehovah, His "pavilion" or "tabernacle." (Ps. xviii. 11; Job xxxvi. 29.) The Hebrew word *shapir*, rendered "royal pavilion," (Jer. xliii. 10,) is properly *throne-ornament, tapestry*, with which a throne is hung.

PEACE. Spiritual peace is the immediate fruit of justification; (Rom. v. 1;) and is the gift of God through Christ. (2 Thess. iii. 16; Job xxxiv. 29.) "Perfect peace" is the privilege of the faithful. (Isa. xxvi. 3; xxxii. 17; lvii. 19; Ps. cxix. 165; Prov. iii. 2; Phil. iv. 7; John xiv. 27; xvi. 33; Col. iii. 15.) The word "peace" is used generally for prosperity and happiness; as to "go in peace;" (Ex. iv. 18; Judg. xviii. 6; Mark v. 34; Luke vii. 50;) and to "die in peace."

PEA

(Gen. xv. 15; Isa. lvii. 2; Luke ii. 29.) So also, "Grace to you and peace from God." (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 3; Phil. i. 2.) "Peace be with thee," is still one of the most common forms of Oriental salutation. (Gen. xliii. 23; Judg. vi. 23; xix. 20; Ps. cxxii. 6, 7; Luke x. 5.)

PEACE-OFFERING.—See OFFERINGS.

PEACOCK. The Hebrew word *tukkyim*, corresponds to the Tamil or Malabaric *toges*, the domestic name of peacocks in India. (1 Kings x. 23; 2 Chron. ix. 21.) The peacock is abundant in the jungles of India, and would be met with by navigators to the coasts, from Camboge to Ceylon, and could well bear a long sea voyage in the crowded ships of Solomon's fleet. These elegant birds bear the cold of the Himalayas; they run with great swiftness, and where they are serpents do not abound, as they devour the young with great avidity; and attack with spirit, and dispatch even serpents of considerable size. In Job xxxix. 18, the Hebrew word rendered "peacocks," denotes the *ostrich*.

PEARLS. The Hebrew word *gabish*, rendered "pearls," denotes *crystal*; (Job xxviii. 18;) the word *dar*, rendered "white," i.e., *white marble*, denotes a species of *marble resembling pearl*. (Est. i. 6.) Perhaps the reason why the *pearl* is not mentioned among the sacred ornaments was because it was not a gem, but an animal excrescence. (Ex. xxviii. 9—21.) In the New Testament *margarites* is the Greek name for *pearl*. (Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12, 16; xxi. 21.) In Matt. vii. 6, the term is used in a general sense for jewels, or anything precious and valuable. The *Avicula*, commonly termed the *pearl oysters*, furnish the pearls so highly prized as ornaments. It is supposed that the pearl is the result of some irritation, or malady, in the oyster, which causes it to excrete an unusual quantity of pearly matter—the same as the mother of pearl, which lines the shell—at one spot, with regularity

PEK

in form, and occasionally of large size. The finest pearls are fished up in the Persian Gulf, and on the western coast of Ceylon, by a class of persons trained to the business of diving.—See **BDELLIUM**.

PEDAHIEL=whom *God preserves*. A prince of the tribe of Naphtali. (Num. xxxiv. 28.)

PEDAHZUR=whom *the rock preserves*. A descendant of Manasseh. (Num. i. 10; ii. 20; x. 23.)

PEDALIAH=whom *Jehovah preserves*. 1. The father-in-law of king Josiah. (2 Kings xxiii. 37.) 2. The father of Zerubbabel. (1 Chron. iii. 18.) 3. A descendant of Manasseh. (1 Chron. xxvii. 20.) 4. A son of Parosh. (Neh. iii. 25.) 5. A descendant of Benjamin. (Neh. xi. 7.) 6. A Levite who stood by the side of Ezra when he read the law. (Neh. viii. 4; xiii. 18.)

PEDIGREE.—See **GENEALOGY**.

PEKAH=*open-eyed*. The officer who slew Pekaiiah, king of Israel, and succeeded him on the throne. His reign, which lasted twenty years, B.C. 758—738, was succeeded by an anarchy of nine years, unless we suppose with Thenius, that in 2 Kings xv. 27, his reign of "twenty years" is an error of the scribes for thirty years. His rule was highly inauspicious; the country was invaded by the Assyrians, and Pekah himself was assassinated by Hoshea. The Assyrian inscriptions mention Azariah and Ahas, kings of Judah; and Hoshea and Pekah, the kings of Israel. (2 Kings xv. 25—37; xvi. 1—5; 2 Chron. xxviii. 5, 6; Isa. vii. 1—9; viii. 6.)

PEKALIAH=*Jehovah opened the eyes*. The son and successor of Menahem, king of Israel. This idolatrous monarch was assassinated by Pekah, one of his officers, in his own palace at Samaria, after an undistinguished reign of about two years, B.C. 760—758. (2 Kings xv. 22—25.)

PEKOD=*visitation*, i.e., *punishment*. This term is used allegorically as a name for Babylon; (Jer. l. 21;) also apparently in the sense of *chief* or *prefect*. (Ezek. xxiii. 23.)—See **SNOA**.

PEL

PELALIAH = whom *Jehovah distinguished*. 1. A distinguished Levite. (Neh. viii. 7; x. 10.) 2. A son of Elioenai. (1 Chron. iii. 24.)

PELALIAH = whom *Jehovah protects*. One of the priests. (Neh. xi. 12.)

PELATIAH = whom *Jehovah delivers*. 1. A son of Hananiah. (1 Chron. iii. 21.) 2. A son of Ishi. (1 Chron. iv. 42.) 3. The son of Benaiah. (Ezek. xi. 1-13.) 4. A chief of the people. (Neh. x. 22.)

PELEG = *division, part*. The son of Eber, and fourth in descent from Shem. "In his days was the earth divided;" (Gen. x. 25; xi. 16-19; 1 Chron. i. 19;) whether this was an actual division of some parts of the earth by volcanic agency; or a political division of the earth, after the confusion at Babel; in which Peleg took an active part, we know not. (Gen. ix. 19; x. 32; Dent. xxxii. 8, 9.) Peleg is also called "Phalec." (Luke iii. 35.)

PELET = *deliverance*. 1. A descendant of Judah. (1 Chron. ii. 47.) 2. One of David's distinguished officers. (1 Chron. xii. 8.)

PELETH = *swiftness*. 1. A descendant of Reuben. (Num. xvi. 1.) 2. A descendant of Judah. (1 Chron. ii. 33.)

PELETHITES.—See **CHERETHITES**, and **FOOTMEN**.

PELICAN. The Hebrew word *kaath*, rendered "pelican," (Lev. xi. 18; Dent. xiv. 7; Ps. cii. 6;) and "cormorant;" (Isa. xxxiv. 11; Zeph. ii. 14, margin, "pelican,") evidently refers to a water fowl, also inhabiting deserts and ruined places. The pelican—*Pelecanus onocrotolus*—is a water-bird of singular construction and habits; living for the most part on the ocean, and seldom approaching land but at the season of incubation. As soon as this voracious bird perceives a fish, sufficiently near the surface, it darts down upon it with the swiftness of an arrow, seizes it with unerring certainty, and stores it up in the extensible pouch, which hangs from the lower jaw; it then rises again, though not without great labour, and continues hovering and fishing till its bag is filled, when it retires to land

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and greedily devours the fruits of its industry. Buckingham, when in the north of Syria, saw, floatingly silently down a stream, one of the largest pelicans he had ever beheld; when roused to fly, it displayed a breadth of wing which appeared at least nine feet across.

PELONITE. Apparently a native of a place called Pelon, probably in Benjamin. (1 Chron. xi. 27, 36;) also read "Paltite." (2 Sam. xxiii. 26.)

PELUSIUM.—See **SIN**.

PEN. The ordinary pen, for writing on soft materials, was made of reed, *calamus*, hence a *reed pen*; (Judg. v. 14; Ps. xlv. 1; Jer. viii. 8; 3 John 13;) which is still used by the Orientals. The reed was split, and the point sharpened with a knife for the purpose. (Jer. xxxvi. 23.) Upon tablets of wax a metallic pen or *stylus* was employed. In engraving on hard substances, such as stone, wood, or metallic plates, "an iron pen," or graver of iron or copper, or some other hard pointed instrument was employed. (Job xix. 24; Jer. xvii. 1.)—See **INK**.

PENIEL = *Face of God*. A place on the north bank of the Jabbok, on the east of the Jordan, where Jacob wrestled with the angel on his return from Mesopotamia. (Gen. xxxiii. 30, 31.) Afterwards a town, called "Penuel," appears to have been built in this neighbourhood. (Judg. viii. 8, 17; 1 Kings xii. 25.)

PENINNAH = *coral*. One of the wives of Elkanah. (1 Sam. i. 2, 4.)



Denarius.

PENNY. The term *denarius*, translated "penny," designates the principal silver coin among the Romans, called *denarius*, because it was equal to ten asses or assarions. At one period the value of the denarius was equal to

eightpence halfpenny; but in later times it was reduced to sevenpence halfpenny. The earlier denarii bore the symbols of the republic; the later, the image of the emperor—on the reverse, a chariot drawn by two or four horses, or other symbols. The illustration is a denarius of Cæsar Augustus. (Matt. xviii. 28; xx. 2, 9, 10, 18; xxii. 19–21; Mark vi. 37; xii. 15; xiv. 5; Luke vii. 41; x. 35; xxii. 24; John vi. 7; xii. 5; Rev. vi. 6.)

PENTECOST=*fiftieth*. The Greek name of one of the three great Hebrew festivals; (Ex. xxxiv. 22;) so called because it occurred on the *fiftieth* day, or seven entire weeks, from the second day of the Passover. From this cycle of weeks—a week of weeks—the festival was called the “feast of weeks.” (Ex. xxxiv. 22; Lev. xxiii. 15, 16; Deut. xvi. 9, 10.) It was the festival of thanksgiving for the harvest. The harvest began directly after the Passover, and was now, on “the day of the first fruits” completed. (Num. xxviii. 26.) In later times it was also made to commemorate the giving of the law on Mount Sinai, on the fiftieth day after their coming out of Egypt. On the day of Pentecost, fifty days after the resurrection of our Lord, and ten days after His ascension, the Holy Spirit descended upon the Apostles and the Christian church. (Acts ii 1–21; xx. 16; 1 Cor. xvi. 8.)

PENUEL.—See **PENIEL**.

PEOR=*hiatus, cleft*. A mountain of the Moabites, near Beth-Peor. (Num. xxiii. 28; xxv. 3, 5; xxxi. 16; Deut. iv. 46; Josh. xxii. 17.)

PERAZIM.—See **BAAL-PERAZIM**.

PERES.—See **MENM**.

PERESH=*excurement*. A descendant of Manasseh. (1 Chron. vii. 16.)

PEREZ=*breach*. One whose children were officers under David. (1 Chron. xxvii. 8.)

PEREZ-UZZAH=*breach of Uzzah*. A place in the neighbourhood of Jerusalem, where Uzzah was visited for rashly handling the ark. (2 Sam. vi. 8; 1 Chron. iii. 11.)

PERFECTION. We are exhorted

to acquire the perfection of Christianity, both in theory and practice. We are to be thoroughly instructed and experienced in divine principles; to be adults and not children in Christian knowledge. (1 Cor. ii. 6; xiv. 20; 2 Cor. xiii. 9; Eph. iv. 13; Phil. iii. 15; Heb. v. 14.) We are to press onward to the attainment of the perfection of Christian life, by submission to the reign of the Holy Spirit, which brings the entire man into complete subjection to the Divine will. (Rom. viii. 12.) In this sense the faithful may be said to “stand perfect and complete in all the will of God.” (Col. ii. 10, iv. 12.) Having experienced that “the blood of Jesus Christ His Son cleanseth from all sin,” they love the Lord their God supremely, and their neighbours as themselves. (1 John i. 7; Luke x. 27.) This is perfect love. (1 John ii. 5; iv. 17, 18.) The Saviour says to His disciples, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. v. 48.) Not that we can ever attain to an *equality*, but taking Him as the *only* pattern of perfection we can advance towards a *con-similarity*. Just as it is said in the parallel passage, “Be ye therefore merciful, as your Father also is merciful.” (Luke vi. 40.) So we are to be merciful in the same *manner*, though in the same *degree* it is utterly impossible, as we are but finite creatures, while He is the Infinite and Eternal. As creatures, we cannot reach any state that precludes the possibility of further improvement; inasmuch as we may love God supremely, yet that love may become stronger, and that delight increase for ever. The perfection of a Christian, considered in relation to that of His heavenly Father, may be likened to one of those mathematical lines that may draw nearer and nearer to another to all eternity, still remaining as infinite in their mutual distance as they are endless in their mutual approach, and everlasting in their asymptotic relation to one another. Our continual advancement towards Him may be illustrated by the recurring decimal

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fraction. Though we add figure after figure, in a continuing and never-ending series, and every additional figure brings it nearer to a certain value; and yet there is no possibility of its ever reaching that value. So the happy and the holy may continue to grow more like God, without the most distant possibility of attaining His glorious perfections. Nay, he may grow more like God throughout eternity, and, throughout eternity, remain at an infinite distance from the absolutely perfect object which he thus increasingly resembles. (Phil. iii. 12—16.) The ancient worthies, in the simplicity of their faith, were "perfect in their generation;" (Gen. vi. 9; Job i. 1.) and they "followed the Lord fully." (Num. xiv. 24.) As the term "perfect" is frequently applied to different individuals in the Scriptures, and the possession of the character so frequently enjoined, there can be no doubt, among those who know the Scriptures and the power of God, that *perfection* in the Scriptural sense of the term, is actually attainable, and ought to be an object of more anxious solicitude among Christians than it usually is. (Gen. xvii. 1; Luke vi. 40.) Heb. vi. 1.)

PERFUME. The free use of perfumes has always been common among Oriental nations, who were exposed to the offensive smells engendered by the heat of their climate. The Hebrews manufactured their perfumes, sometimes called "odours," "sweet odours," "sweet savours," "spices," "ointments," and "incense," chiefly from spices imported from Arabia, and also from aromatic plants growing in their own country. Some perfumes naturally exhaled their odoriferous particles, as the odour from the flower; others required to be burnt, or otherwise acted on, before the sweet savour became perceptible. Perfumes entered largely into the Temple service, in the two forms of "incense" and "ointment." (Ex. xxx. 22—38.) Nor were they less used in private life; they were applied to the person, to garments, and to articles of furniture; and guests

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were complimented with them. (Ps. xlv. 8; Prov. vii. 17; Sol. Song iii. 6; iv. 11.) They were also extensively used in funeral ceremonies. (Mark xvi. 1; John xix. 39.)—See **INCENSE**, and **OINTMENT**.

PERGA=*lands' end, extremity*. A city of Pamphylia, situated on the river Cestius, west of Staros. Col. Leake has established the site of Perga, at the spot called by the Turks *Eski-Kalesi*, where are extensive remains of vaulted and ruined buildings. Paul and Barnabas visited Perga. (Acts xiii. 13; xiv. 25.)

PERGAMOS=*place of nuptials*. A celebrated city of Mysia, and capital of the once powerful kingdom of Pergamus; situated on the north bank of the river Caicus, about fifty miles northward of Smyrna. The kings of Pergamos, who were of the family of Attalus, collected here a noble library of 200,000 volumes, which, after the subjection of the kingdom to the Romans, was given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also, the art of preparing skins for manuscripts was brought to perfection; hence the Latin name *pergamenus* for parchment. At Pergamos was also a temple of Æsculapius; and from the *serpent* being his characteristic emblem, the city was probably characterized as the place "where satan's seat is." And here also was slain Antipas, the "faithful martyr." (Rev. ii. 12—17.) The modern town, called *Bergamo*, consists of small and mean wooden houses, among which appear the remains of early Christian churches; also splendid Corinthian and Ionic columns and capitals, the cornices and pediments, all in the highest style of ornament, thrown into unsightly heaps. The population, Turks and Christians, is generally estimated at about fifteen thousand.

PERIDA.—See **PERUDA**.

PERIZZITES=*countrymen, rustics*. One of the earliest tribes, living in the mountainous regions, which they afterwards yielded to Ephraim and Judah. (Josh. xi. 8; xvii. 16; Ex. xxiii. 23.)

The remains of the Canaanite, Perizzite, and other tribes which the Hebrews had not subdued, were rendered tributary by Solomon. (1 Kings xix. 20, 21; 2 Chron. viii. 7; Ezra ix. 1.)

PERJURY.—See OATH.

PERSECUTION. The Greek word *dioko*, rendered *persecute*, signifies *to cause to flee*, hence *to pursue with malignity*, *to persecute*, by the infliction of pain or penalty on account of religion. (Matt. v. 10—12; x. 23; xiii. 21; xxiii. 34; Mark iv. 17; Acts vii. 52; viii. 1; xiii. 50; Gal. i. 13.) Hence the term "persecution" is generally used to signify the sufferings of Christians on account of their religion. (Mark x. 30; Rom. viii. 35; 2 Thess. ii. 4; 1 Pet. iii. 14.) Persecution generally has its origin in a mistake as to the limits of human responsibility. We can scarcely believe that persecution has never germinated except in the corrupt soil of fanaticism, which has been defined "enthusiasm inflamed by hatred." It arises from the absurd supposition that one man has a right to judge for another in religious matters. While persecution has been practised by Pagans; (1 Kings xviii. 18; Dan. vi. 12—17;) and Jews; (Acts iv. 3; viii. 58;) it has occasionally tarnished the Christian name; and has, if we mistake not, sometimes taken root by the side of many of the best attributes of human nature. It has been the error, not only of gloomy monks, and sour ascetics, but also of men of sincere piety, and even of general philanthropy. So Paul was zealous towards God, yet he persecuted the Christians even unto the death, thinking within himself that he was doing God service. (John xvi. 2; Acts xxii. 3, 5; xxvi. 9.) When individuals had once taken it for granted, that they were responsible for the correctness of the religious or political opinions of their fellow-men—that is, that God would hold them guilty if their fellow-men believed error, and that, therefore, they were at liberty to use all the physical power which God had placed in their hands, to propagate truth, and to arrest the pro-

gress of error, persecution followed of course. It would then require no exercise of the malign emotions, to kindle the fire or erect the gibbet. Persecution unto death would be the calm dictate of religious duty; nay, it might, in such circumstances, co-exist with genuine benevolence. And to the sufferer himself, it would be an additional aggravation, to reflect that the sacrifice of his inalienable rights, was justified on the ground of eternal justice and illimitable love. But, blessed be God, we are not responsible for the opinions of our fellow-men. We are responsible only for the setting before their understanding and conscience what we believe to be the truth. The responsibility then rests solely with themselves. Whatever be our physical power, we are forbidden to use it in such a manner as to infringe the smallest right of our neighbour, for the purpose of accomplishing either this or any other good whatsoever. God has made known His will to men, and He has commanded them as *ambassadors*, not as *executioners*, to make it known to each other. If they obey His commands, well. If they obey not, He reserves to Himself the right of trying the offender, of passing sentence upon him, and of executing judgment. This, and all of this, is, solely, His prerogative. The moment we assume it, we usurp His authority, and while we profess to *obey* Him, are claiming for ourselves dominion over the universe. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." (Rom. xiv. 4.)

PERSEVERANCE. Whether true believers necessarily persevere to the end of life, or whether they may fall from their faith, and forfeit their state of grace, is a question in which we are not left in doubt. The Scriptures decidedly teach, that the regenerate may lose true justifying faith, forfeit the state of grace, in which they are placed by the operation of the Holy Spirit, and die in their sins. Indeed, the nature of the present state of man, which is a state of probation or trial,

must necessarily imply it. The Scriptures, in the various exhortations to faithful perseverance, and in the multiplied warnings against defection from the faith, evidently teach that apostacy from the highest degrees of grace is possible; and that those who stand high in the favour of God may sin against Him, lose His favour, and perish everlastingly. "Wherefore let him that thinketh he standeth take heed lest he fall." (Ezek. xxxiii. 18; Matt. i. 22; xxiv. 42, 46; Luke xii. 43; 1 Cor. x. 11, 12; Eph. vi. 18; Heb. vi. 5, 6; x. 29; Rev. ii. 10.)

PERSIA=*splendid or pure region*. A region of middle Asia, which still lies within the boundaries which we find assigned to it by the ancients. On the east it adjoins Karamania; on the north Mount Aprassia separates it from Irak-Adjem, or southern Media; on the south it is bounded by Laristan and the Persian Gulf; and on the west it is divided by the Bakhtiara mountains from Khusistan, the ancient Susiana. (2 Chron. xxxvi. 20, 22, 23; Ezra i. 1, 2; Neh. xii. 22; Dan. vi. 12, 15.) In the plain of Merdusht, or Persepolis, which is eighteen or nineteen leagues in length, and from three to six in breadth, there reigns a perpetual spring. It nourishes the finest horses and cattle in Persia, and the fruits which it produces are excelled only by those of the valley of Shiraz. In the northern part of Faristan, the mountains, which are a branch of the chain of Taurus, are higher and more rugged, and clothed with snow; though they comprise several fertile valleys, yet, being on the whole ill adapted for tillage, they are generally inhabited by nomade tribes. This mountain territory was the original seat of some of the Persian tribes, perhaps connected with the Median family; while the Elamites, another Persian tribe descended from Elam, were incorporated with them, and inhabited the modern Khusistan. The nature of the country, the mountains of Elam, the sandy plains of Eastern Persia, and the fertile banks of the El-

wend, suggest the probability that this country would be occupied by tribes of different habits and characters from a very early period of history. (Gen. xiv. 1; Jer. xlix. 84, 89.) These several tribes appear to have finally merged into the ancient Persian empire; which, after a while, was subjected by the Medes. After the Persians had been in subjection to the Medes for a number of years, Cyrus elevated the Persian dynasty, and finally united the kingdoms of the Medes and Persians about B.C. 586, and the whole country, from Egypt to the Ganges, became incorporated in what was called the Persian empire. The kings after Cyrus were Cambyzes, B.C. 529; Smerdis, the magian, B.C. 522; Darius Hystaspia, B.C. 521; Xerxes, B.C. 485; Artaxerxes Longimanus, B.C. 464; Xerxes II., B.C. 424; Sogdianus, B.C. 423; Darius Nothus, B.C. 423; Artaxerxes Mnemon, B.C. 404; Artaxerxes Ochus, B.C. 364; Arses, B.C. 338; and Darius Codomanus, B.C. 335.

After the Persian empire had existed upwards of two centuries it shared the fate that befel the surrounding nations, being swallowed up in the conquests of Alexander the Great, B.C. 330, and its numerous provinces were afterwards shared among his generals. After some time the Parthians revolted, and established a powerful empire. Of the monuments and remains of ancient Persia, none can at all compare in extent with the ruins of Persepolis, in the plain of Merdusht, about thirty-five miles north-east of Shiraz. The modern name of the ruins is Tacht-i-Jemshid = *Structure of Jemshid*; or Chehil Minar = *Forty Pillars*. According to Mr Layard, the stile of the Persepolitan monuments is manifestly a descendant of the later Assyrian. There is a great similarity of shape in the ornaments, and in the costume of many of the figures. The head-dress of the winged monsters is squared and richly ornamented at the top, and is all but identical with that in the later monuments at Khorsabad and Konyunjik, while it differs from the

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round unornamented cap of the older Assyrian sculptures of Nimrud. M. Lassen and Sir H. Rawlinson have been able to read many of the cuneiform inscriptions on the monuments. The sum of the evidence seems to be that all the most important works, now remaining at Persepolis, are due to Darius Hystaspis and Xerxes. It is not too much to expect that excavations on the site of Pasargada, or around and within the terraced buildings of Persepolis, may some day supply us with fresh tablets, extending our acquaintance, both with the ancient languages and the history of Persia.—See CYRUS.

PERSIS = *pure, splendid*. A Christian at Rome, whom Paul salutes. (Rom. xvi. 12.)

PERSON. In the ordinary sense of the English word 'person,' which always implies a *distinct substance*, *persona* does not occur in the pure Latin Classics. Originally *persona* designated the *mask* worn on the stage, and afterwards any *character* whatever, real or fictitious, which the actor sustained. So also, the Greek term *proson* was used to signify the part or role in the play which each sustained. In the great tragi-comedy of life each sustains a 'person;' one that of a king, another that of a slave, etc. In Acts x. 34. Trench observes, we have lost the full force of the statement, "God is no respecter of persons," from the fact, that 'person' does not mean for us now all that it once meant. The meaning is not, *what* 'person' each sustains, but *how* he sustains it, which God does not respect.

The Greek word *hypostasis*, rendered "person," (Heb. i. 3,) as applied to Christ, properly signifies, as the old Syriac version gives it, *substance* or *essence*. In later times the term was used in the sense of *person*, as the best that could be found to express the belief of the Church in the Divinity of the Father, the Son, and the Holy Ghost. As to its usage in this sense, Whately has observed, "no imputation, however, can fairly be cast on the doctrine of the Church; which distinctly teaches

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that the Son is "of one substance with the Father," thus plainly indicating, that the word 'person,' as employed by her, is *not* to be understood in its ordinary sense, since that implies a distinct substance."

PERUDA = *kernel*, or *distinguished*. One whose posterity returned from the Exile; (Ezra ii. 55;) also called "Perida. (Neh. vii. 57.)

PESTILENCE.—See PLAGUE.

PETER = *a rock*, a projecting *rock*, *cliff*. The Greek form or translation of the Syro-Chaldaic "Cephas," the surname given by our Lord to Simon, one of His apostles. (Matt. xvi. 16; Luke vi. 14; John i. 42; 1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9.) Simon, also called Bar-jona = son of Jona, (Matt. xvi. 17; John i. 42,) was a resident of Bethsaida; (John i. 44; and he with his brother, Andrew, followed the occupation of fishermen on the Lake of Galilee. (Matt. iv. 18—20; Mark i. 16—18; Luke v. 1—11.) The brothers, before our Lord called them to be "fishers of men," were probably disciples of John the Baptist. (John i. 35—42.) At the time when Peter was called to the apostleship, he was married, and seems to have removed, in consequence, to Capernaum. (Matt. viii. 14; Mark i. 21, 29, 30; Luke iv. 38.) Peter, though specially honoured with his Master's intimacy, (Mark v. 37; Luke viii. 51; ix. 28; Matt. xxvi. 36—56,) was evidently a man of ardent but unequal temperament, which is evinced by his expressing at one time unbounded devotedness to Jesus, and then denying Him, and his subsequent penitence and grief. (Matt. xxvi. 33—35.) Peter was honoured in being the first to preach the gospel directly to the Gentiles. (Acts x. 5, 34, 45; xv. 7, 14.) When put in prison by Herod Agrippa, he was miraculously delivered by an angel. (Acts xii. 1—19.) Some time afterwards, when Peter was at Antioch, through fear of the Christians from Jerusalem, he wavered in respect to the introduction of Jewish ceremonies among the

Gentiles, for which he was openly reproved by Paul. (Gal. ii. 7—21.) If Peter ever visited any of the provinces of Asia Minor, it was probably about the same time that he visited Antioch. Afterwards Peter met the apostles and elders at Jerusalem; (Acts xv. 7—11;) henceforward his name appears no further in the Acts of the Apostles, as he appears to have gone abroad, probably into the Parthian empire; and his first Epistle was written from Babylon, at that period a principal city of the Parthians. (1 Pet. v. 13.) From John xxi. 17—19, we have reason to infer that Peter died a martyr for the sake of Christ; probably in Babylon, about A.D. 68.

The assertion of the Romanists that Peter was constituted by Jesus to be the official head of the church universal, is not supported by the passage in Matt. xvi. 16—18: "And Simon Peter said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon, son of Jona; for flesh and blood hath not revealed this *truth* unto thee, but my Father who is in heaven. Moreover, I also say to thee, as certainly as thou art Peter, so, upon this rock I will build my church; and the gates of hell shall not prevail against it." It is to be observed that the Greek name, *Petros* = "Peter," is in the masculine, while the words *taute te petra* = "this rock," are in the feminine gender. Now this is decisive against the "rock" designating *Peter*. It can only designate the glorious *truth* revealed unto Peter by the Father. Here, then, in the fact—that Christ is God incarnate—which is the doctrine of Peter's confession, we have the "rock" whereon the church is founded. This glorious truth was Divinely revealed to Peter, as it is to all believers; for "no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. xii. 3; 1 Pet. ii. 4, 6, 8; Dan. ii. 34, 35; Ps. cxviii. 22; Isa. xxviii. 16; Eph. ii. 20.) The Deity of Christ is also called the "Rock," the true foundation; and His humanity may be called the foundation-stone—

the chief corner stone—based upon the rock of His Divine supremacy, on which rests the foundation of the Apostles and Prophets. Against the church, which is "God's building," built upon the "rock," of Christ's supremacy, (1 Cor. x. 4,) the gates of hell, whether designating death itself; or the hosts of Satan, *i.e.*, Jewish and Pagan, or Arian and Romish adversaries—who alike trample upon Christ's supremacy—shall not prevail.

We have no evidence whatever that Peter, in his character as one of the disciples of Christ, was superior to any other disciple. He was no more "a foundation of the church" than the rest of his brethren. (Gal. ii. 9; Rev. xxi. 14.) Even "the keys of the kingdom of heaven" being given to Peter merely signify that he should be the *first* instrument of *opening* the door of the gospel to Jew and to Gentile, and of binding or closing up the ancient dispensation. (Acts ii. 41; x. 44—47; xi. 1; xv. 7.) Indeed the power of binding and loosing is conferred equally upon all the disciples. (Matt. xvi. 19; compare Matt. xviii. 18; John xx. 23; 1 Cor. v. 4, 5.) Peter even calls himself "an elder," properly "a co-elder," (1 Pet. v. 1;) and writes of himself as "one of the apostles." (2 Pet. iii. 2.) And as "a servant of God" he was required "to feed the lambs," for so the Greek word *boske* signified, not *to rule*, as some suppose. (John xxi. 15; 1 Pet. v. 2, 3.)

We have no evidence from Scripture that Peter ever visited Rome; and the tradition of his journey to that city, and of his being put to death with Paul in the Neronian persecution, is destitute of historical foundation. From the Acts of the Apostles we learn that Peter had not left Judea previously to his imprisonment by Herod Agrippa, after the martyrdom of James; (Gal. i. 18; ii. 9;) at the Passover, A.D. 44. (Acts xii. 3; Jos. Ant. xviii. 6; xix. 8. 2.) After his deliverance from prison, he went into another place; but was at

Jerusalem towards the latter end of A.D. 45; and at Antioch, in all probability, at the beginning of A.D. 46. (Gal. ii. 11.) Peter probably visited some of the provinces of Asia, during the years A.D. 46 and 47, for at the commencement of A.D. 49, he was again at Jerusalem. (Acts xv. 7.) As Peter during the years 44—49, was preaching the gospel in Palestine and Asia Minor, he had not yet visited Rome. Even so late as A.D. 58 or A.D. 59, when the Epistle to the Romans was written, it is certain that Peter had never been at Rome; for if Peter was at Rome when Paul wrote, how could the latter fail to send a salutation to him as well as to others? (Rom. i. 11—16; xv. 20—24.) A considerable portion of the church in the imperial city consisted of Jewish converts, (Rom. ii. 17—29,) gathered, perhaps, by Aquila and Priscilla; (Acts xviii. 1—4;) also by Andronicus and Junias. (Rom. xvi. 3—11.) And when Paul came as a prisoner to Rome, about A.D. 62, Peter had not as yet visited that city, inasmuch as there seems among the faithful to have been no knowledge of Peter. (Acts xxviii. 17—22.) Paul while suffering imprisonment in Rome, wrote several Epistles to other churches, but never hints that Peter was in the imperial city. Hence, if Peter was never at Rome, and such a visit is destitute of historical evidence, the assertion of the Romanists for his supremacy falls to the ground. Yet, as there are several years of Peter's life, concerning which we have no information; and as we have seen, he could not have spent them in Rome, he must have spent them in the East, mainly among the Parthians in Babylonia, whence he addressed his Epistles. As Peter's Epistles are addressed to Gentile churches, chiefly founded by Paul and his companions, it would appear that Paul had already suffered martyrdom. (1 Pet. i. 1—18; ii. 9; iv. 8.) Indeed, the second Epistle plainly assumes the death of Paul,

and the collection of his Epistles. (2 Pet. iii. 14—16.) It may be remarked that Cyprian is the first Father who designates the Roman chair the "Chair of Peter." (Ep. 55. A.D. 258.) But the first Pope whose arrogance prompted him to claim the distinction of being the successor of Peter, was Stephen, A.D. 253—256. (Epist. Cypri. 75.)

PETER, EPISTLES OF. We have two Epistles attributed to Peter by the common consent of the Christian church. The genuineness of the *First* is firmly established; and is referred to by Irenæus, Clement of Alexandria, Tertullian, Origen, and Eusebius. It was written in a time of violent persecution; and was addressed to the churches, consisting principally of Gentiles, resident in the provinces, enumerated in the introductory verses, which had been chiefly founded by Paul and his companions. (1 Pet. i. 1, 12, 14, 18; ii. 10—12; iii. 13—17; iv. 3, 17.) It was written from Babylon, which at that time belonged to the Parthians, and contained an extensive colony of Jews, (Jos. Ant. xv. 2. 2; 3. 1; xviii. 9. 1,) about A.D. 65, about a year after the conflagration of Rome; and consequently after the death of Paul. That it cannot have been written before that period, is proved by a comparison of 1 Pet. i. 3, with Eph. i. 8; of 1 Pet. ii. 1, with Col. iii. 8; of 1 Pet. ii. 13, with Rom. xiii. 1—4; of 1 Pet. iv. 9, with Phil. ii. 14, etc.; showing that Peter, when he wrote it, was already acquainted with the Epistles of Paul to the Romans, Colossians, Ephesians, and Philippians.

THE SECOND EPISTLE OF PETER has been classed among the *antilegomena*, or books whose authority was for some time disputed; but since the fourth century it has been generally received. Writers like Olshausen are mistaken, who conclude that the Second Epistle of Peter was unknown to the teachers of the primitive church, because they do not make quotations from it in their writings. We know that certain teachers in the early churches were led by various considerations

to attack the authority of a Book or an Epistle. However, this Epistle was recognised by the council of Hippo, A.D. 393; and is quoted as genuine by Firmilianus, bishop of Cæsarea in Cappadocia; by Hippolytus, Bishop of Pontus; and by Methodius, bishop of Tyre. It is not improbable that Peter had read the Epistle of Jude when he wrote this Epistle; and that the thoughts and diction had made a strong impression upon his mind. This Epistle was also written from Babylon, probably in A.D. 66; evidently when Peter expected his approaching death. (2 Pet. i. 14, 15.) It was evidently written some time after the death of Paul; as 2 Peter iii. 15, 16, attributes a collection of the Pauline Epistles, applying to them the term "Scriptures," even when Peter wrote. This Epistle was addressed to the same churches as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ. Several Apocryphal documents are ascribed to Peter, some of which are extant; but we have no evidence of anything authentic but the two canonical Epistles.

PETHAHIAH=whom *Jehovah sets free*. 1. The head of the nineteenth course in David's division of the priests. (1 Chron. xxiv. 16.) 2. One of the Levites. (Ezra x. 23; Neh. ix. 5.) 3. A descendant of Judah. (Neh. xi. 24.)

PETHOR=*table*? A place in Mesopotamia, where Balaam dwelt. (Num. xxii. 5; Deut. xxiii. 4.)

PETHUEL = *engraving of God*. The father of the prophet Joel. (Joel i. 1.)

PETRA.—See **SELA**.

PEULTHAI = *wages of Jehovah*. A son of Obed-edom. (1 Chron. xxvi. 5.)

PHALEC.—See **PELEG**.

PHALLU.—See **PALLU**.

PHALTL.—See **PHALTIEL**.

PHALTIEL = *deliverance of God*.

A son of Laish; (2 Sam. iii. 15;) also called "Phalti;" (1 Sam. xxv. 44.)

PHANUEL = *face of God*. The father of Anna. (Luke ii. 36.)

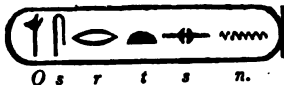


Cartouches of Osirtasen I.

PHARAOH=*the king*. The common title of the ancient Egyptian kings in the Old Testament, and also on the ancient monuments, down to the conquest of the country by the Persians. After the Macedonian conquest the name Ptolemy was used. (Jos. Ant. viii. 6. 2.) In the Old Testament Pharaoh is often used as if it were a proper name; sometimes with the words, "king of Egypt;" added; (Gen. xii. 15; xxxvii. 36; xl. 1; xli. 1; Isa. xix. 11; xxx. 2; Sol. Song i. 9; 1 Kings iii. 1; 2 Kings xvii. 7; xviii. 21;) occasionally the more specific name of the monarch is subjoined, as Pharaoh Necho, Pharaoh Hophra. (2 Kings xxiii. 29—34; Jer. xlv. 30.) The Egyptian title *Phra*=Pharaoh, is simply the word *ra* with the article *p* or *ph* prefixed, signifying *the sun*. And as the Pharaohs, in their arrogance, claimed divine honours, each monarch was designated the incarnation of the sun. On the ancient monuments, the name and inaugural titles of each monarch are generally represented in two cartouches or ovals, surmounted by hieroglyphic symbols. Over the *name* of the king is often found the annexed symbols—a goose, called *se*, and a disc, representing the sun, called *ra*, signifying "son of the sun." The practice of the Oriental kings, associating the idea of their own dignity with the splendour of the sun, appears to have been derived from the custom of each of the

Pharaohs calling himself "son of the sun." Over the cartel or oval containing the *pronomen* or title the annexed symbols frequently occur—a bee and a reed, signifying *king, sovereign, or majesty*; while the two characters underneath designate upper and lower Egypt. The following are the Pharaohs mentioned in the Scriptures; and we give, what we suppose to be, the corresponding Pharaohs of the ancient monuments, with the approximate date of the reign of each; observing that the latest scholars, as Osburn, Lepsius, Bunsen, Poole, and others, differ, in some cases centuries, from each other.

1. PHARAOH, in the time of Abraham; (Gen. xii. 14—20;) perhaps the same as Osirtesen I., who reigned about B.C. 1920. We give at the head of the article the cartels containing his name and title, as they stand upon the monuments. We also arrange the cartels or cartouches with the English letters under the hieroglyphics:—



O s i r t e s e n.

The pronomen or title of Osirtesen is



R a h o k a,

probably usually read *Ho ka ra*; the first character is the symbol of the *sun*, the second of the *world*, and the third of *offerings*, signifying the *sun*, i.e., *Pharaoh offering the world*.

2. PHARAOH, in the time of Jacob and Joseph; (Gen. xxxvii. 36; xli. 1—46; xlii. 15; Acts vii. 10—13;) probably Amunmai-Thor III., who reigned about B.C. 1715. His name, thus written on the ancient monuments,



A m n m t r,

signifies *beloved of Amun, victorious*.

3. PHARAOH, of the dynasty which knew not Joseph. (Ex. i. 8; Acts vii. 18.) He was probably the same as Amosis or Amos, the founder of the eighteenth dynasty. Amosis reigned about B.C. 1630. This name is written



A m s,

and is surmounted by the hieroglyphic symbols which read *neb mishe* = lord of battles. The pronomen or title of Amos is written



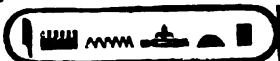
R a c h b t t,

probably usually read *Chbra tt*, also called *Chebro*, signifying the *sun*, i.e., *Pharaoh, avenging lord of upper and lower Egypt*. This is surmounted with the hieroglyphs which read *neb toi* = lord of the countries.

4. PHARAOH, under whom Moses was born, appears to have been either Amunophis I., or Thothmosis I.; probably the Hebrew legislator was born in the early part of the reign of the latter monarch, about B.C. 1571. (Ex. ii. 5—10; Acts vii. 20. 21; Heb. xi. 23.)

5. PHARAOH, who reigned when Moses fled from Egypt; probably Thothmosis or Thothmos II.; about B.C. 1531. (Ex. ii. 11, 15; Acts vii. 23—29; Heb. xi. 24—27.) Perhaps the father-in-law of Mered. (1 Chron. iv. 18.) Under the succeeding reign of Thothmosis III., the Hebrews continued to be sorely oppressed.

6. PHARAOH, in whose reign the Hebrews left Egypt, appears to have been Amunophis or Amunhotph II., who reigned B.C. 1491. His name is written



A m n h t p h,

and signifies *dedicated to Amun*. (Ex. iii. 10; xv. 28; Rom. ix. 17; Ps. cxxxvi. 15.) Bunsen and Lepsius place the Exodus about B.C. 1210; and

the former scholar, strangely enough, allows an interval of 1440 years to elapse between the descent of the Hebrews into Egypt and the Exodus.

7. PHARAOH, in the time of David, probably Amunophthis; (1 Kings xi. 19—21;) perhaps the father-in-law of Hadad; (1 Kings xi. 15—20;) who reigned about B.C. 1060.

8. PHARAOH, the father-in-law of Solomon; probably Osochor, who reigned about B.C. 1013. (1 Kings iii. 1; vii. 8; ix. 16, 24.)

9. PSAMMETICHUS I., who besieged Gaza, and destroyed the Philistine and Phenician power. (Jer. xlvii. 1.) The recent French expedition to Syria, under M. Renan, discovered his inscriptions and cartouche, as far north as Aradus. The other Egyptian Pharaohs, mentioned in the Scriptures, are referred to in this work under their proper names.—See SHISHAK.

PHAREZ = *a breach*. A son of Judah and Tamar; (Gen. xxxviii. 29; xvi. 12; Ruth iv. 18—22;) also written "Phares." (Matt. i. 3; Luke iii. 33.) His descendants were called "Pharizites." (Num. xxvi. 20, 21.)

PHARISEES = *the Separate*. A powerful sect which arose among the Jews after the Exile. (Jos. Ant. xiii. 10. 5. 6.) The Pharisees were in general opposed to the Sadducees. They were rigid interpreters of the Mosaic law; but often violated the spirit of it by their traditions. (Matt. v. 20 sq. xii. 2; xix. 3; xxiii. 18 sq.) They also attributed equal authority to the traditional law; (Matt. ix. 11; xxiii. 2; Mark, vii. 8; Luke xviii. 11; Jos. Ant. xvii. 2. 4;) and professed sanctity and adherence to the external ascetic forms of piety. (Jos. Ant. xiii. 10. 5. 6; xvii. 2. 4; Wars, i. 5. 2.) They refrained from eating anything which had not been tithed; and scrupulously avoided everything which was unclean. They believed that all events were controlled by fate under God; but yet did not fully exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; (Acts

xxiii. 8;) and some of them held that the souls of the just pass into other human bodies. (Jos. Wars ii. 8. 14; Ant. viii. 1. 2.) The Pharisees were the democratic party among the Jews, as the Sadducees were the aristocratic. Jesus frequently denounced the Pharisees for their hypocrisy and profanity; (Matt. xxiii. 13; Luke xvi. 14;) hence they became almost universally His bitter enemies. Yet there were doubtless men of probity and even of piety amongst them; e. g., Gamaliel; (Acts v. 34;) Simeon; (Luke ii. 25;) Joseph of Arimathea; (Luke xxiii. 51;) Nicodemus. (John vii. 50; xix. 39.) And Paul was also a Pharisee. (Acts xxiii. 6.) The two leading parties of the Pharisees were the followers of the celebrated Rabbins Hillel and Shammai, the former representing a moderate Pharisaism, the latter "the straitest sect." (Acts xxvi. 5.)

PHAROSH.—See PAROSH.

PHARPAR = *swift*. A stream which rises on the eastern slope of Hermon, and waters the plain or territory of Damascus, but does not come near the city; though the canals drawn from it carry the waters almost up to the walls. (2 Kings v. 12.) The stream called the Awaj = *the crooked*, is now generally identified with the Pharpar, the second river of the plain of Damascus. In 1852, the sources of this river were carefully examined by Dr. Porter. He says the source of the north and principal branch is a number of small fountains, in the bosom of a valley on the eastern slope of Hermon, whose waters unite beside the valley of Arny, about half a mile below, and form a considerable stream called the *nahr* or river Arny, which flowing in an easterly direction, enters the plain, and winding like a serpent, crosses it to Sasa. The second great tributary of the river Awaj is a stream which rises at Beit Jenn, at the south-eastern end of Hermon, at an elevation of only a few feet from the plain. The wady Beit Jenn is separated from the wady Arny by a lofty spur

Philippi was the first town on the continent of Europe in which the gospel was preached by Paul; and here, when cast into prison, he converted also the gaoler and his household. (Acts xvi. 12—40.) Philippi as a Roman "colony," received from Julius Cæsar the *Italian rights*, which were, however, inferior to the Roman; and Augustus may have added the honourable appellation "chief city"—a title which did not convey much real advantage. The place is now called *Filipa*; and its uninhabited ruins cover an extent of several acres. The "river" Gangites, a wild winter torrent, now called Angista, still flows near one of the gates of Philippi. The city of Drama, on the plain of Philippi, has about 20,000 inhabitants.

PHILIPPIANS, EPISTLE TO. This Epistle appears to have been written by Paul early in A.D. 63, when he was a prisoner at Rome. (Phil. iv. 22.) It is quoted as the work of Paul, by Polycarp, Irenæus, Clement of Alexandria, Tertullian, Origen, Cyprian, and Eusebius. From this Epistle, it appears that, while a prisoner in Rome, Paul was in great want of necessaries; and the Philippians kindly sent Epaphroditus to him with the fruits of their benevolence. On the return of Epaphroditus, Paul wrote this Epistle, acknowledging their kindness in grateful and affectionate terms; and mingled with his thanks some of the most sublime and animating exhibitions of divine truth that are to be found in the sacred pages. This Epistle is the only one of Paul's letters to the churches, in which not one censure is expressed; which implies that the members of the church at Philippi had always walked in the spirit of the gospel.

PHILISTIA=*region of strangers or sojourners*. The southern coast and plain of Canaan, along the Mediterranean, from Ekron to the border of Egypt. (Ex. xxiii. 31; Ps. lx. 7; lxxxvii. 4; cviii. 10; 1 Sam. xxxi. 8; 1 Kings xv. 27; Ps. lxxxiii. 7.) Hence is derived the Greek form of the name *-Palestine*, which was applied to the

whole land of the Hebrews. (Jos. Ant. i. 6. 2; ii. 15. 2; viii. 10. 3.) It is also called "*Palestina*." (Ex. xv. 14; Isa. xiv. 29, 31; Zeph. ii. 4—7.)

PHILISTIM.—See **PHILISTINES**.



Philistine Spearmen.

PHILISTINES=*strangers, sojourners*. The "*Philistim*," i.e., Philistines, like the Caphtorim, and perhaps the Cretans, were of Egyptian origin; they subdued the Avims, and settled in their country, hence the name Philistia. (Gen. x. 14; Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7.) They are probably the same as the *Pulusatu* or *Pulast* of the Egyptian monuments; and the *Palastu* of the Assyrian inscriptions. Before Abraham came to Canaan they had already established a Philistine kingdom, whose capital was at Gerar. (Gen. xx. 2; xxxvi. 1.) In the time of Joshua they were divided into five states or principalities. (Ex. xiii. 17; Josh. xiii. 2, 3.) The Hebrews extended their conquests to Gaza, but did not vanquish them. The Philistines were the indomitable enemies of the Hebrews; and after alternate victories and defeats, they were subdued under David, and still later by Hezekiah. This warlike people finally amalgamated with the neighbouring tribes. Their soldiers are frequently represented on the Egyptian monuments. (Judg. iii. 31; x. 6; xiii. 1; 1 Sam. iv. 2; vii. 13. xiv. 52; xxiii. 5, 28; xxxi. 1; 2 Sam. xxiii.

PHI

8; 2 Chron. xxi. 16; 2 Kings xviii. 8.)

PHILOLOGUS = *loving learning*. A Christian at Rome. (Rom. xvi. 15.)

PHILOSOPHY. This term signifies *love of wisdom*, then knowledge, the knowledge of things natural and moral, human and divine. The "philosophers" who encountered Paul at Athens, were the Epicureans and the Stoics. (Acts xvii. 18.) The individuals who taught "vain deceit," of whom Paul speaks, in Col. ii. 8; 1 Tim. vi. 20; Tit. i. 14; iii. 9, though pretending to be Christians, appear to have maintained doctrines compounded of the Oriental emanation philosophy, and some of the speculative part of Platonism, a kind of theosophico-ascetic philosophy. This philosophy, which taught the derivation of many orders of beings of different rank, first from the great Supreme, and then in succession from each other, found adherents among Jews as well as Gentiles. Both retained their previous speculative opinions when they adopted Christianity, and endeavoured to combine or reconcile them with it, as well as they were able. By this means their Christianity became mixed up with philosophical vagaries, and they eventually formed that sect which assumed the name of Gnostics, and which history accuses of having been, under all the various modifications of one and the same system, invariably addicted to magic arts; they were the rationalists of early Christianity.

PHINEHAS = *mouth of brass*. 1. A son of Eleazar and grandson of Aaron. Phinehas was the third high priest of the Hebrews. His zeal and promptitude in punishing the sin of Zimri, turned away the anger of the Lord from the nation, and secured to him and his family the right of perpetual succession to the Hebrew high priesthood. The priesthood continued in the family of Phinehas—excepting the interval from Eli to Zadok—until the exile of the nation. (Ex. vi. 25; Num. xxv. 7—13; Josh. xxii. 13; Judg. xx. 28; 1 Chron. vi. 4; ix. 20; Ps. cvi. 30.) 2. A son of Eli. (1 Sam. i. 8; ii. 34; iv. 4—19;

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xiv. 3.) 3. One of the Levites. (Ezra viii. 33.)

PHLEGON = *flaming*. A Christian at Rome. (Rom. xvi. 14.)

PHRYGIA = *burnt-region*. An inland province of Asia Minor, bounded on the north by Bithynia and Galatia; on the east by Capadocia and Lycaonia; on the south by Lycia, Pisidia, and Isauria; and on the west by Caria, Lydia, and Mysia. Phrygia was differently divided at different periods. It was, for the most part, a level country, and celebrated for its fertility and abundance of cattle. The middle part, however, in the region of Sardis and Philadelphia, yields evidence of volcanic agency; and presents a strong resemblance to the volcanic district of Central France. The cities of Laodicea, Hierapolis, Colosse, and Antioch, in Pisidia, were within the limits of Phrygia. (Acts ii. 10; xvi. 6; xviii 23; 1 Tim. vi. 22.)

PHURAH = *bough, or wine-press*. The servant of Gideon. (Judg. vii. 10, 11.)

PHUT = *afflicted, despised*. An African people descended from Phut. (Gen. x. 6.) According to the Septuagint and the Vulgate versions, they were the "Libyans;" but according to Josephus they were the "Mauritanians." (Ant. i. 6. 2.) Not improbably the Nubians may be designated. They appear to have occasionally served the Egyptians, and also the Tyrians as soldiers. (Ezek. xxvii. 10.) This name is also written "Put;" (Nah. iii. 9; 1 Chron. i. 8;) and incorrectly translated "Libyans;" (Jer. xli. 9, margin "Put;") and "Libya;" (Ezek. xxx. 5; xxxviii. 5, margin "Phut;")—See **LIBYA**.

PHUVAH = *mouth*. 1. A son of Issachar; (Gen. xli. 13;) also written "Pua;" (Num. xxvi. 23;) and "Puah." (1 Chron. vi. 1.) His descendants are called "Punites." (Num. xxvi. 28.)

PHYGELLUS = *a fugitive*. A Christian of Asia, who deserted Paul during his imprisonment at Rome. (2 Tim. i. 15.)

PHYLACTERIES. The Hebrew word *totpoth*, rendered "frontlets,"

(Ex. xiii. 16; Deut. vi. 8; xi. 18.) signifies *bands, fillets*. In Rabbinical Hebrew they were called "*tephilin*"=prayers; and in Greek *phylacteria*=*safe-guards*, hence *amulets*. (Matt. xxv. 5.) The prayer fillets or phylacteries of the Jews are strips of parchment or vellum, on which are written the sentences in Deut. vi. 4—9; xi. 13—21; Ex. xiii. 1—10; xiii. 11—16; and inclosed in cases of parchment, or *black calf skin*, and bound in different ways around the forehead and left arm while at prayer. The Jews derive their use from an erroneous interpretation of Ex. xiii. 16, where it is said of the law, "And it shall be for a token upon thine hand, and for frontlets between thine eyes." Dr. Lightfoot thinks it not unlikely, that our Saviour Himself wore the Jewish phylacteries, as well as the *tsitsith*=*"the fringe,"* or "*tassel*;" (Num. xv. 38, 39;) also called the "*hem*" or "*border*;" (Matt. ix. 20; xxiii. 5;) and that He condemned the Pharisees for making them *broad* and visible, to obtain fame and esteem for their devotion and piety. The *mezuzoth*=*"door-posts,"* (Ex. xii. 7; Deut. vi. 9.) are also the sentences in Deut. vi. 4—9; xi. 13—21, written with great care upon strips of vellum, then rolled up, and the name *Shaddai*=*"Almighty,"* inscribed upon them, and inclosed in tubes of lead, tin, cane, or wood, and nailed to the door-posts of Jewish houses.—See *FRIDGE*.

PHYSICIAN. From what Homer tells us of "the infinity of drugs produced in Egypt," and "the use of many medicines," mentioned in Jer. xli. 11, as well as from the accurate diagnosis or indications concerning diseases, given by Moses, there is ample evidence that the ancient Egyptians were celebrated for their skill in surgery and medicine. Some of the physicians were employed in embalming the dead; (Gen. i. 2;) and each disease is said to have had its proper medical man. (Ex. i. 15—21.) The Hebrews, undoubtedly, brought an amount of medical knowledge with them from Egypt. As the priests were obliged

to take cognizance of leprosy, it would appear that the medical art, at least for a time, was in the hands of the Levitical body. (Lev. xiii. 1—59; xiv. 1—57; xv. 1—83; Deut. xxiv. 8, 9.) Reference is frequently made to physicians who were not priests, and to instances of sickness, disease, healing, etc. (Job x. 8—11; 1 Kings xv. 23; 2 Kings viii. 29; ix. 15; 2 Chron. xvi. 12; Isa. i. 6; Jer. viii. 22; Ezek. xxx. 21; Prov. iii. 18; xi. 30; xxix. 1; 1 Kings i. 2—4.) The physicians appear to have exercised their skill in removing nervous disorders by music. (1 Sam. xvi. 16.) At a later period the Hebrew physicians advanced in science, and increased in number. (Col. iv. 14; Mark v. 26; Luke iv. 23; v. 31; viii. 43; Jos. Ant. xvii. 6. 5.)—See *DISEASES*.

PI-BE-SETH=*the Pasht*, i.e., *Diana*. A city in lower Egypt, on the east side of the Pelusian branch of the Nile. By the Greeks it was called *Bubastos* i.e., "*Pubastum*." (Ezek. xxx. 17, margin.) Here was a temple of the Egyptian *Diana*; and the goddess is generally represented with the head of a lioness or a cat. The site of the ancient city, now called *Tel Bastah*, is occupied by mounds of great extent; but there is no portion of any standing edifice, all is overthrown, and the widespread rubbish, with occasional stones of the finest red granite, afford the only remaining evidence of the ancient splendour of *Bubastos*.

PIECE OF MONEY.—See *STATER*.

PIGEON.—See *DOVE*.

PI-HAHIROTH=*the place of grass* or *sedge*. A place near the northern end of the Gulf of Suez, eastward of *Baal Zephon*. (Ex. xiv. 2, 9.) It was the third station of the Hebrews when leaving Egypt. (Num. xxxiii. 7, 8.)

PILATE, PONTIUS. The Roman procurator of Judea, who succeeded *Valerius Gratus*, about A.D. 26. He was in office at the time of the trial and execution of Jesus. His residence was at *Cæsarea*, but he went up to Jerusalem at stated periods; and though his chief duty respected re-

venues, he exercised judicial authority there in a palace or government house provided for the purpose. (Matt. xxvii. 27; John xviii. 28; xix. 10.) His administration was exceedingly offensive in Judea; as he had directed his soldiers to carry the images of Cæsar, which were on their standards, into Jerusalem by night; the people regarded this as a violation of their law. (Jos. Ant. xviii. 8. 1; Wars, ii. 9. 2. 3.) His excessive cruelty provoked frequent commotions, specially in Galilee; and Pilate sought revenge upon the people of that province, by putting to death some of them while sacrificing at Jerusalem. (Luke xiii. 1—5.) Notwithstanding his cruelty, at the trial of Jesus Pilate was actuated by a sense of justice, as he once and again, in the most solemn and impressive manner, even in the presence of His malicious and blood-thirsty persecutors, declared his conviction of His perfect innocence. (Matt. xxvi. 57—78; Luke xxiii. 1—7.) Even Pilate's wife, who was with him in Jerusalem, appears to have had an intimation in a dream, that Jesus was maliciously accused. (Matt. xxvii. 11—19; Luke xxiii. 6—15.) Jesus acknowledged the sanctity of Pilate's office as chief magistrate; and said, "he—Caiaphas, as the representative of the council and of the people,—that delivered me unto thee hath the greater sin." (John xix. 11.) Pilate, however, moved by the fear of being accused to the emperor, scourged Jesus, and then resigned Him to the hands of the enraged multitude, to be crucified. He directed the form of inscription which was placed on the cross, "Jesus of Nazareth, the king of the Jews;" and when the Jews would persuade him to alter the phraseology, so as to represent Him claiming to be the king of the Jews, and not as being so in fact, Pilate, conscious, probably, of having sacrificed justice to expediency or popularity, peremptorily refused to do it. Pilate gave Joseph the privilege of removing the body from the cross, and placing it in his own tomb. (Matt. xxvii. 26—66; Mark xv. 1—40; Luke

xxiii. 16—52; John xviii. 28—40; xix. 1—38; Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13.) Pilate was deposed by Vitellius, then governor of Syria, and sent to Rome to answer to certain accusations before the emperor. Tiberias was dead before the arrival of Pilate; (Jos. Ant. xviii. 4. 1. 2;) and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A.D. 41. (Euseb. Hist. Eccl. ii. 7, 8.)

PILDASH = *extraordinary herbage*, or perhaps *lamp of fire*. A son of Nahor. (Gen. xxii. 22.)

PILEHA = *a slice*, or *service*. One who signed the covenant. (Neh. x. 24.)

PILLAR OF SALT.—See **LOR**.

PILTAI = whom *Jehovah delivers*. One of the priests. (Neh. xii. 17.)

PIN.—See **NAIL**.

PINE. The Hebrew word *tidhar*, rendered "the pine;" (Isa. xli. 19;) "the pine tree," (Isa. lx. 13,) may designate the *hard oak*, *holm*, *ilex*. The Hebrew *aitz-shemen*, rendered "pine branches," (Neh. viii. 15,) signifies "*oil tree*," i.e., the wild olive tree. The Hebrew word *oren*, rendered "an ash," (Isa. xlv. 14,) designates the *pine tree*, a beautiful high tree, with its branches at the top, bearing large hard cones, in which are embedded the pleasant kernels, called pignola nuts by the Italians. The timber is of a fine grain, easily wrought and durable.

PINNACLE. The Greek word *pterugion*, rendered "pinnacle," does not signify a summit, or steeple, but literally the *wing*. When the devil had tempted Jesus in the desert, "he then took Him up into the Holy City, and set Him on the wing of the temple; and said unto Him, If thou be the Son of God cast thyself down, etc." (Matt. iv. 5, 6.) This language does not necessarily imply that the person of Jesus was carried through the air by the power of the devil. The wing of the temple appears to have been the same which Josephus calls "the royal cloister," or "gallery," (Ant. xv. 11. 5,) a sort of portico which rose to an immense height from the southern

wall of the Temple area, above the adjacent valley of the Kidron. In 1867, Lient. Warren, R.E., of the Palestine Exploration Party, made excavations at the foot of the south wall of the Haram or Sanctuary. Here he found that the wall, which still rears its venerable face to a height of *eighty* feet above the soil, descends to no less a depth than *fifty-three* feet below it, to the base of Mount Moriah, on which it is founded, being covered with that immense thickness of *debris*—probably the ruins of the successive buildings which once crowned it. This wall must originally have stood, at least, at a height of *one hundred and thirty-three* feet above its foundations. Thus, then, the total elevation of the wall and the portico, above the bottom of the valley, would be higher than the transept of the Crystal Palace, and would be sufficient to excuse the somewhat hyperbolic language of the Jewish historian—"if from its battlements one attempted to look down into the gulf below, his eyes became dark and dizzy before they could penetrate to the immense depth."

—See TEMPLE.

PINON.—See PUNON.

PIPE.—See FLUTE.

PIRAM = *wild-ass-like*, i. e., *indomitable*. A Canaanitish king of Jarmuth. (Josh. x. 3.)

PIRATHON = *chief of summit*. A city of Ephraim, now a small village called *Fer'ata*, about six miles W. S. W. of Shechem; the inhabitants were called "Pirathonites." (Judg. xii. 13—15.)

PISGAH = *a section, piece*. A ridge in the mountain range of Abarim, in the land of Moab, on which was Mount Nebo. The headland of a mass of mountain on the western side of the Dead Sea, called *Ras el-Feshkhah*, has been identified by some with Pisgah. On the same mountain is situated the Mussulman sanctuary of *Neby Musa*. But Pisgah was on the east of the Jordan. (Num. xxi. 20; xxiii. 14; Dent. iii. 27; xxxiv. 1.)—See NEBO, and ABARIM.

PISIDIA = *pitchy region*. A rough and mountainous district of Asia Minor,

lying mostly on Mount Taurus, bounded on the south by Pamphylia, on the north by Phrygia, on the west by Caria and Lycia, and on the east by Cilicia and Isauria. Its chief city was Antioch. (Acts xiii. 14; xiv. 24.)

PISON = *overflowing*. One of the four rivers issuing from the garden of Eden. It is said to have "flowed around the land of Havilah." (Gen. ii. 11, 12.) The Samaritan translators hold Pishon to mean the Nile; while Josephus (*Ant.* i. 1. 3.) understands the *Ganges*. Some identify it with the *Phasis*, which takes its rise in the Caucasus, and not in Armenia. Others understand the *Kur* or *Cyrus*, which rises in Armenia, flows northward to a point not far from the eastern border of Colchis—supposed to be Havilah—and then turns eastward in Iberia, from which it flows in a south-easterly direction to the Caspian Sea.—See EDEN.

PISPAH = *open-mouth*. A descendant of Asher. (1 Chron. vii. 38.)

PIT. The Hebrew word *shakhat*, rendered "pit," denotes a sort of pitfall, in which traps are laid for wild beasts; (Ezek. xix. 4, 8; Ps. vii. 15; ix. 15; Prov. xxii. 14;) a *cistern* having mire at the bottom; (Job ix. 31;) a *subterranean prison*; (Isa. li. 14;) also the *sepulchre*, the *grave*, corruption. (Job xvii. 14; xxxiii. 18, 24, 28, 30; Ps. xvi. 10; xxx. 9; xlix. 9; lv. 23.) The term *mahmoroth*, rendered "pits," signifies *streams, whirlpools, abysses of water*. (Ps. cxi. 10.) The word *bor*, also rendered "pit;" (Gen. xxxvi. 20; 1 Sam. xiii. 6;) "well;" (Dent. vi. 11;) designates a *cistern* hewn or cut in stone, a reservoir for preserving rain water. (Jer. ii. 13.) Such cisterns, when without water, were often used in the East for prisons; (Zech. ix. 11; Gen. xxvii. 22—29;) hence the term is often used for *prison, dungeon*. (Ex. xii. 29; Isa. xxiv. 22; Jer. xxxvii. 16; xxxviii. 6—18.) The word is also used for the *grave, the sepulchre*. (Isa. xiv. 15, 19; xxxviii. 18; Prov. xxviii. 17; Ps. xxviii. 1; xxxv. 8; lxxxviii. 4; cxlii. 7.)—See CISTERN.

PITCH. The Hebrew word *kopher*, rendered "pitch," (Gen. vi. 14,) denotes some kind of bituminous substance, which was well adapted to smearing over the ark and closing every chasm and crevice. It is not unlikely that it was the same as the *hhamer*, rendered "slime," (Gen. ii. 3; xiv. 10; Ex. ii. 8,) the mineral pitch *asphaltum*, or *bitumen*, which boils up from subterranean fountains near to Babylon, also from the bottom of the Dead Sea. It was used for ancient buildings, also in embalming the dead. The Hebrew word *zaphet*, also rendered "pitch," (Ex. ii. 8; Isa. xxxiv. 9,) signifies to flow, to become liquid, hence *pitch*, bitumen.

PITCHER. Though skins, or leathern bottles, are usually employed for carrying water in the East, still the custom of drawing water in earthen pitchers extensively prevails. (Gen. xxiv. 14—18.) Some of the Egyptian and Assyrian jars and pitchers were remarkable for the elegance of their form and beauty of workmanship. (Judg. vii. 16—20; Eccl. xii. 6; Lam. iv. 2; Mark xiv. 13; Luke xxii. 10.)

PITHOM=*the narrow place*. A city of lower Egypt on the eastern bank of the Nile. Pithom and Raamses, the treasure cities which the Hebrews built and fortified for Pharaoh, (Ex. i. 11,) were situated in the land of Goshen; and were probably designed to guard the ancient ports of Egypt against irruptions from Asia. The Egyptian *Thom* or *Thoum* is identical with *Patumos* and Pithom—the *Pi* is merely the Egyptian article—situated on the east side of the Pelusiac arm of the Nile; apparently on the site of the present village *Abbaseh*, at the entrance of the Wady Tumilat, where there was at all times a strong military post.—See **RAAMSES**.

PITHON = *strength, firmness*? A descendant of Saul. (1 Chron. viii. 35; ix. 41.)

PITY This Christian grace is usually defined to be the uneasiness we feel at the unhappiness of others, prompting us to compassionate them,

with a desire for their relief. God is said to pity them that fear Him, as a father pitieth his children. (Ps. ciii. 13; Mal. iii. 17.) We are exhorted to "love as brethren, be pitiful, be courteous." (1 Pet. iii. 8.)

PLAGUE. The Hebrew word *negeph*, translated "plague," (Ex. xii. 13; xxx. 12; Num. viii. 19,) properly signifies to smite, hence generally a fatal disease. So also the Hebrew word *deber*, translated "pestilence," (Lev. xxvi. 25; Deut. xxviii. 21; 2 Sam. xxiv. 13; 1 Kings viii. 37; Ps. xci. 6,) "plague," (Hos. xiii. 14,) properly signifies destruction, any severe epidemic or contagious disease. Either of the terms may designate the glandular plague, now so prevalent in the East, which doubtless existed in ancient times. Sometimes these diseases were sent as special judgments. The sword, the pestilence, and the famine, are three evils which are usually represented as accompanying each other. (Jer. xiv. 12; xxix. 18; Matt. xxiv. 7; Luke xxi. 11.) The plague is a virulent disease, and, like the small pox, is an eruptive fever, characterised by a contagious typhus, and entire prostration of the strength, and certain local symptoms, such as buboes, carbuncles, and livid spots. The whole glandular system seems to be the seat of the disease. The symptoms, from the first, are general debility, congestion about the heart, not depending on inflammation, but on the putrescent state of the circulation. It differs little from putrid typhus, except in its duration and eruptions; it commonly runs its course in about three days. Dr. Madden says, this contagious disease originates in the effluvia from the putrefaction of animal matter. Malaria originates in the decomposition of vegetable matter. The production of both, of course, depends on certain states of moisture and heat, which in other places, of even a damper climate and higher temperature, are wanting to the generation of these diseases.

PLAGUES OF EGYPT. Though the supernatural events narrated in

two chapters of Lamentations. Each strophe has three verses, which a cæsura for the most part divides into two unequal parts, and at the beginning of the strophe stands the letter. 6. This is found in Lam. iii. The form of the verses and strophes is like that of the preceding, but the letter stands at the beginning of each of the three verses. The sacred poetry of the Hebrews had no prosody i.e., no measure of syllables. Their rhyme mainly consisted in the symmetry or correspondence of the larger members. Though Sommer has shown that a similarity in sound, resembling rhyme, frequently occurs in connection with like-sounding suffixes, and the endings of verbs and nouns, especially in the parallelism of Hebrew poetry. The sentence used in the daily breaking up of the camp of the Hebrews, in their march through the desert, is in rhyme: (Num. x. 35:)

Arise, O Jehovah, and let Thine enemies be scattered,
And let them that hate Thee be driven from Thy presence.

Rhyme often appears in the ancient poetical fragments and proverbs. (Gen. iv. 23, 24; v. 20; Num. xxi. 17, 18; Prov. xxiii. 10; xxiii. 22; xxiv. 28, 29; xxv. 17.)

That kind of rhyme which consists in the *parallelism* of the members, exhibits every verse as consisting of at least *two* corresponding parts or members. This parallelism occurs either in the *thought*, or solely in the *form*. Of the former there are three kinds. The first is the *synonymous* or *cognate parallelism*; where the two members express the same idea in different, but closely, and often literally, corresponding words. (Ps. viii. 4; ii. 4; xix. 1.)

What is man that Thou art mindful of him,
And the son of man that Thou dost visit him!
He that sitteth in the heaven shall laugh;
The Lord shall have them in derision.
The heavens relate the glory of God,
And the firmament declares His handiwork.

The second is the *antithetic parallelism* in which an antithesis of thought

is expressed by corresponding members. (Prov. xiv. 11; xv. 1.)

The house of the wicked shall be overthrown;
But the tabernacle of the upright shall flourish.
A soft answer turneth away wrath;
But grievous words stir up anger.

The third kind is called the *synthetic* or *constructive parallelism*, which is a mere juxtaposition; rather, the thought is carried forward in the second member with some addition; the correspondence of words and construction being as before. (Ps. xix. 7—9.)

The law of Jehovah is perfect,
converting the soul:
The precepts of Jehovah are sure,
making wise the simple.
The statutes of Jehovah are right,
rejoicing the heart;
The commandments of Jehovah are pure,
enlightening the eyes.
The fear of Jehovah is clean,
enduring for ever;
The judgments of Jehovah are true,
and righteous altogether.

Other less perfect species of *rhythmical* parallelism frequently occur; and occasionally the several kinds are found together in one composition, so as to give ease, freedom, and capability to the style, as in Psalms ii. and xv.

The form of Hebrew poetry, as well as its spirit, prevails to a great extent throughout the Revelation of John. Many parts are professedly songs, formal expressions of praise, triumph, or mourning. The language is not only highly figurative, but it everywhere abounds with the most poetical images and modes of expression. Indeed, this book not only possesses the form and the spirit of Hebrew poetry, but it exhibits as much regularity in its parallelisms as any Hebrew poetry with which it can be justly compared. We give the following passages: (Rev. i. 5, 6; xxi. 23:)

To Him who loveth us, and washed us
From our sins, in His own blood;
And constituted us a kingdom,
Priests unto God, even His Father,
To Him be glory and dominion,
For ever and ever, Amen!
And the city has no need of the sun
Nor of the moon to shine in it;
For the glory of God illuminates it,
And the light thereof is the Lamb.

POISON. The Hebrew words *khimah*, rendered "poison," (Deut. xxxii. 24, 33; Ps. lviii. 4.) and *rosh*, rendered "venom," (Deut. xxxii. 33.) "poison," (Job xx. 16.) designate the poison of serpents. The term *rosh* also denotes a vegetable poison, or any substance which violently deranges the healthful functions of the animal system. The Greek word *ios* primarily denotes the venom emitted by reptiles. (Rom. iii. 13; James iii. 8.) Wicked language and false doctrine are compared to poison or venom. (James iii. 8; Rom. iii. 13.)—See **HEMLOCK**.

POLLUX.—See **CASTOR**.

POMEGRANATE. The Hebrew word *rimmon* denotes the *Pomum granatum*=grained apple, i.e., pomegranate. This beautiful tree, which is common in Syria, Arabia, Persia, and Egypt, was called by the Romans *Punica granatum*, as it was obtained from Carthage. It rises to the height of twenty feet; the branches are very thick, and armed with thorns. The leaves, which are of a livid green, hang upon crimson stalks; and the flowers are large, of a stellated form and crimson colour. The interior of the fruit is divided into several compartments, like those of the orange, and contains a number of purple seeds, with a juice or liquor of an acid sweetness. The fruit of the sweet variety is cut open when served up to table; or the grains taken out, and besprinkled with sugar or rose-water, then brought to table in saucers. The grains, likewise, fresh as well as dried, make a considerable ingredient in cookery. (Num. xiii. 23; xx. 5; Deut. viii. 8; 1 Sam. xiv. 2; Joel i. 12; Hagg. ii. 19; Sol. Song iv. 3, 13; vi. 7; viii. 2.) The figure of the pomegranate was used in architectural ornaments; (1 Kings vii. 18, 20, 42; 2 Kings xxv. 17;) also on the tassel of the high priest's robe, perhaps, as Bahr supposes, as the symbol of the word of God. (Ex. xxviii. 33, 34.)

PONTIUS PILATE.—See **PILATE**.

PONTUS=the Sea. The northeastern province of Asia Minor, bounded north by the Euxine Sea, whence

its name; west by Paphlagonia and Galatia; south by Cappadocia, and part of Armenia; and east by Colchis. The kingdom of Pontus was celebrated under Mithridates the Great. Under Nero it was made a province of the Roman empire. (Acts ii. 9; xvii. 2; 1 Pet. i. 1; 2 Pet. iii. 1.)

POOLS. Among the pools which supplied water to Jerusalem are the pools of Solomon, supposed to have been erected by the Hebrew monarch, on the road to Hebron, in a narrow sloping valley, about three miles southwest of Bethlehem. There are three immensely large reservoirs, built of squared stones and bearing marks of high antiquity. The water was conveyed by aqueducts—probably of both Jewish and Roman structure—to the cisterns under Moriah and to the city. The low level aqueduct was ineffectually repaired some years since, so that it seldom carries water into Jerusalem; and when it does so, it is of little or no advantage to the Jewish or Christian inhabitants. (Eccl. ii. 6; 2 Kings xviii. 17; Isa. vii. 3; xxxvi. 2; xxii. 9; Jos. Ant. xviii. 3. 2; Wars ii. 9. 4.)—See **CISTERN**.

POOR. Under the Mosaic law, the gleanings of the fields and vineyards specially belonged to the poor; (Lev. xix. 9, 10; Deut. xxiv. 19—22;) also the produce of the sabbatical year. (Ex. xxiii. 11.) The Hebrews were bound to invite the stranger, the widow, and the orphan, to the sacrificial feasts. (Deut. xiv. 28, 29; xvi. 10, 11; xxvi. 12, 13.) They were to be aided in all they needed; (Deut. xv. 7—14;) and no usury was to be taken of them. (Lev. xxv. 35—38.) The possession of the poor, which he had sold in a time of need, was to be restored to him at the Jubilee. (Lev. xxv. 25—28.) The oppression of the poor is denounced; (Prov. xiv. 31; Am. viii. 6, 7;) judges are to do them justice, but not unjustly to favour them. (Ex. xxiii. 6; Lev. xix. 15; Ps. lxxii. 2, 4.) Christians are charged to provide for the poor; (Ps. xli. 1—3; Gal. ii. 10; 1 John iii. 17;) they

are also forbidden to esteem a rich man merely on account of his worldly advantages. (Prov. xxii. 2; xxix. 13; James ii. 1—9.)

POPLAR. The Hebrew word *lôb-nôl*, rendered "poplar," (Gen. xxx. 37; Hos. iv. 13,) like the Arabic *lob-na*, designates the *storax tree*, which grows wild in Syria, Arabia, and Asia Minor. The *styrax officinale* is a shrub, which resembles the quince-tree, is about twelve feet high; and yields, by incisions on the stem, an aromatic gum. This gum was called, in Hebrew, *nataf*, rendered "stacte." (Ex. xxx. 34.)—See **STACTE**.

PORATHA=*fate or lot given*. One of the sons of Haman. (Est. ix. 8.)

PORCH.—See **HOUSE**.

PORCIUS FESTUS.—See **FESTUS**.

PORTERS. In the division of the Levites into four classes, the office of one class called "porters" was in some respects military. They were the soldiers of Jehovah, and the guards of His temple. They attended at the gates by night and day; and were relieved every sabbath day. (2 Kings xi. 5; 1 Chron. ix. 17—29; xvi. 42; xxiii. 5; xxvi. 1—19; 2 Chron. viii. 14; xxiii. 4; xxxi. 5; xxxv. 14.) The guards of cities are also called "porters." (2 Sam. xviii. 26; 2 Kings vii. 10, 11.)

PORPHYRE.—See **MARBLE**.

POST.—See **FOOTMAN**.

POTENTATE.—See **PRINCE**.

POTIPHAR=*consecrated to the sun*. The chief of Pharaoh's body-guard, who purchased Joseph of the Midianitish merchants, and committed to him the charge of his household. (Gen. xxxvii. 36; xxxix. 1; xl. 8, 4.)

POTIPHERAH=*consecrated to the sun*. The priest of On, whose daughter Asenath became the wife of Joseph. (Gen. xli. 45—50; xlii. 20.)

POTTAGE.—See **LENTILES**.

POTTER. In the manufacture of earthenware, the Egyptians, the Assyrians, the Hebrews, and the Etruscans early acquired great perfection. (1 Chron. iv. 23.) The "potter's wheel," and the simple cylindrical furnace in

which the pottery was baked, are often depicted on the Egyptian monuments. (Jer. xviii. 3.) The processes in the manufacture of pottery by the Hebrews were undoubtedly the same as among the Egyptians. (Gen. xxiv. 14, 15; Ex. xvi. 33; Judg. vii. 16—19; Lev. vi. 28.) In the British Museum may be seen a profuse variety of banqueting cups, tureens, and vases in porcelain and earthenware, of tasteful form and varied hues, evincing the great skill of the Egyptian manufacturers. Many beautiful specimens from the ruins of Nimrud also exhibit the skill of the ancient Assyrians in the manufacture of pottery. The Christ-rejecting Jews were vessels of the same mass of clay as the faithful. Marred by unbelief, God turned them to "vessels unto dishonour." Still He was long-suffering, but Pharaoh-like they fitted themselves to destruction. (Rom. ix. 21—23; Jer. xviii. 6—10; Isa. xlv. 9.) The fragility of vessels shows the facility with which human life and power may be broken and destroyed. (Ps. ii. 9; Isa. xxx. 14; Jer. x. 11; Rev. ii. 27.)

POTTER'S FIELD.—See **ACHELDAMA**.

POUND. The Greek word *litra*, generally supposed to be the same as the Roman *libra*, properly signifies a pound in weight. The *litra* or pound was equivalent to about 11½ ounces avoirdupois. (John xii. 8; xix. 39.)—See **MANEH**, and **MINA**.

POWER. Several Greek words are translated "power;"—*dunamis*; (Matt. xxii. 29; Rom. i. 16; Heb. vi. 5;) ability; (Matt. xxv. 15;) *kratos*, strength; (Luke i. 51;) dominion; (1 Tim. vi. 16; Heb. ii. 14;) *tychus*; (2 Thess. i. 9;) might; (Rev. vii. 13;) strength; (Mark xii. 30;) *exousia*, privilege, authority. (John i. 13; Matt. ix. 6.) Magistrates are called the "higher powers." (Rom. xiii. 1.)

PRÆTORIUM. This word is applied to the *palace* of Herod at Jerusalem; in which the Roman procurators, whose head quarters were properly at Cæsarea, took up their residence when they visited Jerusalem; (Acts xxiii. 23sq., xxv. 1;) their tri-

bunal being set up in the open court or area before it. (Jos. Wars ii. 14. 8.) The term "prætorium" occurs in Mark xv. 16; but in Matt. xxvii. 27, it is rendered the "common hall," margin, "governor's house;" and in John xviii. 28, 33; xix. 9, the "judgment hall," margin, "Pilate's house." The palace of Herod at Cæsarea is also called the "prætorium," rendered "judgment hall;" (Acts xxiii. 35;) and in Phil. i. 13, the term denotes the *prætorian camp* at Rome, rendered "the palace," margin, "Cæsar's court." The Greek term *aulæ*, rendered "hall," (Luke xxii. 55,) and "palace," (Matt. xxvi. 69; Mark xiv. 66,) designates the open court or quadrangle belonging to the high priest's house.—See COUNCIL.

PRAISE. The praise of God is the acknowledgement of His perfections, works, and benefits; hence it is an act of worship, and is often used as synonymous with thanksgiving. It is called forth by the contemplation of the character and attributes of the Most High, however they are displayed; and it implies a grateful sense and acknowledgement of past services, and for all His glorious acts of every kind. Expressions of praise, in almost every variety of force and beauty, abound in the Psalms. (Ps. cvi. 1; cxi. 1.)—See HALLELUJAH.

PRAYER. The expression of our desires unto God for things agreeable to His will, in the name of Jesus Christ. (John xiv. 6, 13, 14.) Prayer is not only a privilege with which we are favoured; but the appointed medium for obtaining both temporal and spiritual blessings. (2 Sam. vii. 27; Ezek. xxxvi. 37; Luke ix. 2; xviii. 1; Eph. vi. 18; Phil. iv. 6; 1 Thess. v. 17.) As a duty of holy worship, prayer may be regarded as consisting of *invocation*; (Ps. v. 2;) *adoration*; (2 Chron. xx. 6;) *confession*; (Ezra ix. 6;) *supplication* or *petition*; (Ps. vii. 1;) *pleading* or *intercession*; (Jer. xii. 1;) *profession* or *self-dedication*; (Ps. lxxiii. 25;) *thanksgiving*; (Ps. cxlvii. 1—20; 1 Tim. ii. 1;) and *blessing*. (Ps. ciii. 20—22.) All acceptable prayer must be offered in faith, by the assistance of

the Holy Spirit; (James i. 5—7; Heb. xi. 6; Zech. xii. 10; Rom. viii. 26;) and must be regulated by the revealed will of God, and come within the compass of the promises. (Ps. lxxv. 2; 1 John v. 14, 15.) What God has not particularly promised, He may nevertheless possibly bestow; but what He has promised, He will most assuredly perform. (Ps. cii. 17—20; Heb. iv. 16.) It has been asked, supposing, then, that our prayers are heard, that the events prayed for are actually brought about, are we to conclude, that, in all such instances, there has been a special interposition on the part of God, modifying or suspending the laws and elements of material nature, or controlling the conduct of voluntary agents? To this question we may reply, that, supposing our prayers to be heard, and the blessings prayed for granted, it does not necessarily follow, that there has been a deviation from any of the laws either of the physical or the moral world. He who is the "Hearer of prayer," is also the Author and Ruler of nature. In His vast plan for the governing of the universe, He has, from the first constitution of things, taken account of all the revolutions of the material world, and all the movements of the capricious wills of men, and made provision for every particular emergency. Hence, His plan must include an answer to every earnest supplication, not by contravening or violating, but in perfect harmony with, and it may be even by means of, the laws of nature. As it regards the mode of the Divine answer, we may suppose that the history of men and of society is made of innumerable progressions, or lines, which perpetually cross each other, and which at their point of intersection, receive a new direction in virtue of the lateral impulse that has come upon them. When an individual receives an answer to prayer, the interposition may be made not in the line which he was himself describing, but in one of those which were to meet him in his path; and at a point, where, even the constancy

of nature may seem to have been violated, yet in reality it was in perfect harmony with the Divine plan. Nor was the answer less the consequence of the suppliant's prayer, and the intercession of Christ, than the sequence of established laws. The prayers of the saints ascend before God like the smoke of the incense. (Rev. v. 8; viii. 3, 4.) Among the Jews, the stated hours of prayer were the third and ninth hours; (Acts ii. 15; iii. 1;) sometimes more frequently. (Ps. lv. 17; Dan. vi. 10; x. 9.) Prayers were offered either standing, (1 Sam. i. 18; Luke xviii. 11, 13,) or kneeling; (2 Chron. vi. 13; Ezra x. 5; Acts vii. 60;) sometimes bowing the head towards the earth; (Ex. ix. 29; xxxiv. 8;) and at other times with the whole body prostrate on the ground. (Matt. xxvi. 39.) Against the formal spirit of prayer, so characteristic of the Pharisees, our Lord cautions His disciples.

PREACHING. Public discoursing on religious subjects. From the earliest period, preaching has been the principal means by which the knowledge of the truth has been spread. Enoch prophesied, or preached; (Gen. v. 24; Heb. xi. 5, 6; Jude 14, 15;) Noah was a preacher of righteousness; (1 Pet. iii. 19, 20; 2 Pet. ii. 5;) Abraham instructed his family; (Gen. xviii. 19;) and Moses was an eminent prophet and preacher. (John i. 17.) Public preaching does not appear to have been generally attached to the Hebrew priesthood. The holy prophets were the ancient preachers—the inspired teachers of the world. (Deut. xxxiv. 9; 1 Sam. xix. 20; 2 Kings ii. 8, 4; 2 Chron. xii. 5; xv. 1; xvi. 7; xxxiv. 22.) The first Christian teachers were prophets; but when inspiration and prophetic vision had done their work, they were no longer prophets. The Christian preacher is not the priest, inasmuch as all the faithful are priests to God. (Rev. i. 6; 1 Pet. v. 2.) He is the expounder of the Scriptures—the preacher of the gospel of Christ. In the early churches, those among the faithful, who, in consequence

of their former culture, were qualified, were accustomed to stand forth as teachers in the church assemblies. (Acts vi. 5, 8, 10.) Even females occasionally prayed or prophesied in the Christian assemblies, as we learn from 1 Cor. xi. 5—13; xiv. 34, 35; 1 Tim. ii. 11, 12; where the Apostle corrects sundry abuses, and so limits the public speaking of women, that, if done at all, it should be done with entire decorum. (Gal. vi. 6; 1 Tim. iv. 14—16.) At an early period, preachers were appointed by the churches, who received from them voluntary aids of Christian kindness. (Gal. vi. 6; 1 Tim. iv. 14—16.) The preachers of the gospel, generally, are called “presbyters,” or “elders,” on account of the gravity and dignity of their office; also “overseers” or “bishops,” because their duty is to *watch* over the church. They are also called “servants” or “ministers,” because they are God’s servants, doing His work. Among the Christian preachers there was evidently no difference of rank. Even the formal distinction between the clergy and laity was not introduced into the Christian church till after the beginning of the third century.

PREDESTINATION. The Greek word *proorizo*, rendered “determined before,” (Acts iv. 28,) and “ordained,” (1 Cor. ii. 7,) is used of the fulfilment of the Divine purposes in reference to the sacrificial death of Jesus Christ. In Rom. viii. 29, 33; Eph. i. 5, 11, the same term is translated “predestinated;” and is used by the Apostle to designate the *determination* of God to communicate the privileges of the gospel to the Gentiles as well as to the Jews. Certainly God in His infinite mercy has provided a full and free salvation through Christ for all; and has *determined* to save unto eternal life all who believe the gospel and are faithful unto death. This is sometimes termed “predestination on faith foreseen.” Though God knows who will be eternally saved, yet this foreknowledge has no influence in effectuating or making certain that event. The term “pre-

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destination," as used by the Apostle, has no allusion to an *eternal* purpose to communicate eternal salvation to any one; it merely designates God's determination to communicate to the Gentiles, as freely as to the Jewish nation, the gospel of His salvation; and freely by faith, without conformity to any Mosaic rite, to admit them to the adoption of sons, and to all the privileges of His church and people. Though the Jews considered themselves the chosen or elect people, (Acts x. 26, 28; Gal. ii. 11—21,) yet, in the election of the Gentiles they had no reason to complain; for God had formed this purpose "before the foundation of the world," that is, before the *establishment* of the Jewish economy or dispensation. (Eph. i. 4; 1 Cor. x. 11.) The "end of the world," when Christ offered Himself a sacrifice for our sins, was the end of the Jewish dispensation. (Heb. ix. 26.) From Gal. iii. 8, 17, 18, we learn, that, in the covenant made with Abraham, four hundred and thirty years before the foundation of the Jewish dispensation, or the giving of the law, God determined to justify the Gentiles through faith in the Messiah. This "revelation of the mystery of His will" was in accordance with His plan or *original design*, in the disposition of the dispensations of the law and the gospel; that henceforward, in the church of God, there should be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ, and heirs according to the promise. (Eph. i. 5, 9, 10; Rom. iii. 9, 29, 30; ix. 24—30.—See **ELECTION**.)

PREPARATION.—See **PASSOVER**.

PRESBYTERS.—See **BISHOP**, and **ELDERS**.

PRESIDENT.—See **GOVERNOR**.

PRESS.—See **WINE-PRESS**.

PRIDE.—Inordinate and unreasonable self-esteem, not unfrequently attended with insolence towards others. It has been well said, that "pride is sometimes confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs

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from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to offer insult. The proud man, on the other hand, is naturally silent, and wrapt up in his own importance, seldom speaks but to make the audience feel their inferiority. Pride is the high opinion that a poor, little, contracted soul entertains of itself, whilst dignity consists in just, great, and uniform actions, and is the opposite to meanness." Pride is not only fruitful of discord, but it precludes usefulness, and makes its possessor really miserable and contemptible. Many have been fearfully punished on account of this sin. (Est. v. 13; Prov. xvi. 18; Rom. xi. 20; James iv. 16.)

PRIEST. This word is probably derived from the Greek word *presbyter*, signifying an "elder." The Hebrew word *cohen*, and the Greek *iereus*, rendered "priest," properly designate a *sacred person*, one who *interposes with God*. (Gen. xiv. 18; Heb. ix. 6; v. 1; Matt. viii. 4.) In the early times, the heads of families, as Adam, Noah, Abraham, Isaac, Jacob, and Job, were priests to their own households. (Gen. iii. 21; iv. 8—5; viii. 20; xii. 7, 8; xv. 9, 21; xxvi. 25; xxxi. 54; xxxv. 1—7; Job i. 5; xlii. 8.) Afterwards, the importance of the office led it to be combined with the highest social dignity; hence Melchisedec, king of Salem, was "the priest of the Most High God." (Gen. xiv. 18.)

On the establishment of the Hebrew commonwealth a particular order of men, the descendants of Aaron, in the tribe of Levi, were appointed to the priestly office. (Ex. xxviii. 1—3; 2 Chron. xxvi. 18.) To the rest of the tribe of Levi was entrusted the duty of keeping the sacred books, and of performing the office of judges and of religious and civil monitors to the nation at large. At the head of this priestly family stood Aaron the high priest; and the first-born of every family of his lineal descendants were successively to sustain the same dignified and important office. The high priest, who is

frequently called "the priest," was the prime minister of Jehovah the invisible King; he, alone, annually entered the Most Holy place to make atonement for the people.

Every man who aspired to the priestly office was required to establish his descent from the family of Aaron. The duties attached to the priestly office required so much bodily vigour and activity, that they were limited to those who were between the ages of thirty and fifty. (Num. iv. 3—47.) The priests were divided by David into twenty-four classes; and each class served in turn a week in the temple. (1 Chron. xxiii. 8, 6; xxiv. 8—19; 2 Chron. xxxi. 2; xxxv. 4, 5.) The heads of these classes are, in the New Testament, frequently called the "chief priests;" and were members of the Sanhedrim. (Matt. xxvi. 3.) The priests served immediately at the altar, prepared the victims, and offered the sacrifices; they kept up a perpetual fire on the altar of burnt offering, and also attended to the golden lamps in the sanctuary; they prepared and offered the loaves of shew-bread, and changed them every Sabbath day. They also administered the rites in the purifications from the various legal uncleannesses; and were also the judges in legal controversies. Thirteen Levitical cities, with their suburbs, were assigned to the residence of the priests. (Josh. xxi. 4.) The maintenance of the priests was derived from the tithes; portions of various offering; (Lev. vii. 6—34;) the skins of the sacrifices; the first-fruits of trees; as well as a share of the spoils taken in war. (Lev. xix. xxiii. 24; Num. xxxi. 28, 41.) They appear to have shared in other occasional donations and dedications. Many of the dues were paid in money. (Num. xviii. 15, 16; xxxi. 25—64; 2 Sam. viii. 11, 12; 1 Chron. xxvi. 27, 28.) The priests of the Mosaic dispensation were not a national establishment of preachers. A priests' business was to prepare and present offerings and sacrifices; to solve doubts and difficulties about ritual observ-

ances, and concerning clean and unclean; but he was no religious teacher in the higher sense, no preacher, no public guide or exemplar in prayer, no minister of instruction with regard to the spiritual duties of devotion and piety in general. The prophets were the only order of men, in ancient times, who can be compared with the ministers of the gospel. Christianity knows nothing of a priesthood, except in a figurative sense,—all the faithful are priests as well as kings. (1 Pet. ii. 9; Rev. i. 6.) It has been well said that "it was the thought of a succeeding age that the old classification of the high priests, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian church." Jesus, our Great High Priest, has made an end for ever of all the rites of the priesthood, by offering up a sacrifice, in which all of this nature that could be needed was consummated and fulfilled.

PRINCE. The Hebrew word *sar* properly signifies *leader, master, chief*; and is also used for *perfect, noble, potentate*, one who holds the power over a whole people, although less than a king; (1 Sam. xxix. 3; Isa. xlix. 7;) also of the chief officers of State. (1 Kings iv. 2; Isa. xix. 11, 13; xxx. 4; Jer. xxvi. 11.) The term *sari* is applied to captains; (2 Sam. xviii. 5; 2 Kings i. 9;) to rulers; (Ex. xviii. 21; Judg. ix. 30; Neh. iii. 14;) also to the general of the army. (1 Chron. xxvii. 34.) So the word *sarah*, i.e., a princess, noble lady, is used to signify the king's wife or daughter, a lady of noble birth. (Judg. v. 29; Est. i. 18; 1 Kings xi. 3; Isa. xlix. 23; Gen. xvii. 15.) Merchants are called "princes," i.e., in wealth; (Isa. xxiii. 8;) and the priests are called "princes of the sanctuary." (Isa. xliii. 28.) In Dan. x. 13, 20, 21, the archangels are called "chief princes," i.e., princes of the angels. (Rev. viii. 2.) Satan is called "the prince of this world." (John xii. 31.) God is called the "Prince of the host;" and the Messiah the "Prince of princes." (Dan. viii. 11, 25.) And Christ is called the

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"Prince of peace;" Isa. ix. 6;) the "Prince of life;" (Acts iii. 15;) and the "Prince of the kings of the earth." (Rev. i. 5.)

PRINCIPALITIES.—See **MAGISTRATE**.

PRINTED.—See **WRITING**.

PRISCA.—See **PRISCILLA**.

PRISCILLA=*ancient*. The wife of Aquila; a remarkable woman who shared the travels, labours, and dangers of her husband. (Acts xviii. 2, 18, 26; Rom. xvi. 8; 1 Cor. xvi. 19.) She is also called "Prisca." (2 Tim. iv. 19.)

PRISON. Imprisonment was a punishment among the Egyptians; (Gen. xxxix. 20, 21; xl. 1—4;) but among the ancient Hebrews, as execution immediately followed the sentence, the prison was chiefly used for the detention of criminals. (Lev. xxiv. 12.) In later times prisons were used as a means of punishment and correction. (2 Chron. xvi. 10; 1 Kings xxii. 27; 2 Kings xxv. 29; Jer. xxxviii. 6; lli. 81; Isa. xxiv. 22; xlii. 7; Matt. iv. 12; Acts xii. 4.) Prisoners were often confined in stocks, or with chains. (Job xii. 27; xxxiii. 11; Jer. xl. 4.) The Jews confined those in prison who failed in the payment of their debts; and the debtor was sometimes punished with stripes. (Wisd. ii. 19; Matt. v. 26; xviii. 28—34.) The criminal was sometimes secured to a soldier; (Acts xxviii. 16;) and not unfrequently when a prisoner escaped the guard was punished for the crime of the prisoner. (Acts xii. 19; xvi. 27.)

PRIZE. The Greek word *brabeion*, rendered "prize," designates the reward bestowed upon victors in the public games of the Greeks. The games principally consisted in running, wrestling, the chariot race, leaping, and throwing the dart and discus. The prize was a wreath, chaplet, or crown. In 1 Cor. ix. 24, the term is used metaphorically of the honours of the future life.—See **CROWN**.

PROCHORUS=*chief of the dance or chorus*. One of the deacons of the church at Jerusalem. (Acts vi. 5.)

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PROCONSUL.—See **GOVERNOR**.

PROCURATOR.—See **GOVERNOR**.

PROGNOSTICATORS.—See **DIVINATION**.

PROMISE. A declaration of God's will, in which He signifies what particular good things He will bestow, or what evils He will remove. On the other hand, a "threatening" is a declaration of the Divine displeasure. The "exceeding great and precious promises" are applicable to all believers; they are "all yea and amen," and they appertain to the present and the future life. (2 Pet. i. 4.) Some particular promises are predictions, as the promise of the Messiah, and the blessings of the gospel. (Rom. iv. 13, 14; Gal. iii. 14—29.) Hence the Hebrews were called the "children of the promise." (Rom. ix. 8.) So all the true believers in the Lord Jesus Christ are called "children" and "heirs of the promise." (Gal. iv. 20; Heb. vi. 12, 17.)

PROPHECY. The Hebrew word *nabia*, rendered "prophet," signifies a *speaker* from inspiration. (Deut. xiii. 1; Judg. vi. 8.) The terms *hoozeh*, a "seer," and *roeh*, a "beholder," designate a person who sees future events and the like. (1 Chron. xxi. 9; xxv. 6; 1 Sam. ix. 9; vii. 14.) Sometimes the prophets are called *tsopiim*, i.e., those who spy, explore for the people, a "watchman." (Jer. vi. 17; Ezek. iii. 17; xxxiii. 7.) Such also is the usage of *shomer*, i.e., "a watchman;" (Isa. xxi. 11; lxii. 6;) and *ro'im*, i.e., "shepherds;" (Zech. xi. 5; viii. 16;) in reference to the spiritual care and religious nurture of the people. A prophet is also occasionally named "a man of God," "a servant of Jehovah," and now and then the "angel," or the "messenger of Jehovah." From these various appellations, it will be seen that the duty of the Hebrew prophet was not ritualism, like to that of the priests; although occasionally some of the prophets superintended sacrifices, and other parts of the ritual. The prophets were the messengers of God to His people and to the world; they were appointed to make known

His will—to denounce His judgments—to rebuke the crimes of kings, rulers, and nations—to instruct in the doctrines of religion, and generally to promulgate the will of God in every appointed way. They frequently interposed in the matters that concerned the political weal of the State; and to give counsel to magistrates, on occasions, was regarded as one of their appropriate duties. It thus appears that the office of prediction comprised but a small portion of their public duties. The prophet was God's direct ambassador to men. (2 Pet. i. 21.) He was not merely trained for this office; inasmuch as his due qualification depended wholly on the direct inspiration of God. Prophets were called to the work from every and any rank of life; Elisha was a ploughman; Amos a herdsmen; Isaiah and Daniel were of elevated rank in society. Some of them were taken from the schools of the prophets, which were probably designed to train those educated there for the functions of public teachers, or for the stations of learning under the theocracy. (1 Sam. x. 5, 10; xix. 20.) The spirit of prophecy was also given to prophetesses, as Deborah, Hannah, and Huldah.

The modes by which the Divine Spirit communicated the knowledge of His will to the prophets, were sometimes by an articulate voice, as to Adam, Noah, Abraham, and Moses; and sometimes objects and symbols were presented to the prophetic eye, in dreams and in visions. (Gen. xxxvii. 4—6; 1 Kings iii. 5; Dan. vii. 1; Joel ii. 28.) The pictorial scenery, which passed in vision before the mental gaze of the prophets, is frequently referred to by them when announcing their oracles: "I looked and beheld;" "I lifted up my eyes and saw;" "There was showed unto me." (Gen. xv. 12; Num. xxiv. 3, 4, 17; Isa. i. 1; Ezek. i. 1; Dan. viii. 2; Rev. i. 12, 17; iv. 1; v. 1; etc.) The scenery passed before their mind, something like a panoramic view of a landscape, gradually unfolding, in symbolical imagery, forms of glory or

of gloom; accompanied with actions of a corresponding character, not unfrequently exhibiting, as in actual occurrence, the future and distant events. The prophets occasionally beheld themselves as actors in the symbolical scenery. In the visionary pageant many objects would appear to be grouped, or lying near together, which were in fact separated by considerable intervals of time; so that it is not to be expected that the prophets would describe what they saw in their connections and relations. As the prophets described objects and events as they appeared to them on the pictures, they would speak of them, not so much in the future, as actually present, or passing before their eyes; or they would describe them as being what they *had* seen, and would thus throw them into the past tense, just as we describe what we have seen in a landscape, and speak of what we *saw*. So the prophets write, "Unto us a child is born, unto us a son is given;" (Isa. ix. 6;) "He is despised;" "He hath no form;" "He hath borne our griefs;" etc. (Isa. liii. 1—12.) While the prophets were under the influence of inspiration, the scenery might produce deep, absorbing, or elevated emotion, which would sometimes greatly affect their physical system. (Gen. xv. 12; Num. xxiv. 16; Dan. x. 8; Ezek. i. 28; Rev. i. 17.) Still they had an intelligent consciousness of what they were describing; they retained their distinct mental faculties; they did not utter frantic ravings like the prophets of Baal. Undoubtedly, as the *prophecies* are a *revelation* from God, the prophets understood the predictions they uttered; but they did not necessarily testify or know any thing respecting the *time* when the events predicted should happen. (Dan. xii. 8, 9; 1 Pet. i. 10—12.) Occasionally even this was revealed unto them. (Jer. ii. 10.) The symbols which were often exhibited to the prophets, they described as they came before them in succession, and in some instances they were subsequently favoured with

a more full and particular explanation of the scenery which had passed before them. (Ezek. xxxvii. 11.)

Though the prophetic office was generally permanent, it need not, and should not, be supposed, that at all times, and on all occasions, the prophets spoke and acted under the special aid and guidance of the Holy Spirit. So much was not true of even the apostles of Christ. Enough that at all due times, and in appropriate circumstances, they were specially guided and aided by the Spirit of God. Nor is it necessary to assume that all the prophets were endowed with *miraculous powers*. Such was not the case even with Christian prophets. (1 Cor. xii. 10.)

Some interpreters have asserted that all the prophecies were *conditional*; imagining that if the moral freedom of human actions be allowed, *absolute* prophecy is impossible, inasmuch as certain foreknowledge is contrary to human freedom, and fixes and renders the event predicted necessary. To this assertion it has been well replied: "That the objection is founded on a false assumption, the divine foreknowledge having no more influence in effectuating or making certain any event than human foreknowledge in the degree in which it may exist, there being no moral casualty at all in knowledge. This is in the will, which is the determining acting principle in every agent." In the interpretation of the prophecies, some writers incautiously admit what is called a *Double Sense*; explained as the *primary* and *secondary*, the *literal* and *spiritual*, the *historical* and *mystical*; evidently forgetting that there can be only *one*, true proper sense, in the Divine predictions. Indeed, a double sense in the prophecies is unnecessary; inasmuch as it frequently happens, that the so-called spiritual, deeper, or higher sense of the allegorical interpreters, is nothing more than the *one* real and proper sense, and the assumption of a double or threefold sense, rests entirely on misapprehension. The notion that the fulfilment of a prophecy will constant-

ly repeat itself, until its significance has been fully exhausted, is equally uncritical; inasmuch as it deprives the inspired prediction of all certainty of application. So also the so-called *Accommodation* exegesis, embraced by the rationalist interpreters, in which it is pretended that Jesus and His followers were in the habit of *accommodating* their teaching to the prevailing opinions and habits of the Jews. This theory is plainly inconsistent with the Divine inspiration of the first teachers of Christianity; inasmuch as it can never be reconciled with the acknowledgement of the Divine veracity, and integrity and correctness of the Scriptures. This theory must be carefully distinguished from that occasional accommodation of words which had been once used to express one thing, in the manner of type or figure, to the expression of another, no less true and important than the former. But in this case truth itself was not sacrificed, nor its integrity tampered with.—See FULFILLED.

PROPHET.—See PROPHECY.

PROPHETS, FALSE. According to Deut. xxvii. 20—22, a false prophet was to be stoned to death. The two cases, in which a person was held convicted of the crime, were, 1. If a prophet merely spoke in the name of Jehovah, he was tolerated; (Jer. xxvi. 8—16; 1 Kings xxii. 1—28;) but if a prediction of his failed of accomplishment, then he was regarded as an impostor. 2. If a person prophesied in the name of any other god, whether his prediction was accomplished or not, he was, at all events, considered a false prophet, and, as such, capitally punished. In later times false prophets abounded, as Moses had foretold. (Deut. xiii. 1—5; Jer. xiv. 14—16; xxiii. 9—27; 1 Kings xxii. 6; Matt. vii. 15.)

PROPHETESS.—Among the remarkable women, who appear to have exercised the gift of prophecy, we find Miriam; (Ex. xv. 20;) Deborah; (Judg. iv. 4;) Hannah; (1 Sam. ii. 1;) Huldah; (2 Kings xii. 14;) the wife

of Isaiah; (Isa. viii. 3;) Anna; (Luke ii. 36;) and the four daughters of Philip. (Acts xxi. 8, 9.)—See **PROPHET**.

PROPTIATION.—The Greek word *ilasterion*, rendered "propitiation," (Rom. iii. 25,) and "mercy seat," (Heb. ix. 5,) designates the *covering*, the *propitiatory*, i.e., the *propitiatory victim*, hence *propitiation*. The Greek word *ilastos*, is properly rendered "propitiation." (1 John ii. 2; iv. 10.) Both the terms refer to Christ, who is represented as the propitiatory sacrifice for the sin of the world. Some, while admitting the atonement, deny that there was any real intrinsic value in it, abstractedly considered, and resolve the whole of its propitiating and saving influence into Divine appointment. The dignity of the sacrifice gave value to the blood which alone atones for and *covers* the guilt of the earnest believer. It removed obstructions to the free exercise of Divine mercy, and on the removal of the legal obstructions the sovereign mercy of God was displayed. But the propitiatory effect, i.e., covering sin, pardon, is produced on such, and only such, as trust or put confidence in His atoning blood. The immutability of the Most High is not affected by the propitiation of the cross. His moral principles—rectitude, wisdom, and goodness, can undergo no alteration; for to admit such a supposition would imply either an improvement or a deterioration in Him. Moreover, He who is gracious and merciful wants no extraneous motive to induce him to pity and relieve our miserable world. In this sense nothing is needed to *render* Him propitious. Hence no change in God is necessary or desirable, even if it were possible. (Ex. xxxiv. 6, 7; John iii. 16; vi. 39; x. 17; Eph. i. 8—10; 2 Cor. v. 18, 19.) Nor is His anger a commotion or a mutable passion; it is the calm, dignified, unchangeable, and eternal majesty of the JUDGE—His necessary love of righteousness and hatred of iniquity. Pardon, under any consideration, brings the true and just idea of

a change; but that change, in this case, is not in the mind or character of the Supreme Ruler; but in the administration of His government, and in those outward acts by which that administration is indicated. This change is, in the order of moral right, the effect of an adequate cause. This cause lies in the whole Mediatorial work of the Lord Jesus Christ, but most particularly and essentially in His sufferings and death; and these have constituted the expiation.

PROSELYTE = A *stranger, sojourner*. In the later Jewish sense, this term designates a convert from Paganism to Judaism. (Matt. xxiii. 15; Acts ii. 11; vi. 5; xiii. 43.) The Rabbins distinguish two kinds of proselytes; 1. Perfect proselytes, who submitting to circumcision, embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship. (Ex. xii. 48; xx. 10; Jos. Ant. xx. 2. 4.) 2. Proselytes of the gate, i.e., foreigners, dwelling among the Jews, who, without being circumcised, conformed to certain Jewish laws and customs. Proselytes were found in great numbers, not only in Judea, but in all the principal cities of the empire. (Acts xiii. 15, 60; xvi. 14; xvii. 4, 17; xviii. 7.)

PROSEUCHA. This Greek word, properly translated "prayer," (Luke vi. 12; Matt. xvii. 21; Acts xii. 5; Rom. xv. 30,) is also applied by metonymy to a house, or place of prayer, an oratory. (Acts xvi. 13, 16.) These Jewish *proseuchae* were the houses of individuals, or even some retired place in the open air, for the purposes of devotion, about these towns where they were unable to have a synagogue. The Apostle also preached the gospel in the *proseuchae* and synagogues.

PROVERB. A short moral sentence, expressing an important principle in a forcible manner. (1 Sam. x. 12; Prov. i. 1, 17; Jer. xiii. 23; Mic. vii. 5, 6; Matt. xix. 24; xxiii. 24.) Short and pithy sentences have been employed, among Oriental nations, from the most remote antiquity,

as the vehicle of ethical instruction. They were frequently expressed in poetical numbers, as being more easily remembered, and more useful to the great mass of the people, than abstruse arguments, and methodical discourses. The term is sometimes used as synonymous with "parable." (John xvi. 29.)—See PARABLE.

PROVERBS, THE BOOK OF. The Hebrew title of this book, *Meshalim*, designates *similitudes, parables*, also *sententious sayings, apothegms*, such as consist in the ingenious comparison of two things; which often pass into proverbs. (Prov. i. 1, 6; x. 1; 1 Sam. x. 12.) This book, of which Solomon is the reputed author, is the code of the Old Testament morality. It consists of five principal parts: The first part, containing chapters i.—ix., contains a commendation of wisdom, written in the highest style of poetry, and accompanied by those eternal truths, which can never be uttered too frequently nor with sufficient earnestness. The second part containing chapters x.—xxii. 16, contains short, sententious maxims, generally unconnected, and applicable to the most diverse situations. The third part, from chapters xxii. 17,—xxv., containing another commendation of wisdom, with moral declarations, chiefly relating to rich men and nobles. The fourth part comprehends chapters xxv.—xxix., containing a collection of proverbs, copied and arranged by the learned men under Hezekiah, king of Judah. The fifth part, containing chapters xxx. and xxxi., compose the remainder of the book. The thirtieth chapter is ascribed to Agur, an unknown person. And the thirty-first contains the instruction given to king Lemuel by his mother. The last portion of the chapter contains a description of a virtuous woman, in the original of which the initial letters of the verses follow the order of the alphabet. Of the Hebrew monarch it is said that "he spake three thousand proverbs." (1 Kings v. 12.) As it regards their collection, it is not unlikely that on various occasions he

uttered *visa voce* those and many other sayings, and that the royal notary entered them in the royal annals. But be this as it may, the entire book is exceedingly weighty, particularly on the score of morals and circumspect and prudential conduct; it presents the piety developed in the ancient dispensation in a practical and comprehensive aspect; and must have afforded substantial aid to the prophets.

PROVIDENCE. The Latin word *providentia*, means *foresight*; the corresponding Greek word *pronoia*, signifies *forethought*. The term is translated "provision;" (Rom. xiii. 14;) and "providence;" (Acts xxiv. 2;) yet it is not used in reference to the Divine government in the Scriptures. The term *providence* is now used to signify, in general, the *care* which God takes of the entire material and intelligent creation. Indeed, if we allow the existence of a Supreme Being who formed all things by His creative energy, we must necessarily allow that He had a perfect *foresight* of every event which at any time takes place in the natural or moral world. (Acts xv. 18.) The providence of God is generally represented, as not only general, but particular—referring not only to a whole class of objects, but also to the individuals of which it is composed. Indeed, a particular providence is nothing different, except in extent, from a general providence. In the first constitution of things, the Sovereign Ruler of the universe, in His vast plan, took account of all the revolutions of the material world, and all the movements of the capricious wills of men, and undoubtedly arranged for every emergency. Everywhere, the phenomena of the material universe display a wisdom and goodness, the most stupendous and astonishing, which must be in harmony with the Creator's plan. And though natural laws and causes have been perfectly adapted and adjusted, and even combined skilfully, to produce the phenomena; yet this is not the mere result of the active powers or forces of nature, but the power of

God—the efficient cause—by which effects are produced in the system of nature. Every one knows that the term law, in its proper acceptation, refers to intelligent and voluntary agents; but lifeless and inert substances are incapable of obedience, hence the term, when applied to them, is descriptive, not of a cause or agent, but of a mode of action, and can only mean the order or manner in which effects are produced. Whether the varied phenomena of material nature are regarded as the effects of a *single* act of God at the beginning, or of His *continued* agency; in either case the doctrine of providence, in accordance with His plan, is sustained. In the one case, we conceive of the incalculable multiplicity of antecedents and consequents, which we behold around us as so many distinct chains, all dependant on one vast link or chain attached to the throne of the Eternal; in the other, we conceive of His hand as preserving and connecting every link of every chain in this immense assemblage. So also, the providential government of God over mankind is conducted in a manner suited to their rational natures; without infringing on their free agency. His control over them is complete and unlimited, reaching not only to all the occurrences which befall them, but to all their emotions, volitions, and actions. The incidents which befall ourselves and others often seem to be determined by accident; but what is contingent or casual to us, is not so to God. “With Him all discord is harmony—all chance direction.” Every circumstance is controlled by sovereign power and infinite wisdom. He so overrules the passions of men, and conforms the agencies of the moral world to His purposes, that the wrath of man praises Him. Even our foes of more than mortal might, who are striving with envenomed malignity to accomplish our eternal ruin, would infallibly succeed, unless they were controlled or restrained by that Saviour whose hand holds the chain which circumscribes

their movements. However, the various interpositions of Divine providence are not what we call miraculous interpositions, or the suspension or alteration of the laws of nature; but rather parts of His plan from the first constitution of things, and perfectly in harmony with the course of human affairs. Mr. Taylor has well observed: “This is in fact the great miracle of providence—that no miracles are needed to accomplish its purposes. Countless series of events are travelling on from remote quarters towards the same point; and each series moves in the beaten track of natural occurrences; but their intersection, at the very moment in which they meet, shall serve, perhaps, to give a new direction to the affairs of an empire. The materials of the machinery of providence are all of common quality; but their combination displays nothing less than infinite skill.” The humble believer knows that there is not anything, on the one hand, too vast for the power of God, or too insignificant, on the other, to escape His notice; hence he knows that his concerns are the object of His particular care: “All things work together for good to them that love God.”

PROVINCE. A subordinate district of a kingdom, the government of which was generally administered by a governor, under the satrap, or proconsul. (Ezra iv. 15; vi. 2; Dan. iii. 12; viii. 2; xi. 24; Est. i. 1.) When Judea was a province of the Persian empire, Zerubbabel and Nehemiah were governors under the Persian satrap. (Hagg. i. 14; Ezra ii. 63; Neh. iv. 7; Dan. vi. 8.) So also, the procurator or “governor” of a Roman province was under the proconsul i.e., “governor” or “deputy.” (Luke ii. 1; Acts xiii. 7, 8; xviii. 12.) Any Roman citizen had the right to appeal from a provincial governor to the emperor. (Acts xxv. 11.)

PRUNING-HOOK. The Hebrew word *masmirah*, designates the pruning-knife used by the vine dresser; which was no doubt similar to those employed by the Egyptians. (Lev. xxv. 3, 4;

Isa. xviii. 5.) In Isa. ii. 4; Joel iv. 10; Mic. iv. 3, the margin reads "scythes."

PSALMS, BOOK OF. The Hebrew title of this book, *Tehillim*, properly signifies *Praises*; hence from the Greek we have *Psalms*, i.e., *hymns*, or *songs of praise*; an appellation which is strictly applicable to a part only of the Psalms, as many of them are elegies and prayers. The Psalms are lyric compositions in the proper sense, for with the Hebrews song and music were connected; and the book may with much propriety be called the Hebrew *Anthology*, as it is a collection of the inspired poetry of the nation, containing the productions of different authors belonging to different periods. They form the devotional literature of the Hebrews, spreading through some centuries, and are connected with widely varied stages in the history of the people. The Christian church received the Psalter from the Jews, not only as a constituent portion of holy Scripture, but also as the hymn-book which the Jewish church had regularly used in the Temple worship. Hence many of these ancient hymns were consecrated to a religious use by the early Christians. The contents and character of the Psalms are divided, by De Wette, into six classes.

I. *Hymns in praise of Jehovah*, from various motives and views, e.g., as the Creator of the universe and Lord of all; (Ps. viii. xix. lxx. xciii. civ. cxlv. cxlvii.); as the Protector and Helper of Israel; (Ps. xx. xxix. xxxiii. xli. xlvii. xlviii. lxxvi. lxxvii. lxxv. lxxvi. cxxxv. cxxxvi.); or as the Helper of individuals, with thanksgiving for deliverance; (Ps. xviii. xxx. xxxiv. xl. cxxxviii.); while others refer to the more special attributes of Jehovah. (Ps. xc. cxxxix.)

II. *Temple Hymns*, sung in the temple service. (Ps. xv. xxiv. lxviii. lxxxii. lxxxvii. cxxxii. cxxxiv. cxxxv.) So also *pilgrim songs*.—See DEGREES.

III. *Religious and moral Psalms* of a general character; (Ps. xxiii. xlii. xliii. lxii. xci. cxxi. cxxv. cxxvii. cxxviii.); longing for the sanctuary; (Ps. xlii. xliii.); and prayers for the

forgiveness of sin. (Ps. li.) So also, didactic songs relating to religion. (Ps. i. xv. xxxii. xxxiv. l cxxxviii. cxxxix.)

IV. *Elegiac Psalms*, containing complaints under affliction, etc. This class has several subdivisions; 1. The complaints of particular individuals. (Ps. vii. xvii. xxii. li. lii. lv. lvi. cix.) 2. National lamentations. (Ps. xlv. lxxiv. lxxix. lxxx. cxxxvii.) Some are both individual and national lamentations. (Ps. lxix. lxxvii. cii.) 3. General Psalms of complaint. (Ps. x. xii. xiv. xxxvi.) Didactic Psalms, respecting the goodness of God, etc. (Ps. cxxxvii. xlix. lxiii. lxxiii.)

V. *Psalms relating to the king*, patriotic hymns, etc. (Ps. xx. xxi. xlv. cx.)

VI. *National Psalms*, containing allusions to the history of the Hebrews, and of their relation to Jehovah. (Ps. lxxviii. cv. cvi. cxiv.)

The *Messianic Psalms* ought to constitute a separate class. (Ps. ii. xvi. xxii. xl. lxxii. cx.) Many of the prophetic Psalms are distributed among the other classes. All the Psalms, with the exception of thirty-four, have titles or superscriptions, which designate either their supposed authors, or the music to be employed, or the historical occasion, or some special use of the Psalm. In the Hebrew they are united with the Psalms, and generally form the first verse. Many of them are evidently from the hands of redactors, and are of later date; for this reason our English translators have very properly separated them from the Psalms, and given them merely as superscriptions. Those without superscriptions are generally called *anonymous Psalms*. *Seventy-three* Psalms are ascribed to David in the Hebrew; to these the Septuagint adds *eleven* more. Some of these may have been written by Hezekiah, by Josiah, by Zerubbabel, or other descendants of David, and thus bear his superscription. To Moses is assigned Ps. xc. Twelve are ascribed to Asaph; two to Solomon; one to Heman; and one to Ethan. Eleven Psalms are assigned to the sons of Korah; but many

scholars imagine they were only committed to the Korahites for the purpose of being set to music. Many of the anonymous Psalms were written later than the time of David, probably by pious persecuted prophets, and others in the time of the kings; some were composed at the period of the Exile, or even later, containing recollections of the Exile; (Ps. xlv. li. lx. lxxiv. lxxvi. lxxix. lxxxiii. lxxxv. cvi. cvii. cxix. cxxvi. cxxix. cxxxviii. cxlvii;) but none so late as the period of the Maccabees.

The book of Psalms would seem to have comprised five divisions, each closing with a doxology.

Book I. comprises Psalms i—xli.

" II. " xlii—lxxii.

" III. " lxxiii—lxxxix.

" IV. " xc—cvi.

" V. " cvii—cl.

As to the arrangement, perhaps it may be best explained by the hypothesis of a gradual origin of each book or division, from the time of David, B.C. 1050, to the time of Ezra, B.C. 456—when, most likely, the several books were arranged and published in one volume. It is quite manifest, that in general the Psalms of David's time were collected first; and so in succession, as Psalms worthy of introduction were composed. Now and then some more ancient compositions make their appearance in the later books, which had been overlooked in the former compilations; and occasionally later Psalms find a place in the first book. The character and value of the Psalms, so far as they contain the expressions of religious and moral affections, are, perhaps, higher than those of any other book of the Old Testament. They exhibit the sublimest conceptions of God, as the Creator, Preserver, and Governor of the universe—to say nothing of the prophetic character of many of them, and their relation to the Messiah, and the great plan of human redemption. They present us, too, with the most perfect models of child-like resignation and devotedness, of unwavering faith, and confidence in

God. Every variety of religious emotion and experience is expressed with unmistakable exactness in this venerable treasure-house of devotion. In later times the Scriptures were divided into three distinctive portions, "the Law, the Prophets, and the Psalms." (Luke xxiv. 44.) For the imprecatory Psalms—See CURSE.

PSALTERY.—See HARP.

PTOLEMAIS.—See ACCO.

PUA.—See PHUVAH.

PUAH=*mouth*, or *splendid*. 1. One of the Hebrew midwives residing in Egypt. (Ex. i. 15.) 2. A descendant of Issachar. (Judg. x. i.) 3.—See PHUVAH.

PUBASTUM.—See PR-NESTH.

PUBLICAN. The Greek word *telones*, rendered "publican," designates a *farmer of the taxes or customs*. The public revenues of the Romans were usually farmed out by men of influence. The purchaser paid to the government a certain sum for the privilege of collecting the taxes and customs of a district. Zacheus is called "the chief man among the publicans," equivalent to our Commissioner of the Customs. (Luke xix. 2.) The chief collector also employed agents as under collectors, who were excessively odious, because they frequently extorted more than the legal tribute. Matthew was a deputy-publican. (Matt. x. 3; Luke v. 27.) The publicans of the lower orders were looked upon as so many thieves and pickpockets. Some of the Jews, as the Galileans, or Herodians, especially, submitted with the greatest impatience to pay tribute to foreigners—the Romans—and thought it even unlawful. Those of their own nation, who undertook the office of publican, they looked upon as heathen. (Matt. v. 46; ix. 10; Luke iii. 12; v. 29; vii. 29, 34; xviii. 10—18; Mark ii. 15, 16.)

PUBLIUS=*common*. The governor of Melita at the time of Paul's shipwreck. An ancient inscription found at Malta, designates the governor by the same title—"first" or "chief"—which Luke gives to Publius. (Acts xxviii. 1—8.)

PUD

PUDENS = *bashful*. A Christian residing at Rome. (2 Tim. iv. 21.)



Pul

PUL = *highest*, hence *lord*, king? 1. A king of Assyria. He is the first mentioned Assyrian monarch who came into collision with the Israelites. He invaded Judea in the reign of Menahem, about B.C. 770, and mulcted the Israelitish king in a heavy tribute, and left him the vassal of Assyria. (2 Kings xv. 19; 1 Chron. v. 26.) In an inscription on one of the Assyrian bas-reliefs, the name of Menahem is mentioned as paying tribute to this Assyrian king. Pul is perhaps the *Pul-nirartil* of the monuments, perhaps the Phul Balasu, or Belochus of the Greeks. From an inscription on a statue of Nebo, found in the ruins of Nimrud, it appears that his lady, the queen, was called Sammarmit, whom Sir H. Rawlinson supposes to be the celebrated Semiramis of antiquity. The same distinguished scholar supposes that, after the death or expulsion of Pul, and the establishment of a new dynasty at Nineveh, Semiramis descended upon Babylon, either as a refugee or as a conqueror, and there erected many public works, and instituted the Era of Nabonassar in B.C. 747. Among the ruins of the northwest palace at Nimrud, Mr. Layard exhumed six elaborately-executed

PUN

slabs, representing the king among his attendants. All the figures are sumptuously attired. We give a copy of the figure of the king, whom we suppose to be the Pul of the Scriptures. 2. A people and region, probably on the coast of Africa. (Isa. lxvi. 19.)

PULPIT. The Hebrew word *migdol*, rendered "pulpit" (Neh. viii. 4,) signifies a *tower*; also an *elevated stage*, whence Ezra read the law unto the people. (Neh. viii. 4; ix. 4.)

PULSE. A general term, applied to those *grains* or *seeds* which grow in pods, as beans, peas, vetches, etc. (2 Sam. xvii. 28.) The term is used for *seed-herbs*, i.e., vegetable food, as opposed to the more delicate kinds of food. (Dan. i. 12—16.)

PUNISHMENT. The penalty imposed on the violator of law. (Gen. iv. 18; Lev. xxvi. 48; Heb. x. 28, 29.) The different sorts of capital punishment alluded to in the Scriptures are: 1. Stoning. (Deut. xiii. 10.) 2. Hanging alive; (2 Sam. xxi. 9;) hanging or burning the body was a posthumous insult. (Gen. xl. 19; Josh. viii. 29.) 3. Decapitation, or slaying with the sword. (2 Sam. iv. 7; Matt. xiv. 10.) 4. Precipitation, or throwing from a rock. (2 Chron. xxv. 12.) 5. Drowning. (Matt. xviii. 6.) 6. Cutting, or sawing asunder. (Dan. ii. 5; Heb. xi. 37.) 7. Burning alive. (Jer. xxix. 22.) 8. Beaten, or drummed to death—"tortured." (Heb. xi. 35.) 9. Bruising, or pounding to death. (Prov. xxvii. 22.) 10. Exposing to wild beasts. (Dan. vi. 16; 1 Cor. xv. 82.) 11. Crucifixion. (Matt. xxvii. 35.) Other punishments were: 1. Scourging with a rod or whip. (Deut. xxv. 8.) 2. Cutting or plucking off the hair. (Isa. l. 6; Neh. xiii. 25.) 3. Blinding. (2 Kings xxv. 7.) 4. Banishment. (Rev. i. 9.) 5. Imprisonment. (2 Chron. xvi. 10.) 6. Retaliation was acknowledged in its fullest extent; (Ex. xxi. 23—25; Lev. xxiv. 19—22;) and restitution or compensation was strictly enjoined in the Mosaic institutes. (Ex. xxi. 1—25; xxii. 1—17.) Among the ecclesiastical punishments was excom-

munication, wherein the offender was looked upon as a heathen. (John ix. 22, 34.) Generally, ordinary transgressions were atoned for by specified offerings.—See OFFERINGS.

PUNISHMENT, EVERLASTING.—

As human government, in relation to offenders, is simply a rule of terror, its aim in retribution is not reformation, inasmuch as its one object is to deter from offence by punishing for offences. A criminal may be reformed, but his reformation must be the result of moral influences rather than the penal awards of law. It belongs not to the functions of the magistrate—whose sole vocation is, for the weal of society, to wield the "terror" against the evil-doer—to concern himself with the reformation of criminals, any further than the penalties of the law may tend to reform them. When the penalty is capital, the reformatory principle is, of course, utterly precluded; and when not capital, the principle is the same. And though the foremost feature in retribution be the punishment of the delinquent, yet the basis of that feature is rather an awakened feeling in favour of those who have suffered from his hand, than a feeling of hate aroused against the transgressor. So the Divine government, in its relation to men—though its great aim in the dispensation of grace and mercy is to reform and save them—has its dispensation of pure law, when it will by no means clear the guilty. Often in this world the stroke comes upon the guilty, not to reform, but clearly to destroy, that others may be warned against transgression. But, as in the present life, retributive punishment is imperfect, hereafter, such as have finally resisted all reformatory tendencies will be dealt with on grounds embracing nothing reformatory. And this arrangement in the government of Him who is "Judge of all the earth," resolves itself, not so much into the hate of one man, as in the love of many. Indeed, it is not improbable that future punishment may follow an impious life in the

way of natural consequence, in accordance with the established laws of the Divine government, just as poverty, sickness, infamy, or untimely death may attend a career of wickedness in the present life. And who shall say that the domains of the Infinite can have no place for the infliction of penalty on the guilty, purely for the sake of the not guilty? The magnitude of that misery which the finally impenitent entail upon themselves, and which awaits a raised body and a physical restoration in the future place of punishment, is frequently described as the action of elemental fire—"hell fire," "the lake of fire." The sinner is "cast into it;" he is "tormented in it for ever." Some of these expressions, so dreadfully recurrent, may be figurative, because the naked reality of the retribution cannot be set before our mind. But future retribution is not confined to inflictions from without, and the painful fellowship of wicked spirits. The Divine wrath afflicts their souls, in that deep and unabating remorse—"the worm that shall not die"—as well as in "the fire which shall not be quenched." In the present life, as the result of folly or transgression, the retrospective, retributive power of conscience is occasionally seen, felt, and known, in that awful remorse which compels the sinner to say, "My sin is ever before me." And in the future life, when the mind will be imbued with finer feelings, the power of conscience will be no less, as memory, that treacherous friend but faithful monitor, recalls, unbidden and unchanged, the existence of the follies of the past, to claim their condemnation from a sterner sense of justice, and punish by their recollection. The finally impenitent will be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." If the righteous will be elevated, with "bodies fashioned like unto His glorious body," and on the plains of light be permitted to see God, and to gaze upon the ever un-

PUN

folding glory of His power, it is not improbable, that those who have to the last rejected every overture of mercy and of grace, will be doomed not only to the destruction of the very appearance of humanity, but to sink in the lowest depth of misery and woe—everlasting exile from “His presence,” and from every existing object that yields evidence of the glory of His power—whence the mind will prey on the recollections, thoughts, feelings, and scenes of departed folly, in blackness and darkness for ever. (Matt. xiii. 40—50; xxv. 32—46; Mark ix. 44—48; Luke. xiii. 28; xvi. 22—25; Rom. i. 5—9; 2 Cor. v. 10; 2 Thess. i. 9.)—See EVERLASTING.

PUNITES.—See PHUYAH.

PUNON = *darkness, obscurity*. A city of Edom, not far from Mount Hor, and a station of the Hebrews. (Num. xxxiii. 42, 43.) It is also called “Pinon.” (Gen. xxxvi. 41; 1 Chron. i. 52.) It has been regarded as the same with *Pheno*, which contained the copper mines, where at that period Egyptian criminals were sent to labour amid many hardships; it was situated amid Petra and Zoar.

PUR.—See PURIM.

PURIFICATION. A ceremony for the purpose of cleansing from legal impurities, or defilements; (Num. xix. 9;) mostly performed by ablution or aspersion with water, sometimes with blood, and with oil. (Heb. ix. 21, 22; Ex. xxx. 28—29; Lev. viii. 10, 11.) Occasionally fire was used for the purpose of purging or purifying. (Isa. i. 25; x. 26; Zech. xiii. 9; Mal. iii. 3.) By purifications the spreading of contagious diseases would be effectually prevented, which, in hot climates, are peculiarly rapid and fatal. (Ex. xix. 10—15; xxiv. 5—8; xxx. 26—28; Num. xix. 20; 1 Sam. xvi. 5; Lev. xii. 1—15; xiii. 1—59; xiv. 1, 57; xv. 1—33; Deut. xiv. 8.) The Mosaic purifications were typical of the pardon and sanctification of believers. (Heb. ix. 13, 14; Tit. ii. 14.)—See HEIFER.

PURIM = *lots*. A festival celebrated by the Jews on the fourteenth and

PUR

fifteenth days of the month Adar, in memory of their deliverance from the cruel designs of Haman. (Est. ix. 24—32; iii. 7.)

PURPLE. The Hebrew word *areggaman*, rendered “purple,” (Ex. xxv. 4; xxvi. 1, 31, 36; xxvii. 16; Num. iv. 18; Ezek. xxvii. 16; Prov. xxxi. 22; Jer. x. 9,) appears to designate the whole class of dyes of a deep red colour, specially purple, reddish purple. The Egyptians used the *carthamus* or *safflower* for red; and from them the Hebrews acquired the art of dyeing the curtains for the tabernacle, and also the sacred vestments. Some understand the *areggaman* to designate the celebrated purple dye, obtained from the juice of the *purpura*, or *murex*, a species of univalve shell-animal, found on the coasts of the Mediterranean. This purple dye, which was remarkable for its permanence, is said to have been invented by a Tyrian, about B.C. 1500. It became the badge of royalty; and in the time of Augustus, a pound of wool dyed with it, cost at Rome, a sum nearly equal to thirty pounds sterling. The Greek word *porphura* is generally understood to designate a garment of the same costly dye; (Mark xv. 17, 20; Luke xvi. 19; John xix. 2; Rev. xvii. 4;) though occasionally the Greek word *kokkinos*, i.e., *coccus-dyed, scarlet*, or rather *crimson*, seems to be nearly synonymous, just as in English *purple-red* and *crimson* are often interchanged. (Matt. xxvii. 28.) The *murex trunculus* which yielded the celebrated Tyrian purple, is still abundant in the neighbourhood of Tyre. Mr. Wilde, when examining the remains of ancient floors and foundations along the southern coast of the former island of Tyre, found a number of round holes cut in the solid sandstone rock, varying in size from that of an ordinary metal pot to that of a great boiler. Many of these reservoirs were filled with a breccia of shells, which showed that these apertures were the vats or mortars in which the shells were pounded, for the purpose of extracting from them the juice which the animal

contained. Pliny says, "when the Tyrians light upon any great purples, they take the fish out of the shells to get the blood; but the lesser they *press and grind in certain mills*, and so gather the rich humour which issueth from them." Thyatira was also a noted place for dyeing purple. (Acts xvi. 14.)—See SCARLET.

PURSE.—See GIRDLE.

PUT.—See PHOT.

PUTEOLI=*the wells or baths*. A maritime town of Campania, in Italy, about eight miles north-west of Naples. It was situated on the north-eastern angle of the bay of Naples, anciently called the *Puteolan Gulf*. It is now called *Pozzuoli*. On account of its numerous hot springs and baths, it was a favourite place of resort for the Romans. (Acts xviii. 18.)

PUTIEL=*afflicted of God*. The father-in-law of Eleazer. (Ex. vi. 25.)

PYGARG. The name of a species of eagle. But the Hebrew word *dishon*, translated "pygarg," in the margin *bison*, is probably the name of a species of *gazelle*, or mountain goat. (Deut. xiv. 5.)

PYTHON. This word, in Greek mythology, is the name of a serpent slain by Apollo, then transferred to Apollo himself; in later times used for *diviners, soothsayers*, held to be inspired of the Pythian Apollo. The *Pythones*, like the *oboth*="familiar spirits," among the idolatrous Hebrews, were *ventriloquists*; the god or spirit that possessed them was supposed to speak from their bellies without any motion of the lips. (Lev. xix. 81; 1 Sam. xxviii. 3, 7, 8, 9.) The damsel at Philippi is said to have been "possessed with a spirit of divination;" margin, "a spirit of Python," i.e., of a diviner, a *soothsaying demon*. (Acts xvi. 16.)—See DIVINATION.

Q

QUAIL. The Hebrew word *selaw*, like the Arabic *selwa*, denotes the "quail"—*Coturnix dactyliodonans*, a bird belonging to a subdivision of the grouse

family. It is somewhat smaller than the partridge, and differs from it in the absence of the red naked eye-brows and of spurs on the legs. The common quail is found throughout the whole of southern and temperate Europe and western Asia, but is everywhere migratory. The flights of quails, which were providentially brought by a wind from the sea, on two occasions, in the spring of the year, in order to supply the murmuring Hebrews with meat in the desert, were evidently on their annual migration northwards from Africa and southern Arabia. (Ex. xvi. 13; Num. xi. 81, 82; Ps. cv. 40.)

QUARRIES. The Hebrew word *Pesilim*, rendered "quarries," signifies *images*, perhaps *hewn-stones*. It is supposed to have been the name of a place not far from Gilgal. (Judg. iii. 19, 26.)

QUARTUS=*fourth*. A Christian resident at Corinth. (Rom. xvi. 23.)

QUATERNION. A detachment of four soldiers, the usual number of a Roman night-guard, which was relieved every three hours by four others. (Acts xii. 4, 6.)

QUEEN. Though the Hebrew kings practised polygamy, there was always one chief wife at the head of the harem, under the name of *gebirah* = *mistress, lady*. The term is applied to Tahpenes, the wife of Pharaoh; (1 Kings xi. 19;) and to Jezebel, the wife of Ahab; (2 Kings x. 13;) and to the king's mother. (1 Kings xv. 13; 2 Chron. xv. 16.) Indeed, throughout the East, the king's mother has always approached the nearest in state to that of a European queen. (1 Kings i. 28; ii. 18; xv. 13; 2 Kings ix. 7—37; x. 13.) The Hebrew word *shegal* also designates the king's consort, the "queen;" (Ps. xlv. 9; Neh. ii. 6;) also the king's wives, as distinguished from his concubines. (Dan. v. 2, 8, 23.) So also the word *malkah* is used for "queen," i.e., the wife of the Persian king; (Est. i. 9—18; vii. 1—8;) also for the wives of Solomon, in opposition to his concubines. (Sol. Song vi. 8, 9.) The same term is used of the queen of

QUE

Sheba, a queen reigning in her own right. (1 Kings x. 1—4; x. 13.)

QUEEN OF HEAVEN.—See ASHTORETH.

QUICKSANDS. The Greek word *syrtis*, rendered “quicksands,” designates a sandbank, or shoal, dangerous to navigation. (Acts xxvii. 17.) Two dangerous sandbanks on the northern coast of Africa were well known to the ancient mariners; one called Syrtis Major, between Cyrene and Leptis; and the other Syrtis Minor, farther to the west. The Syrtis Major was the object of alarm to the mariners of the ship in which Paul had embarked.—See MELITA.

QUIVER. A case for arrows. (Isa. xlix. 2; Jer. v. 16.) The Assyrians richly decorated their quivers with fanciful designs. “Quiver” is also used figuratively for house, and arrows for children. (Ps. cxxvii. 5.)

R

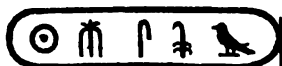
RAAMAH = *thunder*, or *trembling*. A city supposed to have been settled by the descendants of Raamah, the son of Cush. (1 Chron. i. 9; Ezek. xxvii. 22.) The Septuagint, in Gen. x. 7, identifies this city with *Regma*, on the Arabian shore of the Persian Gulf.

RAAMIAH = *thunder of Jehovah*. One who returned from the exile. (Neh. vii. 7.)—See REELIAH.

RAAMSES = *Ra or the sun approves*. A city of Egypt, in the land of Goshen, which the Hebrews built and fortified for Pharaoh. The name is sometimes written “Rameses,” and appears to have been derived from that of one of the kings. But as the name, in this form, does not seem to have been borne by any Pharaoh until considerably subsequent to the time of Moses, some have supposed that the exodus of the Hebrews occurred many years later than the period usually assigned for that event. We are inclined to think that the city was built for the Egyptian monarch, *Amos*, or *Amosis*,

RAB

the first oppressor of the Hebrews; and was named after him, with *Ra* = sun, prefixed, as it was probably dedicated to that luminary. A similar compound to *Rameses* occurs in the Egyptian name *Thothmosis* = *Thoth approves*, and with *meses* or *mosis* in the same hieroglyphs. (Gen. xlvii. 11; Ex. i. 11.) In later times, several of the Egyptian monarchs bore the name *Ramessu*, *Ramos*, or *Rameses*. The hieroglyphs of the first Pharaoh of this name read—



Ra m e s s e s

The region or “land of Goshen” is also designated “the land of Rameses,” that is, “the land whose chief city is Rameses.” (Ex. xii. 87; Num. xxxiii. 3, 5.) The translators of the Septuagint have justly identified the *Heropolis* = city of heroes, of their time with the ancient Rameses. (Gen. xlv. 28, 29.) This ancient city was situated between the Pelusiac arm of the Nile and the Bitter Lakes to the north-west of these lakes, at a place in the valley now called *Abu Keisheid*, where there is an extensive heap of ruins, and a great granite block, upon which, in relief, are hewn out three figures, representing the deities Ra and Tum, with Rameses II., between them.

RABBAH = *great city, metropolis*.

1. The capital of the Ammonites; (Josh. xiii. 25;) also called “Rabbath.” (Deut. iii. 11; Ezek. xxi. 20.) This city was captured by David; (2 Sam. xi. 1—17; xii. 26; 1 Chron. xx. 1—8;) and included in the tribe of Gad. During the Assyrian captivity, the Ammonites recovered Rabbah. (Jer. xlix. 1—6; Ezek. xxv. 1—7; Am. i. 14.) It was subsequently subject to Egypt, and called Philadelphia, from Ptolemy Philadelphus. It was one of the cities of the Decapolis. The extensive ruins of this ancient city, now called *Amman*, are situated in a valley, probably a branch of the wady Zerka—the Jabbok, but still very elevated,

traversed by the stream Mojet Amman and are about twenty miles south-east of es-Salt—Ramoth-Gilead. Heaps of various ruins are scattered around in bewildering confusion; among them are seen large blocks of stones, Corinthian pediments, cornices, capitals, pilasters, and magnificent columns, some of them partly buried in the earth. 2. A city in the tribe of Judah. (Jos. xv. 60.)

RABBATH.—See RABBAH.

RABBI=*teacher, doctor, master*. A title of honour in the Jewish schools, signifying Master, Teacher. (Matt. xxiii. 7, 8; xxvi. 25, 49; Mark ix. 5; xi. 21; xiv. 45; John i. 88, 49; iii. 2, 26; iv. 31; vi. 25; ix. 2; xi. 8.) Jesus was so called by His disciples, and also by the people. The terms Rab, Rabbi, and Rabbouni, were probably used interchangeably. (John xx. 16.) In Mark x. 51, *Rabbouni* is translated "Lord."

RABBITH = *multitude*. A city in Issachar. (Josh. xix. 20.)

RABBONI.—See RABBI.

RAB-MAG.—See NEGAL-SHAREZER.

RAB-SARIS=*chief-eunuch*. 1. One of the Assyrian generals. (2 Kings xviii. 17.) 2. One of the princes of Nebuchadnezzar. (Jer. xxxix. 3, 13.)

RAB-SHAKEH = *chief-cup-bearer*. One of the Assyrian generals. (2 Kings xviii. 17—37; xix. 4, 8; Isa. xxxvii. 1—22; xxxvii. 4, 8.)

RACA=*empty, worthless*. Whoever applied this term of contempt to his brother, "without cause," was liable to punishment by the Sanhedrim. (Matt. v. 22.)

RACE. Races were evidently known to the Hebrews. (Eccl. ix. 11.) And in the New Testament there are allusions to the various gymnastic games celebrated by the Greeks. Comparisons are sometimes drawn from the public races, as expressing strenuous and persevering effort in the Christian life and cause. (1 Cor. ix. 24—27; 2 Tim. ii. 5; iv. 6—8; Heb. xii. 1.)

RACHAB.—See RAHAB.

RACHAL=*traffic*. A city in the tribe of Judah. (1 Sam. xxx. 29.)

RACHEL=*a ewe*. The youngest of the two daughters of Laban, whom Jacob married. Rachel or Rachel was the mother of Joseph and Benjamin. (Gen. xxix. 18; xxx. 22.) In giving birth to Benjamin she died near Bethlehem, where her sepulchre, a small square building of stone, with a dome, evidently modern, is shewn to this day. (Gen. xxxv. 16—20; 1 Sam. x. 2; Matt. ii. 16—18; Jer. xxxi. 15.)—See RAMAH.

RADDAI=*treading down, subduing*. A son of Jesse. (1 Chron. ii. 14.)

RAGAU.—See REV.

RAGUEL = *friend of God*. The father of Jethro; (Num. x. 29;) also written "Reuel." (Ex. ii. 18.)—See JETHRO.

1. RAIHAB=*large*. A woman of Jericho, who received into her house and afterwards concealed the two Hebrew spies. In the siege of the city Rahab and her family were protected by the Hebrews from the general massacre of the inhabitants. (Josh. ii. 1—24; vi. 17—27.) She is called "a harlot;" but the proof of her reformation is found in the eminence of her faith. (Heb. xi. 81; James ii. 25.) She subsequently married Salmon, a prince of Judah, and became an ancestress of David. (Ruth iv. 20; Matt. i. 5.)

2. RAHAB=*insolence, pride*, also an *aquatic monster*. An appellation for Egypt, designating the insolence and violence of its princes and inhabitants. (Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9.)

RAHAM=*belly, or merciful*. A descendant of Judah. (1 Chron. ii. 44.)

RAHEL.—See RACHEL.

RAIMENT.—See GARMENTS.

RAIN. As the heated atmosphere rises, it becomes cooler, and the aqueous vapour exhaled from the land and the ocean, which it contains, is partly or wholly condensed, thus forming a cloud or mist, which by the action of the electric fluid, forms an aggregation of small drops, it is thence precipitated to the earth as rain. In Palestine, Dr. Robinson observes, the whole period from October to March now constitutes

RAI

only one continual season of rain, without any regularly intervening term of prolonged fair weather. Unless, therefore there has been some change in the climate since the times of the New Testament, the "early rain" seems rather to have implied the first showers in October, which revived the parched and thirsty earth and prepared it for the seed; and the "latter rain" the showers of March and April, which continued to refresh and forward both the ripening crops and the vernal products of the fields. (Deut. xi. 14; Hos. vi. 3; Prov. xvi. 15; Luke xii. 54; James v. 7.) Showers occur occasionally in the latter part of April and in May, but they are mild and refreshing.

RAINBOW. A natural phenomenon which is formed by rays of light, from the sun or moon, striking drops of falling rain, being refracted in entering them, reflected back, in part, from the opposite side of the drops, and refracted again on leaving them, so as to produce prismatic colours, some of which meet the eye. As the same laws by which the celestial arch is produced existed from the beginning, the bow undoubtedly appeared in the interval between the creation and the deluge; so that the language of the covenant to Noah and his sons may merely signify, "the preservation of the earth from a deluge shall be as necessary an effect of my promise as that bow is the necessary effect of the shining of the sun upon the falling drops of rain." It was the symbol of God's faithfulness and mercy. (Gen. ix. 8—15.) The Greek word *iris*, rendered "rainbow," (Rev. iv. 3; x. 1,) denotes a glorious circle or halo of light, not a rainbow in the ordinary sense of the term. (Isa. liv. 9, 10; Ezek. i. 28.)

RAISINS. The Hebrew word *tsinnukim* signifies *dried grapes*, bunches or cakes of *raisins*, called by the Italians *simmuki*. (Num. vi. 3; 1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40.)

RAKEM=*clothworker* or *variegation*. A descendant of Manasseh. (1 Chron. vii. 16.)

RAKKATH=*shore-town*. A city of

RAM

Naphtali. According to the Rabbins it stood where Tiberias was afterwards built. (Jesh. xix. 35.)

RAKKON=*thinness*, or *on the shore*. A city of Dan, lying on the sea coast; (Josh. xix. 46;) near Japho.

RAM.—See **SHEEP**.

RAM=*high*. 1. A descendant of Judah; (1 Chron. ii. 9, 10; Ruth iv. 19;) also called "Aram." (Matt. i. 3, 4; Luke iii. 33.) 2. The father of a family kindred to the Buzites; (Job xxxii. 2;) some suppose him to be the same as Aram. (Gen. xxii. 21.) 3. A son of Jerahmeel. (1 Chron. ii. 25, 27.)

RAM, BATTERING.—See **ENGINS**.

RAMA.—See **RAMAH**.

RAMAH=*a high place, height*. 1. A town of Benjamin, situated on a hill in the vicinity of Gibeah and Geba. (Josh. xviii. 25; Judg. iv. 5; xix. 13; 1 Sam. xxii. 6; 1 Kings xv. 17, 21, 22.) Here the king of Assyria appears to have disposed of his prisoners, after the overthrow of the kingdom of Israel, which occasioned such great lamentation, that the prophet introduces Rahel or Rachel, the maternal ancestor of the tribes of Ephraim and Manasseh, as bewailing the captivity of her descendants. (2 Kings xvii. 6, 20; Isa. x. 29; Jer. xxxi. 15.) This lamentation adumbrated the great lamentation at Bethlehem, when the infants were massacred, under the edict of Herod. (Matt. ii. 18.) Here the Chaldean general, in the overthrow of the kingdom of Judah, appears also to have disposed of his captives. (Jer. xl. 1; Ezr. ii. 26; Neh. vii. 80; xi. 33.) Ramah, or "Rama," (Matt. ii. 18,) is now a miserable village, called *er-Ram*, about six miles north of Jerusalem. Several large squared stones, and also columns, lie scattered about in the fields. 2. A city of Asher; perhaps the village *Rameh*, not far from Hazry, where are several ancient sarcophagi. (Josh. xix. 29.) But as this place is about seventeen miles south-east of Tyre, others identify Ramah with the village *Rameh*, two miles south-east of modern Tyre. 3. A city of Naphtali, with an extensive fertile plain. (Josh.

RAM

xix. 36.) Perhaps the village Rameh; about six miles west by south of Safed, on the road to Akka.—4. See RAMATHAIM-ZOPHIM, and RAMOTH.

RAMATH = *heights*. A city in Simeon; properly "Ramath-Negeb," i.e., Ramath, or Ramoth of the south. (Josh. xix. 8; 1 Sam. xxx. 27.)

RAMATHAIM-ZOPHIM = *Ramah of the Zophites*. A city in the land of Zuph, in the mountains of Ephraim; where Samuel, the prophet, lived, died, and was buried. (1 Sam. i. 1; ix. 6.) This place is also called "Ramah." (1 Sam. i. 19; vii. 17; viii. 4; xv. 84; xvi. 18; xix. 18—23; xx. 1; xxv. 1; xxviii. 8.) This Ramah has been identified, by some writers, with Arimathea; and even Gesenius locates it near the Frank Mountain. Schwartz, the Jewish rabbi, places it to the north-west of the ancient Samaria. Dr. Robinson thinks that a reminiscence of Ramathaim-Zophim, and of the land of Zuph, may be contained in the name *Soba*, a place with ruins, situated on a lofty hill, which forms a part of the ridge of Neby Samwil, but south-west of the Neby, and about five miles west of Jerusalem. Others, with less probability, suppose it to be *Umrush*, near a place called *Suffa*, not far from Lower Bethoron.

RAMATHITE. An inhabitant of Ramah. (1 Chron. xxvii. 27.)

RAMATH-LEHI.—See **LEHI**.

RAMATH-MIZPEH. = *height of Mizpeh or of the watch tower*. A town of Gilead, forming one of the land marks in the tribe of Gad; (Josh. xiii. 26;) also called "Mizpeh of Gilead." (Judg. xi. 29.) Dr. Porter thinks that Jebel Osh'a, a mountain nearly 5000 feet above the level of the Dead Sea, may be the site of Ramath-Mizpeh. Lieut. Warren, of the Palestine Exploration Party, visited this region in 1867; and found, on a neighbouring mountain somewhat higher than Osh'a, two villages close together in a gully, one of which is called *Sarchab*, which he thinks is probably Ramath-Mizpeh. Some writers hold that Ramath-Mizpeh, and Ramoth-Gilead are identical.

RAP

RAMESES.—See **RAAMES**.

RAMIAH = whom *Jehovah hath set*. One who had taken a strange wife. (Ezra. x. 25.)

RAMOTH = *heights*. 1. A city in Gilead, within the limits of the tribe of Gad; (Josh. xxi. 38;) called also "Ramah," and "Rsmoth-Gilead." (2 Kings viii. 28, 29; 1 Kings iv. 13; xxii. 1—37; 2 Chron. xviii. 1—34; xxii. 5, 6.) It was one of the cities of refuge. (Deut. iv. 48; Josh. xx. 8; 1 Chron. vi. 80.) During the reigns of the later kings of Israel, Ramah was the occasion of several wars between them and the kings of Syria. (2 Kings i. ix—14.) The present capital of this region is *es-Salt*, which Porter and Van de Velde believe to be identical with Ramoth-Gilead. Lieut. Warren, of the Palestine Exploration Party, when in this region, in 1867, noticed one of the loftiest peaks of the whole mountain-range on the east of the Jordan, 5000 feet above the level of the Dead Sea, which he believes to be Mount Gilead. Here he found two villages close together in a gully on the north, one of which is called *Reimun*, situated on the top of a precipice, which he takes to be Ramoth-Gilead.—2. See **RAMATH**, and **REMETH**.

RAMS' HORN.—See **TRUMPET**.

RAMS' SKINS.—See **LEATHER**.

RANSOM. The price paid to liberate a captive; also a commutation for certain offences, and even for life. (1 Cor. vi. 19, 20; Ex. xxi. 30; Job xxxiii. 24; xxxvi. 18; Ps. xlix. 7.) The poll-tax of half a shekel for every Hebrew, was called "the ransom" or "atonement money." (Ex. xxx. 12—16.) Some of the sacrifices were commutations or ransoms; (Lev. iv. 1—35; v. 1—19;) hence our Lord is said to have "given Himself a ransom for all." (1 Tim. ii. 6; Matt. xx. 28; Mark x. 45; Tit. ii. 14; 1 Pet. i. 18.)—See **REDEMPTION**.

RAPHA = *high, tall*. 1. A descendant of Benjamin. (1 Chron. viii. 2.) 2. A descendant of Ner; (1 Chron. viii. 37;) also called "Rephaiah." (1 Chron. ix. 43.)—3. See **GIANT**.

RAPHU=*healed*. A descendant of Benjamin. (Num. xiii. 9.)

RAVEN. The Hebrew word *oreb* designates the birds belonging to the genus *corvus*, especially the *crow*, the *raven*, which are common in the East; (Gen. viii. 7;) and were regarded as unclean. (Lev. xi. 15; Deut. xiv. 14.) The blackness of the raven was proverbial; (Sol. Song v. 11;) it delights in solitary places; (Isa. xxxiv. 11; Prov. xxx. 17;) and compels its young to leave the nest as soon as they can supply themselves with food. (Job xxxviii. 41; Ps. cxlvii. 9; Luke xii. 24.) The *orebim*, not a people residing at a neighbouring village, but *ravens*, where Divinely commissioned to supply the prophet Elijah with food, while hidden in the neighbourhood of the brook Cherith. (1 Kings xvii. 1-7.)

RAZOR.—See **HAIR**.

REALA=whom *Jehovah cares for*. A descendant of Reuben. (1 Chron. v. 5.)

REALAH=whom *Jehovah cares for*. 1. A descendant of Judah; (1 Chron. iv. 2;) also called "Haroeh." (1 Chron. ii. 52.) 2. One whose posterity returned from the exile. (Ezr. ii. 47; Neh. vii. 50.)

REAPING.—See **HARVEST**.

REBA=*four*. A king of the Midianites. (Num. xxxi. 8; Josh. xiii. 21.)

REBEKAH=*a noosed cord*, or *engaging*. The daughter of Bethuel and sister of Laban, who became the wife of Isaac. (Gen. xxiv. 15-67.) She received a Divine intimation concerning the future destiny of her infants, Jacob and Esau. (Gen. xxv. 20-26; xlix. 31; Rom. ix. 10.)—See **ISAAC**.

RECEIPT OF CUSTOM.—See **PUBLICAN**.

RECHAB=*a rider*. 1. The son of Hemath the Kenite, and probably a descendant of Jethro. (1 Chron. ii. 55; 2 Kings x. 15, 23.) 2. One of the assassins of Ishbosheth. (2 Sam. ii. 2.) 3. The father of Malchiah. (Neh. iii. 14.)

RECHABITES. A tribe of Kenites, descended from Rechab, the son of Hemath. (1 Chron. ii. 55.) Jona-

dab, the son or descendant of Rechab, was associated with Jehu in the destruction of the idolatrous house of Ahab. (2 Kings x. 15-27.) He laid an injunction on his posterity not to drink wine, nor to build houses, but to dwell in tents all their lives. This injunction they continued to observe for above three hundred years. (Jer. xxxv. 1-19.) During the siege of Jerusalem, under Nebuchadnezzar, the Rechabites probably withdrew into the desert, and maintained their independent existence as a pastoral people. A tribe of Arabs, in the neighbourhood of Mecca and Medina, still boast of their descent from Rechab, and profess a kind of Judaism.

RECHAH=*the side, hinder part*. A place mentioned in 1 Chron. iv. 12.

RECONCILIATION.—See **ATONEMENT**.

RECORDER. The Hebrew word *mazker* signifies a recorder, or, as in the margin, remembrancer or writer of chronicles, i.e., the king's secretary or historiographer. Many of the records or annals written by the recorders are, under Divine guidance, wrought up in sacred history. (2 Sam. viii. 16; 2 Kings xviii. 18; 2 Chron. xxxiv. 8; Isa. xxxvi. 8.) The royal annals of Egypt and Assyria were frequently recorded on the obelisks and slabs; and some of them have contributed to the illustration of the inspired Records.

REDEEMER. The Hebrew word *goel*, dendered "redeemer," denotes the nearest kinsman, the avenger of the blood of the slain; (Num. xxxv. 19; Deut. xix. 6, 12;) whose right was to redeem the family inheritance when alienated; (Num. v. 8; Lev. xxv. 25; Jer. xxxii. 7, 8;) and to redeem his brother from servitude; (Lev. xxv. 47-55;) and also, if his brother died without issue, his duty was to fulfil the kinsman's part. (Ruth iii. 12, 13; iv. 1-12.) The term *goel*, i.e., "Redeemer," is spoken of the Most High as interposing His mercy and power in redeeming His people; (Job xix. 25;) especially the

RED

Hebrews from Egypt; (Ex. vi. 6;) and from the exile; (Isa. xliii. 1; xlv. 22; xlviii. 20;) and also of Christ, the "Redeemer," the "Deliverer;" (Isa. lix. 20; Rom. xi. 26;) inasmuch as He is our kinsman, the avenger of man upon his spiritual foe; (Heb. ii. 14—18; 1 Cor. xv. 54—57;) who redeemed by His own blood the heavenly inheritance, which the human family had forfeited by transgression. (Rom. viii. 17; John x. 10; Eph. i. 7; Rev. v. 9.)

REDEMPTION. This term is generally used to designate our deliverance from the penal evils of transgression, through the sacrificial work of our Divine Redeemer. As God's honour, and man's restoration, were the two grand objects to be secured by the plan of redemption, it is obvious that nothing less than Christ's vicarious endurance for sin could satisfy the claims of the chancery of heaven, and reach the depths of our condition, and provide both for the reparation of God's law and healing for man's conscience. The Greek word *lutron*, rendered, ransom," denotes the *price of ransom*, rather than the *effect of the ransom or the redemption* which follows it. (Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6.) So also the Greek word *agorazo*, to *redeem*, to *acquire by a ransom or price*, "bought," "redeemed," designates the ransom or *price of redemption*, and is used also for *redemption* itself. (1 Cor. vi. 20; Gal. iii. 18; iv. 5; Rev. v. 9; xiv. 3. 4.) These terms, so expressive of the result of the sacrifice of the Redeemer, are evidently borrowed from pecuniary transactions among men, and are used metaphorically; still, the leading idea of relief from a state of *ruin* by means of a *commutation* is evident. While the sacrifice of Christ is represented as the redemption *price* for all men without exception, and all may receive it by faith, (John iii. 16; 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2,) it does not follow that His death is literally a *satisfaction*, as the law has still demands upon us. Though Christ has not, in the literal and proper sense, paid the debt of

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sinner, nor borne their punishment, nor satisfied the justice of God in any such sense or degree as to make it *obligatory* on Him to save sinners; yet His death as our *substitute*, has so vindicated the moral government of God, as to make it consistent with the honour of His justice to offer salvation to all men, and to bestow it upon all who will accept it. The Greek word *lutrosis* designates the "*redemption*" which is the result of the ransom or *price*, the actual deliverance from evils, received by faith in Him who gave Himself a ransom for all. It is inseparably connected with "*forgiveness of sins*." (Col. i. 14.) Everywhere our redemption from the power and consequences of sin is attributed to the death of Christ; and by that redemption, which is available for all who believe in Him, we receive justification, sanctification, union to Christ, and, with the witness of the Holy Spirit, a prospect of everlasting glory. (1 Tim. ii. 6; Eph. i. 7; 1 Pet. i. 18, 19; Rom. iii. 24; 1 Cor. i. 30; Heb. ix. 12.)—See ATONEMENT.

RED SEA.—See SEA.

REED. The Hebrew word *kanek*, denotes a *reed* or *cane*, growing in wet or marshy ground. Several species of tall and thick reeds or canes abound on the banks of the Jordan. (1 Kings xiv. 15; Job xl. 21; Isa. xix. 6; xxxv. 7; Ps. lxxviii. 30, margin.) Reeds or canes were used as staffs for walking; (Isa. xxxvi. 6; Ezek. xxix. 6; Matt. xxvii. 29, 30, 48; Mark xv. 19;) for measuring rods; (Ezek. xl. 3, 5; xlii. 16, 19; Rev. xi. 1; xxi. 15;) and one species of reed or "*calamus*," rendered "*pen*," was used as a substitute for writing-quills. (3 John 13.) The term *aroth*, rendered "*paper reed*," denotes the open grassy land on the banks of the Nile. (Isa. xix. 3.) A "*reed shaken with the wind*," designates a *weather-beaten man*, enduring hardships and privations. (Matt. xi. 7; Luke vii. 24.) Such is the gentleness of Christ, that He will not "*break the bruised reed*," i.e., the penitent. (Isa. xliii. 3; Matt. xii. 20.)

REELIAIAH = *who fears Jehovah*. One who returned from exile; (Ezra ii. 2;) probably the same as "Raamiah." (Neh. vii. 7.)

REFINER. The Hebrews evidently understood the process of melting metals, not only to make them fluid for the purpose of casting, but also for separating them from the mixed minerals. (Ezek. xxii. 18—22; xxiv. 11.) In the process of refining, the dross was separated from the metals by strong fossils, as alkali; (Isa. i. 25;) perhaps, also, borax and lead were used, to make them flow more readily. (Jer. vi. 29, 30; Mal. iii. 2, 3.) On the Egyptian monuments almost every process of metallurgy is found depicted. (Gen. iv. 22.)

REFUGE. To provide security for any one who should undesignedly kill a man, the Mosaic law appointed six cities of refuge, to any one of which the man-slayer might retire from the pursuit of the avenger of blood, and have time to prepare his defence before the judges. Of those cities Bezer, Golan, and Ramoth-Gilead, were on the eastern side of the Jordan; and on the western side were Hebron, Shechem, and Kadesh-Naphtali. If, on examination, the man-slayer was found guilty of murder, he was put to death; but if the taking of life was involuntary, he dwelt safely in the city of refuge, which he might quit at the death of the high priest. (Ex. xxi. 13; Num. xxxv. 4—28; Deut. xix. 7—12; Josh. xx. 2—8.)—See **AVENGER OF BLOOD**.

REGEM = *a friend*. A descendant of Judah. (1 Chron. ii. 47.)

REGEM-MELECH = *friend of the king*. One of a deputation to the priests and prophets. (Zech. vii. 2, 3.)

REGENERATION. The Greek word *paliggenesia*, rendered "regeneration," signifies "a new birth," or "a being begotten again." (Matt. xix. 28; Tit. iii. 5.) It designates that work of the Holy Spirit by which we experience the new birth. It is sometimes termed "a new creation;" (2 Cor. v. 17;) a "renewing of the mind;" (Rom. xii. 2;) the "washing, i.e., the purify-

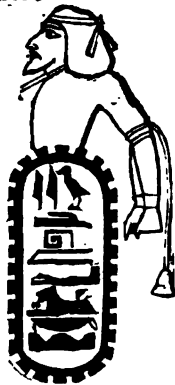
ing of regeneration;" (Tit. iii. 5;) a "resurrection from the dead;" (Eph. ii. 6;) a "being quickened;" (Eph. ii. 1—5;) a "putting off the old man;" and a "putting on the new man;" (Eph. iv. 22—24;) and the subjects of this change are represented as "begotten of God;" (John i. 13; 1 Pet. i. 3;) "begotten of the Spirit;" (John iii. 8;) "born, i.e., renewed of water, even of the Spirit;" (John iii. 5;) "new creatures;" (Gal. vi. 15;) and also "partakers of the Divine nature." (2 Pet. i. 4.) Regeneration, then, is the recovery of the moral image of God, and consequently of spiritual life, to a soul previously dead in trespasses and sins. It is the work of the Holy Spirit, opening the eyes of the mind, and enabling the sincere penitent to believe the Gospel, and receive Christ as his only Saviour. This gracious work is in accordance both with the character of the Holy Spirit, and with the constitution of man; hence, by it no violence is done to any physical, intellectual, or moral law or mode of action, in human nature. The change is produced in the will, or heart, that is, in the *moral*, and not the natural faculties of the soul. As depravity is wholly in the will, or heart, the source and seat of all moral action, the Divine operation consists in renewing the heart, and communicating a change of views, with a relish for the things of the Spirit. As justification places us in a new *relation* to God, so regeneration produces in us a new *state* of mind. In the case of children dying in infancy, they of course need regeneration to fit them for the eternal world. And there can be no difficulty in conceiving that they are regenerated by the Holy Spirit, in virtue of Christ's death, in the same sense in which they are depraved, in consequence of Adam's transgression;—the disposition to sin is removed—the disposition to holiness is implanted, and thus their salvation is secured.—See **GRACE**.

REGISTER—See **GENEALOGY**.

REH

REHABIAH = *where Jehovah enlarges*. The son of Elisha. (1 Chron. xxiii. 17; xxiv. 27; xxvi. 25.)

REHOB = *street, wide place*. 1. A city on the north-eastern border of Asher, not far from Zidon. (Josh. xix. 28.) 2. A city on the south-eastern border of Asher, assigned to the Levites. (Josh. xix. 30; Judg. i. 31; 1 Chron. vi. 75.) 3. The father of Hadadezer, king of Syria. (2 Sam. viii. 8.) 4.—See **BETH-REHOB**



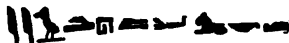
Rehoboam, the vassal of Shishak.

REHOBAM = *he enlarges the people*. The son and successor of Solomon, born of Naamah the Ammonitess. He ascended the throne and reigned seventeen years, B. C. 975—958. His insolent conduct hastened the political crisis which resulted in the division of the Hebrew kingdom into the two kingdoms of Judah and Israel. (1 Kings xii. 24; xiv. 21, 31; 2 Chron. x. 1—14.) Within five years of Rehoboam's accession to the throne, the kingdom of Judah was invaded by Shishak, king of Egypt, who desolated the country, and made it tributary to Egypt. On the wall of one of the ancient palace-temples at Thebes, are several turreted cartouches or ovals, each surmounted by the figure of a captive, the symbol of vassalage, and containing in hieroglyphics the name of the subjugated country. Among

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these Champollion discovered the one of which we have given a copy, containing the characters—



J u d a h m a l e k k a h

constituting the words Judah Malek kah, signifying the "kingdom of Judah," as the final character kah, denoting *region* or *country*, intimates. The figure surmounting the oval is the symbol of Rehoboam's vassalage to Shishak. This ancient monument contains an indisputable record of a fact chronicled in the Scriptures. (2 Chron. xii. 1—16.)

REHOBOTH = *streets, or wide places*.

1. A city of Assyria, in the neighbourhood of Nineveh, which appears, in later times to have been included within the compass of "that great city, Nineveh." (Gen. x. 11.) 2. A city on the Euphrates; (Gen. xxxvi. 37;) supposed to be represented by the modern *Rahabah*, about three and a half miles south-west of Mayadin, where are extensive ruins around the castle, 3. The name of one of Isaac's wells; (Gen. xxvi. 22;) in the margin rendered "Room." It may be the ancient ruined city near which are traces of wells, in the wady *er-Ruhaibek*, in the wilderness of et-Tih, about twenty-three miles south-west of Beersheba.

REHUM = *compassionate*. 1. A Persian governor in Samaria. (Ezra iv. 8, 9, 17, 23.) 2. One of the Levites. (Neh. iii. 17.) 3. One who returned from the exile; (Ezr. ii. 2; Neh. x. 25;) also called "Nehum" = consolation. (Neh. vii. 7.) 4. One of the priests; (Neh. xii. 8;) also called "Harim." (Neh. xii. 15.)

REHI = *friendly, social*. An officer under David. (1 Kings i. 8.)

REINS. The Hebrews regarded the "reins," i.e., the loins, or region of the kidneys as the seat or source of the affections and dispositions. (Job. xvi. 13; xix. 27; Ps. vii. 9; Jer. xvii. 10; xx. 12.)—See **HEART**.

REKEM = *variegation, flower-gardening*. 1. A city in Benjamin. (Josh.

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xviii. 27.) 2. A king of the Midianites. (Num. xxxi. 8; Josh. xiii. 21.) 3. A descendant of Judah. (1 Chron. ii. 43, 44.)

RELIGION. This term, from the Latin *re-ligo*=a *binding*, properly designates the *relation* between God and man;—what God is to us—what He has done and will *do* for us,—and what *we* are to be and to do, in regard to Him. The Greek word *threskeiah*, rendered “religion,” properly signifies “worshipping,” often with the idea of superstition; (Acts xxvi. 5; Col. ii. 18;) it is also used of the worship of God, *religion*, *piety*, “the fear of the Lord.” (Ps. cxxviii. 1; James i. 26, 27.) True religion, in the objective sense, is the whole system of doctrines and precepts for worship which are founded on Divine revelation. In the subjective sense, religion is the reference of our life to God; first and immediately in our feelings, then and mediately in our knowledge and volition. In every country, the family of man—moved by an inward impulse, and guided by revelation or tradition—worships something which is believed to be endowed with the attributes of a superior being. Whilst other religions had been variously accommodated to the peculiar countries in which they flourished, Christianity alone was so framed as to be adapted to the whole human family. It is the one thing needful for the elevation of our race, and is destined alike to universality and perpetuity.

REMALIAH=whom *Jehovah decks*. The father of Pekah, king of Israel; (2 Kings xv. 35;) probably a man of no character, whence his son is called in contempt “the son of Remaliah.” (Isa. vii. 4, 5; viii. 6.)

REMETH=*height*. A city in Issachar; (Josh. xix. 21;) also called “Ramoth.” (1 Chron. vi. 73.) The little village *Wazer*, on one of the rocky summits of mount Gilboa may mark the site of Remeth.

REMISSION.—See **FORGIVENESS**.

REMMON.—See **REMMON**.

REMMON-METHOAR.—See **REMMON**.

REP

REMPHAN=an *image*, probably of *Saturn*. The Hebrew word “*Chiun*”=statue, (Am. v. 26,) is rendered “Remphan,” (Acts vii. 43,) and in the Septuagint “*Raiphon*,” and “*Rephan*,” and was probably understood of the statues of the planets, specially of Saturn, carried about by the idolatrous Hebrews in the wilderness.

REPENTANCE. The Greek word *metamelomai*, rendered “repentance,” signifies *change of mind or purpose*; (Matt. xxi. 29; Heb. vii. 21;) with the idea of regret, sorrow for what is done. (Matt. xxi. 32; xxvii. 3; 2 Cor. vii. 8.) So also the word *metanoia*, rendered “repentance,” denotes a *change of purpose*, implying regret, sorrow; (Luke xvii. 3; 2 Cor. xii. 21; Heb. xii. 17;) in a religious sense, *repentance*, *penitence*, implying earnest sorrow on account of sin, and a turning from it unto God. (Matt. iii. 2, 8, 11; iv. 17; ix. 13; xi. 20; Mark i. 4, 15; ii. 17; vi. 12; Luke iii. 8, 10; v. 32; xiii. 8, 5; xv. 7, 10; xvi. 30; xxiv. 47; Acts ii. 38; viii. 22; xxvi. 20; 2 Cor. vii. 9, 10; Heb. vi. 1, 6.) Dread of the consequences of guilt is not to be confounded with sorrow for sin. True repentance is undoubtedly the result of the Spirit of God, and is connected with our salvation; but it is *not* salvation itself. Repentance towards God is the first step which leads on to another, even to faith in Christ, to which the promise of forgiveness and salvation is directly given. When God is said to repent, it does not imply any change in His feelings and purposes, but simply such a direction of His dispensations towards His creatures, in accordance with their altered conduct, as to what among us indicates a change of mind or purpose. (Num. xxiii. 19; Gen. vi. 6; 1 Sam. xv. 10, 11, 29; Rom. xi. 29.)

REPHAEL=whom *God heals*. One of the Levites. (1 Chron. xxvi. 7.)

REPHAH=*riches*. A descendant of Ephraim. (1 Chron. vii. 25.)

REPHAIAH=whom *Jehovah healed*. 1. A descendant of David. (1 Chron. iii. 21.) 2. A descendant of Simeon. (1 Chron. iv. 42.) 3. A descendant of

Issachar. (1 Chron. vii. 4.) 4. A ruler in Jerusalem. (Neh. iii. 9.)—5. See RAPHA.

REPHAIM=*the high, the tall*. An ancient Canaanitish people, descended from Rapha, celebrated for their gigantic stature. (Gen. xiv. 5; Deut. iii. 11; Josh. xii. 4; xiii. 12.) They appear to have given name to a fertile valley or plain, between Bethlehem and Jerusalem, (Jos. Ant. vii. 4. 1; 12. 4.) called the "valley of Rephaim," or "valley of the Giants." (Josh. xv. 8; xviii. 16; 2 Sam. v. 18, 22; xxiii. 13, 14; 1 Chron. xi. 15; xiv. 9; Isa. xvii. 5.)

REPHIDIM=*props, stays, perhaps resting-place*. A station of the Hebrews; (Num. xxxiii. 14, 15;) in the neighbourhood of which was the fountain which flowed from the rock in Horeb, called "Meribah," and "Mas-sah," whence they were miraculously supplied with water. (Ex. xvii. 1—16; xix. 2.) It may have been in some part of Wady esh-Sheikh. The granite rock, shown by the monks of Mount Sinai, can scarcely be the rock struck by the rod of Moses. Dr. Robinson says, the fissures upon its surface, through which the water is said to have burst out, bear the marks of the chisel, and are evidently the work of art.—See MERIBAH, and ROCK.

REPROBATION. This term is equivalent to being "rejected," or "cast away." Rejection always implies a cause: "Reprobate silver shall men call them, because the Lord hath rejected them; (Jer. vi. 30; 2 Cor. xiii. 5—7; Tit. i. 16;) that is, they are base metal, which will not bear the proof. Conditional reprobation, or the rejection of men from the Divine favour because of their impenitence and refusal of salvation, is a Scriptural doctrine; (Rom. i. 28; 2 Tim. iii. 8;) but the notion of unconditional, absolute reprobation, is altogether inconsistent with the glorious perfections of the Most High.

RESEN=*the jaws, or strong*. An ancient city in Assyria, situated "between Nineveh and Calah." (Gen. x.

12.) Sir H. Rawlinson identifies the ruins at *Kaleh Sherghat*, on the right bank of the Tigris, not far from its junction with the lesser Zab, with Resen. Others identify the extensive ruins near the modern village of *Selamiyeh*, about three miles to the north of Nimrud, with the ancient Assyrian city.—See NINEVEH.

RESHEPH=*flame*. A descendant of Ephraim. (1 Chron. vii. 25.)

RESTITUTION. That act of justice by which we restore to our neighbour that of which we have unjustly deprived him. A man is not only bound to make restitution for the injury he did, but for all that directly follows from the injurious act; for the first injury being wilful, we are supposed to will all that which follows upon it. (Ex. xxii. 1—12; Luke xiv. 8.)—See FINES.

RESURRECTION OF CHRIST. On the great fact of the resurrection of Jesus Christ from the dead, is grounded the doctrine of the general resurrection. (Rom. i. 2; Acts xiii. 32, 33; 1 Cor. xv. 3—15.) The notion that the identical natural body of Christ did not rise, but another and spiritual body, is opposed to the inspired narrative. The disciples were assured, by the testimony of their senses, that the body of Christ, after His resurrection, was the same identical body of human flesh and bones which had been crucified and laid in the sepulchre. (Matt. xvi. 21; xxvii. 63; xxviii. 5—18; Mark xvi. 6—19; Luke xxiv. 5—51; John xx. 9—26; Acts i. 1—11.) Our Lord Himself took special pains to make the impression upon the minds of His disciples, that in His crucified body He was actually raised to life. He showed them His hands and His feet; He also "called for food, and He took and did eat before them." (Luke xxiv. 39—43; John xxiv. 27.) His appearance in the room to His disciples, "the doors being shut," evidently means nothing more than their eyes were supernaturally "holden," so that they did not perceive His entrance. (Luke xxiv. 16, 31; John xx. 14—19; xxi. 4.) In the same body our Lord continued

forty days upon earth after His resurrection; and, it would appear, that His body assumed its glorified form in the act of His ascension to heaven. (Acts i. 9; Phil. iii. 21.)

RESURRECTION OF THE BODY.

The doctrine of the general resurrection of the dead is alluded to in Isa. xxvi. 19; Ezek. lxvii. 1—14; Dan. xii. 2, 3. Even supposing that some of these passages refer to the restoration of the Hebrews from exile, yet, in this figurative representation there must be reference to the real occurrence, at some future period, of the thing from which the figure is borrowed. In the time of Christ the doctrine of the resurrection of the dead was held by the great body of the Jewish people; the Sadducees alone rejecting the *anastasis*, i.e., the resurrection. (Matt. xxii. 23—31; Luke xx. 27—38; Acts xxiii. 8.) Christ not only gave the doctrine of the resurrection the sanction of His authority, but also freed it from many erroneous notions which the Jews had acquired. (John v. 25—29; xi. 23, 24.) So, also, Paul speaks of a general resurrection of the dead, and refutes those who denied or opposed it. (Acts xvii. 18, 32; xxiii. 6; xxiv. 15; xxv. 19; xxvi. 8, 23; Rom. vi. 5; Phil. iii. 10, 21; Col. i. 18; 1 Thess. iv. 13—17; 2 Cor. v. 4; 2 Tim. iii. 18.) But whether the soul, between the death and the resurrection of the present body, exists independent of an ethereal, material envelope, we know not. Though it may be that a union of spirit with body is the general law of all created spiritual life, still, this view gives no countenance to the notions of those who have attempted to prove, from certain physiological opinions respecting the renewal—every few years—of the human frame during life, and the final transmission of its decomposed elements into other forms of being, that the resurrection of the body is impossible. The Apostle asserts the fact, that the “dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption. and this mortal

must put on immortality.” (1 Cor. xv. 35—53.) While this passage affirms the identity of the body before and after the resurrection, it by no means affirms the identity of the constituent particles of which the body is, at different periods, supposed to be made up. The particles of a man's body may change several times between infancy and old age; and yet, according to our ideas of bodily identity, the man has had all the time “the same body.” So, also, all the particles may be changed again between the process of death and the resurrection, and the body yet retain its identity. As there must also be a *uniting power*, combining the several parts into a unity, it is not improbable that the identity of a body may be found in the identity of that *uniting power*, and not in the continuous presence of the same particles. Questions, therefore, of the presence or absence of certain particles which once belonged to the body, are altogether irrelevant. The uniting power, which is not necessarily vital, though it ceased at death to hold together the visible constituent particles of the body, may be dormant for a time, and again at the proper and appointed time resume its empire over matter, and thus preserve the identity of the body. The difference between the future body and that which we resign to the grave, will be as great as that which exists between the seed deposited in the earth and the beautiful plant which springs from it. That Divine Power which hath formed, of the same matter, “one star different from another in glory,” will give an analogous difference to our future bodies from those of flesh and blood. The future body will be *spiritual*, not immaterial, but adapted for a spiritual mode of existence—not “earthly,” but aerial, or gaseous. Indeed, it is supposed that all matter is capable of assuming the gaseous form; and it is certain that nearly the whole substance of our bodies—the hydrogen, the nitrogen, the carbon, the phosphorus, the oxygen of the lime, are

the vengeance of heaven hurled upon the city Babylon, i.e., Rome, the representative of *heathenism*. The beast rising from the sea, having seven heads and ten horns, emblems of great power, designates the *imperial* power of Rome, i.e., *Nero Caesar*. The second beast, rising from the land, with two horns like a lamb, symbolizes the heathen priesthood, armed with craftiness and superstition. Thus we have the red dragon, i.e., *satan*, instigating the *civil* and *sacerdotal* powers of the earth in their malignant efforts against the infant cause of Christianity. But the redeemed are safe in the midst of the most dangerous and powerful enemies. When the Roman army advanced upon Palestine in A.D. 67, the great body of the early Christians, called "the first fruits unto God and the Lamb," fled beyond the Jordan to Pella; (Matt. xxiv. 17;) and their safety was a symbol or pledge of the Divine protection of Christianity everywhere. Through mid-heaven a herald angel flies, proclaiming that the gospel will of a certainty be preached to every creature. Then follows a series of symbolic actions, representing the fearful overthrow of Babylon, i.e., the heathenism of Rome; and of the scarlet beast, the symbol of the bloody and persecuting power that reigns over the nations, the imperial power of Rome, specifically Nero, the then reigning emperor. The power of Jesus is now supreme. He is proclaimed "King of kings, and Lord of lords." Satan is apprehended by a mighty angel, and shut up in prison for a thousand years, i.e., his power is diminished. He may vex and annoy the church, but he cannot hinder her onward march to supremacy. As the consummation of the *second* catastrophe, the Head of the church is represented as pronouncing the final doom of His enemies; while Christianity revives and flourishes, and finally triumphs universally.

The epilogue—chapters xxi., xxii.—beautifully depicts the flourishing state of Christianity, under the symbols of "a new heaven and a new earth,"

designating the altered state of affairs. The "new Jerusalem," i.e., the Christian church, also called the "Bride, the Lamb's wife," comes forth in all the splendour of the heavenly world. Her towers, her walls, and her palaces are described, after the style of the Hebrew prophet, as ornamented with characters relating to Christianity. (Ezek. xl.—xlviii.) And now, in the church of God is consolation, quiet, peace, perpetual light; and there God reigns for ever. Thus Jerusalem and Rome, the two cities whose destruction was here seen in the spirit, are the symbols of Judaism and Heathenism, the two dominant religions of the ancient world, whose downfall was predicted. The new Jerusalem, which was to take their place, under the representation of the reign of the blessed, can be no other than the supremacy of Christianity among men on earth. It is no objection to this opinion, that the graves are first opened and the dead restored to life. The resurrection was also employed by the prophets, as a strong figure, to denote a total change of affairs, the revival of national and religious prosperity. (Ezek. xxxvii. 1—14; Isa. xxvi. 19.) And even the day of judgment was also used to denote the execution of punishment upon those who oppressed the people of God, or to express God's purpose of bringing about a new epoch for His religion and His people. (Joel iii. 1—21; Zeph. iii. 8—20.) This being admitted, the predictions of the book relate to events with which the first readers were immediately concerned—the dissolution of Judaism, the abolition of Heathenism, and the ascendancy of the doctrines of Jesus; events which the writer declared "must shortly come to pass."

REVENUE. The revenues of the Hebrews kings were derived from voluntary offerings; (1 Sam. x. 27; xvi. 20;) from dues in kind, and imposts; (1 Kings xii. 1—19; compare Neh. v. 18; Mal. i. 8;) from the produce of the royal flocks; (1 Sam. xiii. 23; 1 Chron. xxvii. 29, 31; 2 Chron. xxxiii. 28, 29;) from the royal demesnes; (1

REZ

Sam. viii. 14; xxii. 7; 1 Chron. xxvii. 26, 31;) from the tenth part of the produce of the fields and vineyards; (1 Kings iv. 7; 1 Chron. xxvii. 25;) from the plunder of conquered nations; (2 Sam. viii. 2—13;) and the tribute imposed on them; (1 Kings iv. 21; 1 Chron. xxvii. 25, 31; Ps. lxxii. 10;) also from lucrative traffic. (1 Kings x. 11, 14, 15, 28, 29.)

REZEPEH = *a hot stone, or strong place*. A city subdued by the Assyrians; (Isa. xxxvii. 12;) perhaps *Rasapha*, a day's journey west of the Euphrates.

REZIA = *delight*. A descendant of Asher. (1 Chron. vii. 89.)

REZIN = *firm, stable, or perhaps prince*. 1. The last king of Damascus. He was slain by the Assyrians. The Assyrian inscriptions of Tiglath-Pileser distinctly mention the defeat of Rezin and the destruction of Damascus. (2 Kings xv. 37; xvi. 5—9; Isa. vii. 1, 4, 8; viii. 6; ix. 11.) 2. One of the Nethinim. (Ezr. ii. 48; Neh. vii. 50.)

REZON = *prince*. An officer of Hadadezer, king of Zobah, who revolted, and fled to Damascus, where he "reigned," or rather *acquired influence* over Hadad the king. (1 Kings xi. 23—25.) Hezion is supposed to be identical with Rezon or his successor. (1 Kings xv. 18.)

RHEGIUM = *a breach*. A city on the coast near the south-west extremity of Italy; now called *Rheggio*, opposite Messina in Sicily. It is a flourishing commercial town, and the capital of Calabria. (Acts xxviii. 13.)

RHESA = *a rent, breach*. An ancestor of Mary. (Luke iii. 27.)

RHINOCEROS.—See **UNICORN**.

RHODA = *rose*. A female servant in the house of Mary the mother of John and Mark. (Acts xii. 15.)

RHODES = *a rose, or perhaps noise, as of waves*. An island of the Mediterranean, lying eight miles off the coast of Caria, in Asia Minor. This fertile island is forty miles long, and fifteen broad, having a population of 20,000 souls. Rhodes was famous for the huge brazen statue of Apollo, called

RIG

the *Colossus*, which stood astride the mouth of the harbour, and was so high that ships passed in full sail between its legs. The statue was thrown down by an earthquake, in the reign of Ptolemy Euergetes, king of Egypt, after having stood fifty-six years. At this island Paul touched on his way from Miletus to Jerusalem. (Acts xxi. 1.) In the recent earthquake in the island, scarcely a building escaped uninjured; about 300 persons were killed, and an immense number wounded.—See **DODANIM**.

RIBAI = *adversary, or he pleads*. A descendant of Benjamin. (2 Sam. xxiii. 29; 1 Chron. xi. 81.)

RIBAND.—See **FRINON**.

RIBLAH = *fertility*. A town in the northern borders of Palestine, in the district of Hamath. (Num. xxxiv. 10, 11.) *Ribleh* is still situated some thirty miles south of Hamath, on the east bank of the Orontes, *i.e.*, the el-Aay, on the east of, and ten miles from Ain or the Fountain. It is a poor small village, with a few low mounds containing ruins surrounded on all sides by a luxuriant and well-watered plain—a noble camp-ground for great armies—having boundless space for tents, and vast pastures for the foraging of cavalry. (2 Kings xxiii. 83; xxv. 6; Jer. xxxix. 5; lii. 9, 10, 26, 27.)

RIDDLE. The Hebrew word *hhiidah*, rendered "riddle," (Judg. xiv. 14,) signifies *entangled, intricate speech, enigma, a riddle*. The Orientals, as a kind of amusement, especially at entertainments, have always exhibited a strong partiality for these mental puzzles; and remarkable ingenuity is often displayed in their solution, at the present day, both in Persia and Arabia. (Judg. xiv. 12—19; 1 Kings x. 1; Prov. xxx. 12—19; Isa. xxi. 12; Rev. xiii. 18.)

RIGHTEOUSNESS, The righteousness of God is the essential perfection of His nature; and is frequently used to designate His holiness, justice, and faithfulness. (Gen. xviii. 25; Deut. vi. 25; Ps. xxxi. 1; cxix. 137, 142; Isa. xlv. 23; xli. 13; li.

ROD

ROD. This word is used for a wand or walking staff; as the rod of Moses, sometimes called "the rod of God;" (Ex. iv. 2, 4, 20; vii. 9—20; viii. 5, 17; ix. 23; x. 13;) Aaron's rod, which miraculously blossomed and brought forth almonds; (Num. iv. 7, 9; xvii. 8, 10; Heb. ix. 4;) Jonathan's rod; (1 Sam. xiv. 27;) also the shepherd's staff, the symbol of the shepherd's care. (Lev. xxvii. 32; Ezek. xx. 37; Mic. vii. 14.) The term "rod," as a shoot of a tree, designates Christ as a descendant of Jesse; (Isa. xi. 1;) also used of the tribes of Israel as springing from one root. (Ps. lxxiv. 3; Jer. x. 16.) It is used as the symbol of authority; (Ps. ii. 9; cxx. 2; cxxv. 3; Jer. xlviii. 17; Ezek. xix. 11; Rev. ii. 27;) of that which supports and strengthens; (Ps. xxiii. 4; Isa. iii. 1; Ezek. xxix. 6;) and of the afflictions with which God disciplines His people. (Job. ix. 34; Heb. xii. 6, 7.)

RODANIM.—See **DODANIM**.

ROE. The Hebrew word *tzebi*, rendered "roe," seems to refer to the whole genus of the roe, antelope and gazelle. (2 Sam. ii. 18; 1 Chron. xii. 8; Sol. Song. ii. 7; iii. 5.) Gazelles—*Gazella Arabica*—were abundant in Palestine; (2 Sam. i. 19;) they are very timid; (Isa. xlii. 14;) and fleet; (2 Sam. ii. 18; 1 Chron. xii. 8; Prov. vi. 5; Sol. Song. ii. 9;) and their flesh was, and is still regarded as a delicacy. (Dent. xii. 15, 22; xiv. 5; xv. 22; 1 Kings iv. 23.)

ROGEL.—See **ENROGEL**.

ROGELIM=fuller's place. A town in Gilead. (2 Sam. xvii. 27; xix. 31.)

ROHGAH=outcry, clamour. A descendant of Asher. (1 Chron. vii. 34.)

ROLL.—See **BOOK**.

ROMAMTIEZER=I have exalted his help. A son of Heman. (1 Chron. xxv. 4, 31.)

ROMANS, EPISTLE TO. This Epistle was written in Greek, by Paul, at Corinth, near the close of A.D. 57, or, as Alford supposes, at the beginning of 58. (Rom. xv. 25, 26; xvi. 12, 22; Acts xx. 8.) It is attested as the work of the Apostle of the Gentiles by Iren-

ROM

aeus, Theophilus of Antioch, Clement of Alexandria, Tertullian, and Origen. From this Epistle we learn that Christianity was early introduced to the imperial city; (Rom. i. 8; xvi. 19; Phil. iv. 22;) yet we have no evidence that the Roman church was founded by an Apostle. Had Peter ever visited Rome, even so late as A.D. 57 or 58, surely Paul would have adverted to him and his labours in the course of this Epistle. As many Jews resided in the metropolis of the empire, it is not improbable that the flourishing church in that city was planted by the "*strangers of Rome*, Jews and proselytes," who were converted at Jerusalem on the notable day of Pentecost. (Acts ii. 10.) Nor is it unlikely that those may have been aided by some of the Jewish Christians "scattered abroad" by the persecution after Stephen's death. (Acts viii. 1, 4; xi. 19.) Aquila and Priscilla, Andronicus and Junia, with others, with whom the Apostle seems to have been acquainted, are specially mentioned as sharing in the labour of establishing the infant cause in the imperial city. (Acts xviii. 2; xvi. 3—16.) When this Epistle was written, the apparently numerous church consisted of both Jews and Gentiles who had embraced the new religion. Unhappily, some of the Jewish Christians were attached to the Mosaic institutes—were prone to feel indignant at the government of the heathen magistrates over them—and were unwilling to believe that the Gentiles could be admitted to equal privileges with them in the kingdom of the Messiah, especially without becoming proselytes to the Jewish religion. On the other hand, the Gentiles disregarded the prejudices of the Jews, especially about circumcision, and meats and drinks, and holidays. While the Apostle advocates equal rights and privileges, both for Jews and Gentiles, he shows that all mankind were equally "under sin," and liable to the wrath of God; that the deeds of the law were wholly incompetent to pro-

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cure justification; and that faith in Jesus Christ, the universal Redeemer, was the *only* means of obtaining the eternal salvation, which was now offered by the mercy of God alike to Jews and Gentiles, without any preference or exception whatever.



Arch of Titus.

ROME = *strength*, i. e., a strong place, fortress. The capital of the Roman empire, and once the metropolis of the world, is situated on the river Tiber, about fifteen miles from its mouth. The earliest settlers in Italy appear to have been the *Etruscans* or *Etrurians*, probably a tribe from Tarshish, many centuries previous to the rise of the Roman power. The Etruscans, who have left traces of civilization inferior in grandeur perhaps to the monuments of Egypt, in beauty to those of Greece, finally fell before the power of the Romans. Romulus, who is said to have founded Rome 753 B.C., was probably an Etruscan *lucumo* or chief, who, with a horde collected from the neighbouring tribes, laid the foundation of the future imperial city, in a fortress on Mount Palatine, which was afterwards extended over the seven hills. The second king, Numa Pompilius, is said to have founded the religious system of the Romans. The advancing power of the Romans gradually overwhelmed the Albans, the Sabines,

ROM

the Etruscans, the Latins; and finally, the subjugation of the Tarentines and Samnites made Rome the mistress of Italy. The growth of the Roman power, which was destined to bring the nations beneath its iron rule, was for some time very slow. But when Carthage was crushed, B.C. 146, the Roman arms spread over the earth like a whirlwind; and in little more than a century they erected upon the overthrow of earlier thrones—the widely extended Roman empire—the most unbending tyranny the world had yet seen. It was not till times posterior to the closing of the Canon of the Old Testament that the Romans came in contact with the Jews. The first alliance between the Jews and Romans was made by Judas Maccabeus, B.C. 162. This was renewed by his brother Jonathan, B.C. 144. (1 Macc. viii. 1, etc.) After this time the Romans had enough to do with the Jews, not only under the Herods, but also when Judea was reduced to the form of a Roman province, until at last they were driven utterly to exterminate them from the country, under Hadrian, A.D. 135. (Luke xxiii. 38; John xi. 48; xix. 20; Acts ii. 10; xvi. 21. 37, 38; xviii. 2; xix. 21; Rom. i. 7, 15; 2 Tim. i. 17.)

In the Augustan age, while Rome was mistress of the world, literature and art made great progress. The boast of Augustus is well known, "that he found the city of brick and left it of marble." The population of the city then has been estimated at one million two hundred thousand, one half of which probably consisted of slaves. But the succeeding emperors were mostly distinguished for their cruelties and licentiousness, until Constantine embraced Christianity and made it the religion of his empire. He made Constantinople the Roman capital A.D. 330, and thus gave a fatal blow to the power and influence of old Rome. The ancient empire was finally overthrown by Odoacer, king of the Heruli, who assumed the title of king of Italy, A.D. 476, nearly 1280 years after the found-

dation of Rome. Since then, Rome, after many changes, long continued to be only the metropolis of the States of the Church, and the centre of the Romish community.

Rome is now celebrated not only for its own splendour, but for the magnifi-



cent ruins of its former greatness. The most interesting monument which has survived the ravages of time is the triumphal arch, erected to commemorate the conquest and overthrow of Jerusalem, by Titus, A.D., 70. It exhibits the Roman Soldiers in the hour of triumph, bearing the spoils of the

temple; and yields many valuable illustrations of the Jewish and Roman costumes and manners in the apostolic age.

The Roman Government, composed of the Pope and the cardinals, in fact a government of aliens—by birth of all nations, and by education and aspirations of none—has now happily come to an end. At the fall of the Pope's government, in 1870, Rome was annexed to the kingdom of Italy. The city then had 226,022 inhabitants; in 1871, the number was 244,484. Of the population, there are many cardinals, bishops, priests, monks, and nuns, of different congregations or orders. There are several colleges of different nationalities; and much of the ground is occupied by convents and monasteries. The great mass of the population, as in all Romish countries, is indescribably poor and miserable, and the state of morals is deplorably low.

Since Rome has been made the capital of the kingdom of Italy, the people have acquired a larger amount of freedom. Several Protestant places of worship have been erected; and the

work of evangelization is carried on with earnestness. The Church of England, and the American Episcopal Church, have churches for the use of English speaking visitors and residents. The English Methodists, the American Methodist Episcopal Church, and the Baptists, have Missions. The Waldensians have bought a palace, in which they worship, at a cost of 12,000*l*. The Free Church of Italy has several stations. An American Union Church works among the Italian soldiers; and a Young Men's Christian Association has been started by it. Moreover, the Scriptures are now printed and sold in Rome, and circulated through all parts of the Italian kingdom.

As the Papacy is an institution of government, temporal and spiritual, the end of the government was not so much the welfare of the Romans, as for the supremacy of the church. Hence the zeal, by which the ecclesiastical policy of the Papacy is everywhere animated, seems to be rather for the interests of a potent system, than for the pure unpromising love of the truth. The Romish religion is an extraordinary mixture of Roman polytheism and Christianity. The contradictions and absurdities to which relic worship leads, show that even the chair of Peter scarcely escapes from baptized paganism. It is said that on the 18th of January, 1688, while the identical chair used by Peter was being cleaned, in order to be set up in some conspicuous place in the Vatican, there unluckily appeared carved upon it the twelve labours of Hercules,—the evidence of its pagan origin. Another chair, in St. Peter's church, in which it is affirmed that the Apostle exercised his office, is said to have been examined by the profane French soldiers, in the time of the first Napoleon, when they had possession of Rome, who copied the Arabic inscription:—"There is but one God, and Muhammed is His prophet." This chair was probably among the spoils brought from the East by the Crusaders.—See ITALY.

ROOF.—See HOUSE.

ROOM.—See REHOBOTH.

ROS

ROOT. That part of the plant which extends into the earth. (Matt. xiii. 6, 21.) The Hebrew word *shorash*, i.e., "root," also signifies *a shoot, sprout*, "sprout of Jesse;" (Isa. xi. 10;) "a shoot out of a dry soil;" (Isa. liii. 2; compare Rev. v. 5; xxii. 16;) and is used metaphorically of the Messiah, who should proceed from the ancient and decayed family of Jesse. So also, the term "root" designates Hezekiah, a descendant of king Uzziah; (Isa. xiv. 29; 2 Chron. xxvi. 6, 7;) and is also used for the power of the Philistines. (Isa. xiv. 80.)

ROSE. The Hebrew word *ahabazzeleth*, rendered "rose," (Isa. xxxv. 1; Sol. Song ii. 1,) properly designates *a flower*, growing in meadows and pastures. In the Apocryphal books the Greek word *rhodon*, i.e., "a rose," frequently occurs. (Eccles. xxiv. 14; xxxix. 18; 1. 8; Wisd. ii. 8.) White and pink roses are abundant in some parts of Palestine. It may be that the references are to the *oleander*, whose large bunches of roseate coloured flowers adorn the banks of the rivulets in Syria.

ROSH=*head, summit*. 1. The original word *rosh*, rendered "prince," (Ezek. xxxviii. 2, 3; xxxix. 1,) ought to be read Rosh:—"Magog the prince of Rosh, Meshech, and Tubal." Rosh is the name of a northern tribe, so called from the neighbourhood to the *Rha* or *Volga*; probably the *Russ* or *Russians*, along with Meshech and Tubal. 2. A son of Benjamin. (Gen. xli. 21.)

ROSIN.—See **BALM**.

RUBY. The Hebrew word *peninim*, rendered "rubies," probably designates *red corals*. (Prov. iii. 15; viii. 11; xx. 15; xxxi. 10; Job xxviii. 18; Lam. iv. 7.) And the word *kadkod*, rendered "agate," (Isa. liv. 12; Ezek. xxvii. 16, margin "chrysoprase.") is now understood to designate the Oriental *ruby*, a valuable gem of a vivid red colour. The word *odem*, rendered "sardius," is in the margin rendered "ruby." (Ex. xxxix. 10.)

RUDIMENTS.—See **ELEMENTS**.

RUE. This shrubby plant, the common *Ruta graveolens*, which is

RUT

common in Palestine, was one of the garden plants of which the hypocritical Pharisees used to pay tithe, though uncommanded. The strong scented and bitter leaves of this plant were used as medicine, and also as a spice for meat. In Luke xi. 42, it is mentioned instead of "dill" in the parallel passage. (Matt. xxiii. 28, margin.)

RUFUS=*red*. A son of Simon the Cyrenian, (Mark xv. 21,) whom Paul salutes in the remarkable words, "Salute Rufus chosen in the Lord, and his mother and mine." (Rom. xvi. 13.)

RUHAMAH=*compassionated*. A symbolical name given to the house of Israel. (Hos. ii. 1.)

RULER.—See **PRINCE**.

RUMAH=*elevated*. This place is generally identified with "Arumah." But Van de Velde supposes that *Tel Rumah*, about six miles to the north of Nazareth is the site of "Rumah." He also identifies the ruin *el-Armah*, on the brow of a mountain opposite the vale of Shechem, with "Arumah." (2 Kings xxiii. 36; Judg. ix. 41.)—See **ARUMAH**.

RUSH. The Hebrew word *agmon* denotes a reed or rush, growing in the marshes, of which there are several species. The term is variously rendered "hook;" (Job xli. 2;) "caldrion;" (Job xli. 20;) "rush;" (Isa. ix. 14; xix. 15;) "bulrush;" (Isa. lviii. 5;) and "reeds." (Jer. li. 32.) The rush belongs to the family of *cyperaceae* or reed-grasses, but the reed to the family of *gramineae*.—See **FLAG**.

RUTH=*female friend, companion*. A Moabitess who married into a Hebrew family which had emigrated into the land of Moab during the famine. (Judg. vi. 8—6.) On the death of Elimelech and his two sons, Ruth, who was now a widow, and had doubtless become a proselyte to Judaism, resolved to accompany her widowed mother-in-law to Bethlehem in Judea. The young widow was soon married to Boaz, her wealthy kinsman, by whom she became the ancestress of king David. Though Ruth was a Gentile woman, that was no objection to her

position as an ancestress of the Messiah. (Ruth i. 1—22; ii. 1; iv. 10—22; Matt. i. 5, 6.)

RUTH, BOOK OF. This book appears as the work of an unknown author of the time of David, or soon after; it was evidently taken from more ancient records, as its history belongs to the period of the Judges. (Ruth. i. 1.) The object of the writer was to trace the genealogy of David to a source which is honourable; at the same time, he does not flatter the royal family, but candidly relates its descent from a Moabitish mother, who had been reduced to extreme poverty. The simplicity, integrity, and kind feelings of the principal persons exhibited are altogether remarkable; and the narrative shows that David had at least some ancestors who were nature's noblemen. (1 Chron. ii. 11, 12.)

RYE. The Hebrew *cussemeth*, rendered "rye," (Ex. ix. 32; Isa. xxviii. 25, margin *spelt*;) and "fitches," (Ezek. iv. 9, margin *rie*;) designates a species of grain, the *Triticum spelta* of Linnaeus, the modern *spelt*. The Hebrews appear to have occasionally used the meal of this grain for bread.—See **FITCHES**.

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SABACHTHANL.—See **ELI, ELI, LAMA SABACHTHANI**.

SABAOTH.—See **HOSIOF HEAVEN**.

SABBATH. The Hebrew word *Sabbath* properly signifies a *cessation*, *rest*, a *return* from labour, hence *day of rest*, or *restitution*; and it was used by the Hebrews as the designation of "the seventh day," the day of *return* from toil to *repose*. The most ancient Record says: "And on the seventh day God had ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified—separated—it: because that in it He had rested from all His work which God had created and made." (Gen. ii. 2, 3.)

Here the term "rest," as spoken of God, is not opposed to weariness, but to action; it is merely a *cessation* from labour. On this day the work of creation being finished, the Most High entered into His rest—His Sabbath—which still continues, and in which He is now, by the elevatory process of **REDEMPTION**, educating mankind for the glories of the future, and for partnership with Himself in His ever-enduring rest in heaven. (Heb. iv. 9, 10; Lev. xiv. 13.) Then was the Sabbath day appointed by God Himself. He blessed and sanctified it for man, not only as the appointed time for cessation from labour, but for the enjoyment of special blessings arising from the devout contemplation of the Divine perfections, as manifested in the Creator's works—a happy symbol of that perpetual "Sabbath which remaineth to the people of God."

This primeval institution is not to be considered as an arbitrary enactment, but as an appointment in perfect harmony with what are called the laws of nature; and is found to be absolutely necessary to the well-being of man, and the labouring animals. Physiological considerations show that, beside the alternation of day and night, the human constitution requires the repose of one day in seven in order to restore the equilibrium; and that it is as essential to our intellectual and physical, as to our moral and spiritual nature. Hence "the Sabbath was made for man—for the benefit of the race—and not man for the Sabbath." (Mark ii. 27.) Traces of the original appointment of the Sabbath have been found in the sacredness of the number *seven*, so frequently used by the Hebrews as the symbol of *perfection* and *completeness*, and also in the permanent division of time into *weeks* or periods of seven days, which has prevailed among most nations, from the shores of Europe to the plains of Hindustan.

Though the creation Sabbath was the *seventh* day in the order of the inspired Record, yet, in point of fact, it was the *first* day of man's first week

—the *first* evening and morning which he ever saw; hence he must have commenced the computation of his time with the Sabbath, which was really to him the *first* day of the week, as it was the *first* complete day of his existence. The seventh day, then, being the *first* day of Adam's life, was consecrated by the way of *first fruits* to God, and was held as the sacred day by the patriarchs until the return of the Hebrews from Egypt. The earliest recorded instance of the presentation of sacrifice is connected with the observance of this day: "at the end of days," *i.e.*, at the termination of the week—not on the last, but the *first* day—Cain and Abel brought each their offerings to the Lord. (Gen. iv. 3, 4.) So also, in Gen. viii. 8—12, it is stated that Noah sent forth the dove three successive times from the ark, and waited *seven* days between each, evidently in deference to the Sabbath day. This day, which may be considered as *identical* with our Lord's day, was not totally neglected by the Hebrews while in Egypt, inasmuch as it was the universal Sabbath of the early nations, and by idolaters was devoted to the worship of the *sun*, hence called Sunday,

But though the most ancient Sabbath, the sacred day of the patriarchs, was the *first* day of the week, it appears that the weekly Sabbath of the Hebrews was altered, as well as the commencement of their year, at their exodus from Egypt. (Ex. xii. 2.) In commemoration of their deliverance the month Abib or Nisan=April was made the *first* month of the year, and to this the Mosaic chronology is conformed. Already had many of the Hebrews assembled on the fifteenth day of the first month, on the morrow after the Passover, waiting the return of Moses and Aaron from the court of Pharaoh, with permission to depart. As there must have been an interval of several hours ere their leaders returned, during which the people acquired the wealth of the Egyptians, and "all the hosts" prepared for the march, it must have

been near the close of the day when they broke up from their rendezvous. Hence it would appear that it was not till the same evening, after sunset, which, according to the Hebrew reckoning, commenced the sixteenth day of Nisan, that the Hebrews were fairly on their journey out of Egypt. This day, then, apparently the seventh day of the week, *i.e.*, Saturday, was, by Divine appointment, constituted the Sabbath of the Hebrews, in order to perpetuate their deliverance from Egyptian slavery. (Ex. xii. 33—51; xiii. 3, 4; xxxiv. 18; Deut. xvi. 1—3.) Indeed, in Deut. v. 15, Moses does not enforce the observance of this day, as in Ex. xx. 11, by the consideration of God's resting on the seventh day, which was the sabbath of the patriarchs; but binds it upon them by saying—"REMEMBER that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day." And, as the Hebrews were about to be constituted the depositories of Divine truth—the conservators of a holy worship—until the coming of the Messiah, it was necessary that they should have not only a different ritual, but a different weekly Sabbath peculiar to themselves, lest they should be carried away by idolatry, or in any way become mingled with surrounding nations. This Sabbath, which was to be observed by the Hebrews in all their generations, is also calculated from the first day in which the manna fell: on the sixth day there fell a double quantity of manna, and the people gathered twice as much as on other days; thus anticipating the Sabbath, and preparing for it. (Ex. xvi. 22—30.) And afterwards, when the Hebrews arrived at Mount Sinai, the law of the Sabbath was most distinctly and fully laid down in the decalogue, in language which recognises the existence of a primitive Sabbath. It begins with the word "REMEMBER," and con-

cludes with an allusion to the institution at the creation,—showing, that though the peculiar Sabbath of the Hebrews, like other institutions connected with their dispensation, was merely introduced until “the fullness of time,” yet the principle was the same in each case, that one day in seven should be consecrated to the service of God. (Ex. xx. 8—11.)

The Christian Sabbath, called the “Lord’s day,” and the “first day of the week,” is evidently a different day from the Hebrew seventh day Sabbath, but identical with the primitive Sabbath instituted at the creation. Though we have no record stating that either Christ or His apostles changed the Sabbath from the seventh to the first day of the week, yet we have every requisite evidence that this change was accomplished in the apostolic age, by the “vanishing away” of the Hebrew polity and the establishment of Christianity. Christ honoured the “first day of the week” by rising from the dead; (Matt. xxviii. 1—10;) and, whenever the day of the week is specified, it is invariably the “first day,” that He appeared to His disciples; (John xx. 19—29;) and also by sending the Holy Spirit. (Acts ii. 1—4.) On this day all Christians met for public worship; and to keep holy the day on which the Saviour rose from the dead, was to acknowledge Him as Lord and Christ. (Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.) The resurrection of Christ on this day was symbolized in the Hebrew ritual by the offering of the “sheaf of first fruits” on the sixteenth day of Nisan, the third day after the Passover: “He was the first fruits of them that slept.” (Lev. xxiii. 10, 11; 1 Cor. xv. 20; Acts xxvi. 23.) It is true that Christ, while under the law, religiously obeyed the spirit and letter of the fourth commandment, though far from conforming to the requirements of Pharisaical austerity. And while the Jewish polity subsisted, the political law of the Mosaic Sabbath would still be in force in Judea; hence, neither our Lord nor His Apostles ever claimed the exercise of any authority

to change the day, inasmuch as that would have been a direct interference with the political institutions of the country, and with the province of the magistrate. An obvious reason presents itself why the Mosaic Sabbath was not abrogated nor the Lord’s day instituted by an express command,—the Jewish economy had now served its purpose; Christianity, the spiritual principle in that dispensation was now evolved; and, in the overthrow of the old nationality, the Jewish ritual and its sacred days were for ever abrogated, while the Sabbath naturally reverted to the primitive Sunday, or creation Sabbath. And it is somewhat remarkable, that in all the missionary labours of the Apostles in the different regions of the empire, we never read of them authoritatively instituting the Lord’s day to be observed as the Sabbath; simply because that day being the first day of the week—the same as the primitive Sabbath—was already instituted, having been held as the sacred day by the Gentile nations from the remotest times. Hence we see, that the Apostles had not the serious difficulty to encounter of instituting a Sabbath on a different day to that which was generally observed as sacred. In several of those regions where the primitive Sabbath was still observed, though consecrated to idolatrous worship, the Jews, both before and after the extinction of their own nationality, had synagogues where the law and the prophets were read on the Mosaic Sabbath. And, indeed, in some of the Oriental churches, where the Jewish element was predominant, religious services were long held both on the seventh and on the first day of the week; but as the observance of the Lord’s day, for the commemoration of the birth-day of a better creation by the redemption of the world, became the badge and test of a Christian profession, the observance of the seventh day gradually fell into disuse.

Though, as we have seen, the reason of the change of the Sabbath from the first day of the week to the seventh, was

in the establishment of the Mosaic economy; and, with the expiration of that economy, the Sabbath reverted to its original position; still, it must be obvious that neither of those days could have been observed for sacred worship in all parts of the earth at the same time. The original institution required that *one day in seven*—not every *seventh* day, but every Sabbath day—should be appropriated as the Sabbath of the Lord. But, as among different nations there have been different methods of reckoning days—some reckoning from sun-rise to sun-rise, some from sun-set to sun-set, and others from midnight to midnight—it could never have been designed that every hour of the same Sabbath should be held at the same time universally. Moreover, if every nation commenced the day at the same hour, still, the differences of longitude would prevent every portion of the original Sabbath being consecrated at the same time; as it is known to every one that while it is noon on one part of the earth's surface, it is midnight at the antipodes. The circumstance of the possibility of three Sundays occurring in one week, shows very clearly, that the same hours could never have been intended to be observed as the Sabbath in all parts of the earth at the same time. Suppose two persons were to start from London at the same time, in opposite directions, the one travelling eastward, in the direction of the earth's motion, and the other westward, in the contrary direction, both making the tour of the globe; on their return they would differ two whole days in their reckoning, although arriving at the same hour at the point from which they set out. Should the day of return to the one who travelled eastwardly be Monday, to the one who travelled westwardly it would be Saturday, while to those who had remained in London it would be Sunday. This contingency has actually happened to some of the earlier circumnavigators, who were unacquainted

with the method of setting down the same nominal day a *second time* when crossing the meridian of the 180th degree of longitude eastward; and of *cancelling a day* when crossing the same meridian westward. From this circumstance we see, that while every hour of the same Sabbath could not be held sacred universally, at the same time, without attention to difficulty, and sometimes doubtful astronomical calculations; yet we learn that some portion of the Sabbath of Eden, and even that of the Hebrews, according to the different modes of reckoning the day, is held by Christians on Sunday on every part of the earth's surface at the present time.

While, however, the point of commencing the enumeration of the hebdomadal cycle may be different on every meridian of the earth, still it is not left to every individual to determine which day should be his Sabbath, though he should even abstract the seventh part of his time from labour. The Sabbath was ordained for worship, for *public* worship; hence it is necessary that the day should be uniformly observed by a whole community at the same time. The Sabbath is not only connected with religious duty, but with religious *freedom*. The only ground of religious duty is the Divine command; the freedom and opportunity of performing religious duties are civil rights, and, as such, the matter of legislation. The Mosaic statutes secured the Sabbath to the Hebrew nation; and the political law of Christian countries, which protects the labouring classes in the enjoyment of this primeval boon, is not an interference with religion, but simply a recognition of the rights of conscience, and of men's duty to be religious. The Apostle, when adjudicating on Jewish festival observances, does not intimate that the weekly Sabbath was no better than any other day; indeed, he does not refer to the Sabbath day at all, but merely to the Jewish holidays—held on the working days—of which no one could be holier than another. (Rom.

xiv. 5, 6; Col. ii. 16, 17.) However, let us who regard the Sabbath day, regard it to the Lord; and as to those who disregard it, or would teach others so, let them remember that while they are loosening the bonds of Christian morality, it becomes them seriously to ponder the words of our Lord: "Who-soever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Among the Hebrews, no sin, except perhaps idolatry, is threatened with heavier penalties than Sabbath-breaking. According to the Mosaic law, the penalty awarded to the Sabbath-breaker was death. (Ex. xxxv. 2; Num. xv. 32—36.)

It is remarkable, that with us, the first day of the week or the Lord's day is generally called "Sunday;" with the more devout, "the Sabbath." But in all the Romance languages the word for "Sunday" means the *Lord's day*—thus: Italian, *Dominica*; Spanish, *Domingo*; Provencal, *Dimenge*; French *Dimanche*; and also the modern Greek, *Kuriake*. So also, the words designating "Saturday," in the same languages, are all derived from the term *Sabbath*—as: Italian, *Sabato*; Spanish, *Sabado*; Provencal, *Dissapte*, corrupted from *Dies-Sabbati*; French, *Samedi*, also corrupted from *Sabbati dies*; and the modern Greek, *Sabbaton*, is retained in the same way.

The term "Sabbaths" is frequently used to designate the Hebrew festivals, which were determined by the number *seven*. Thus, not only the seventh day of the week, but the seventh month, the seventh year, and the year after seven times seven years, i.e., the *fiftieth* year, were also Sabbaths, or seasons of rest and renovation. (Lev. xvi. 31; xxiii. 24; xxv. 4—12; 2 Chron. xxxvi. 21; Col. ii. 16.)—See **FALLOW YEAR**.

SABBATH DAYS JOURNEY.
—See **JOURNEY**.

SABEANS.—See **SHEBA**.

SABTAH. A son of Cush, whose descendants appear to have given name to the Ethiopian city *Saba*, or *Sabat*, situated on the coast of the

Arabian Gulf, not far from the present Arkiko. (Gen. x. 7; 1 Chron. i. 9.)

SABTECHAH. A son of Cush, whose descendants appear to have given name to a region in Ethiopia; also written "Sabtecha." The name *Sabatok* occurs on the Egyptian monuments. (Gen. x. 7; 1 Chron. i. 9.)

SACAR = *reward*. 1. A son of Obbededom. (1 Chron. xxvi. 4.) 2.—See **SHARAR**.

SACKBUT.—See **HARP**.

SACKCLOTH. The Hebrew word *sak*, rendered "sackcloth," denotes a coarse cloth made of goat's hair, camel's hair, or other materials, and used for strainers; (Matt. xxiii. 24;) for sacks; (Gen. xlii. 25, 27, 35; Josh. ix. 4;) for the garments of prophets; (Isa. xx. 2; Zech. xiii. 4; Matt. iii. 4;) and for a mourning garment. (2 Sam. iii. 31; 1 Kings xxi. 27; 2 Kings vi. 30; Est. iv. 1, 2.) Using "sackcloth and ashes" denoted sorrow and repentance. (Job xvi. 15; Ps. xxx. 11; Isa. iii. 24; xxxviii. 5; Joel i. 13; Matt. xi. 21; Rev. vi. 12.)

SACRIFICE. The solemn infliction of death on a living creature, in a way of religious worship. Sacrifice undoubtedly originated in the Divine authority and injunction, immediately after the first transgression; for it must have been from the sacrificial victims that "coats of skins" were made for the first human pair. (Gen. iii. 21.) So, also, the Divine acceptance of Abel's sacrifice, furnishes evidence that sacrifices originated in the *will* and *appointment* of God. (Gen. iv. 3—7; Heb. xi. 4.) The victims in this ancient rite were generally such animals as were of the most utility to man; though among the heathen, where idolatry and superstition became predominant, it was not uncommon for bewildered mortals to offer human victims, in the hope of atoning for their past transgressions. (2 Kings iii. 27.) Among the Hebrews, the rite of sacrifice was evidently a *symbolical action*, adapted and intended to remind the offerer that he was guilty in the sight of God. As it is certain that sin could not be taken

away by the blood of bullocks or of goats, this solemnity was subjectively, to the sinner, a *memorial* that his sin deserved death. On this account the Apostle says, "In the sacrifices—there is a remembrance of sins made every year." (Heb. x. 3, 4.) And as the sacrifices effected only what the lawyers call an abatement of the nuisance, they were regarded objectively as prefigurative representations of a *better sacrifice* in the person of the Messiah; inasmuch as what they could only represent and teach, His sacrifice would truly and actually effect. Here rested the faith of the ancients, and here they found acceptance with God. (Ps. xl. 6–9; Heb. ix. 11–28; x. 1–26; Eph. v. 2.) The institution of sacrifice began in Eden, was found among the patriarchs, was organized under Moses, and culminated in Calvary. The term "sacrifice" is sometimes used figuratively for repentance; (Ps. li. 17;) for the good works of believers; Phil. iv. 18; Heb. xiii. 16;) and for the duties of prayer and praise. (Rom. xii. 1; Heb. xiii. 15; 1 Pet. ii. 5)—See OFFERINGS.

SACRILEGE. The crime of profaning that which is sacred. (Rom. ii. 22.) Occasionally the Jews were eminently guilty of this crime; as they withheld the tithes and offerings; (Mal. iii. 8–10;) and even converted the temple into a market. (Matt. xxi. 12, 13.) The hearts of believers are called "the temple of God," and they must not be defiled or profaned. (1 Cor. iii. 17.)

SADDUCEES=*just ones*. A Jewish sect, in opposition to the Pharisees and Essenes; said to have been the descendants of Zadok the priest. (1 Kings i. 32–35.) They were conservative in their sentiments; and constituted the ancient priestly aristocracy. (Ezek. xl. 46; xliii. 19; xlv. 15; xlviii. 11; Acts v. 47.) The Sadducees rejected all traditions and unwritten laws, and held the Scriptures to be the only rule of the Jewish religion. They denied the existence—some say the incarnation and manifestation—of

angels and spirits, and the resurrection of the dead, because it was not taught in the law of Moses. They maintained the freedom of the will. (Matt. xxii. 23–32; Luke xx. 27–38; Acts xxiii. 6–8.) In their lives and morals the Sadducees were more strict than the Pharisees; and although their tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. The modern *Karaites* who cultivate Biblical knowledge, are apparently the followers of the ancient Sadducees: whilst the Rabbinites are the successors of the Pharisees. (Matt. iii. 7; xvi. 1–12; Mark xii. 18; Acts iv. 1; xv. 17.)

SADDLE. The Hebrew word *hhabash*, signifies "saddle" or panniers. (Gen. xxii. 8; Num. xxii. 21; Judg. xix. 10; 2 Sam. xvii. 23.) The ancient Eastern saddles were probably nothing more than a skin girded to the beast. The pack-saddles of the camels were high, and made of wood, with cloths heaped upon them. At the end of the day's journey, the saddle-cloths being laid on the ground, formed a sort of mattress in the tent. (Gen. xxxi. 34.)

SADOC = *just*. One of Joseph's ancestors. (Matt. i. 14.)

SAFFRON. The Hebrew word *carcom*, rendered "saffron," designates the *Crocus sativus* or *saffron plant*, which grows wild in every Eastern country. The term saffron is derived from the Arabic *zafran*, signifying "yellow." The ancients frequently made use of this purple-coloured fragrant flower in costly perfumes. (Sol. Song iv. 14.)

SAINT.—See SANCTIFICATION.

SALAH=a shoot, extension. A son, or grandson of Arphaxad; (Gen. x. 24; xi. 12–15; 1 Chron. i. 24;) also written "Shelah;" (Gen. x. 24, margin;) and "Sala." (Luke iii. 35.)

SALAMIS=*pacific*? A city of Cyprus, at the east end of the island; visited by Paul and Barnabas on their first missionary tour. (Acts xiii. 5.) This ancient city, of which few remains now exist, was afterwards called *Constantia*, and still later *Famagusta*.

while pronouncing the form of salutation. (Ex. iv. 31; 1 Kings i. 53; ii. 19; 1 Sam. xxiv. 8; Matt. ii. 11.) As an act of courteous demeanour they "bowed" repeatedly to a superior. (Gen. xxiii. 7; xxxiii. 8; xliii. 28.) As a token of affectionate respect they sometimes kissed each others beard; (2 Sam. xx. 9;) or each others lips, or even the cheeks; (Gen. xxxiii. 4; Luke xv. 20;) at the same time wishing each other every kind of prosperity. (Gen. xxix. 6, 11, 13; xliii. 27; xlvi. 10-12; Ex. iv. 27; xviii. 7.) The Scribes were fond of public salutations and greetings. (Mark xii. 38.) Our Lord commanded His disciples to avoid the customary salutations on the way, in order to prevent the loss of time in mere matters of form and ceremony. (Luke x. 4; 2 Kings iv. 29.)

SALVATION. Deliverance from danger or evil of any kind. Of every deliverance, whether personal or national, it is said "salvation is of the Lord." (Ex. xiv. 13; Ps. iii. 8; Prov. xxi. 31; Jon. ii. 9; Rev. vii. 10; 1 Sam. xi. 13; xiv. 45.) Generally, the term "salvation" denotes the deliverance of sinners from their sins by Jesus Christ the only Saviour. So fearful is the guilt of sin, that till the sinner appropriates by faith the atonement of Christ, legally he abides in condemnation. Though the sinner feels his moral helplessness to look to Him who is able to save, Divine compassion has secured "help for his infirmities," by the influence of the Holy Spirit. Well has Watson said, "As the atonement of Christ stoops to the judicial destitution of man, the promise of the Holy Spirit meets the case of his moral destitution. The one finds him without any means of satisfying the claims of justice, so as to exempt him from punishment; the other, without the inclination or the strength to avail himself even of proclaimed clemency, and offered pardon, and becomes the means of awakening his judgment, and exciting, and assisting, and crowning his efforts to obtain that boon, and its consequent blessings. The one relieves him from the penalty,

the other from the disease, of sin; the former restores man to the favour of God, the other renews him in His image." And as salvation, full and free, is thus graciously provided, the condemnation can be removed, and the heart renewed; hence, every sinner is exhorted now to believe in Christ—to come to Christ, and take of Him—that he may have life eternal. (Matt. xi. 28, 29; Rev. xxii. 14.) And while the penitent, thus earnestly and expectantly relies on the mercy and power of the Saviour, self and doubt alike give way, pardon is received, and from his heart he can say, "Christ loved me, and gave Himself for me." He is instantly assured, by the Holy Spirit given unto him, that the blood of Christ cleanseth from all sin. Thus is salvation obtained only by the mercy of God in Christ, apprehended by a faith which passes through all, puts by all, and comes to Christ, and trusts in Him alone. The earnest believer is now enabled to walk in the comfort of the Holy Ghost, to advance in the spiritual life, perfecting holiness in the fear of God, until he arrive in the kingdom of glory for ever. All the mystery of human happiness, for time and eternity, is comprehended in the blessings of "the common salvation." (2 Cor. vi. 2; Eph. i. 13; Matt. i. 21; Gal. iii. 13; 1 Thess. i. 10; Heb. ii. 13; v. 9; Jude 3.)

SAMARIA = *watch-post, watch-height*. A hill with a city built upon it by Omri, king of Israel, about 924, B.C., and named by him in the Hebrew *Shomeron*, after *Shemer*, the former owner of the soil. "Samaria" is the Greek form of the name. The city was situated about six miles to the north-west of Shechem, on an oblong hill, in the centre of a wide basin-shaped valley—a continuation of the valley of Shechem—and encircled with high hills, forming a complete wall around it. (1 Kings xvi. 24; 2 Kings iii. 1-13.) In a wider sense "Samaria" designated the kingdom of Samaria, i.e., of Israel, or the ten tribes, of which the city of Samaria was the capital. (1 Kings xiii. 32; 2 Kings xvii. 26; xxiii. 19; Jer. xxxi. 5; xli.

SAM

5; Ezr. iv. 10, 17; Neh. iv. 2.) Samaria continued to be the capital of Israel until the overthrow of the kingdom by Shalmaneser, in the reign of Hoshea; when the carrying away of the ten tribes was probably completed by Sargon, about 720 B.C. (2 Kings xvii. 3, 5.) During all this time Samaria was the seat of idolatry; and is often denounced by the prophets. (1 Kings xvi. 32, 33; 2 Kings x. 18—28; Isa. ix. 8; Jer. xxiii. 13, 14; Ezek. xvi. 46—55; Am. vi. 1; Mic. i. 1.) The city was taken by Alexander the Great, who placed in it a colony of Syro-Macedonians. In A.D. 109 it was taken by John Hyrcanus, and was then inhabited by Jews, and finally by the descendants of the original inhabitants. Augustus bestowed Samaria upon Herod the Great; who ultimately rebuilt the city with great magnificence and strength, and called it *Sebaste* = *Augusta*, in honour of Augustus. (Jos. Ant. xv. 8. 5; Wars, i. 21. 2; Acts viii. 5—9.) The present place is a small village called *Sebastich*; but the ancient site is now cultivated ground, which has been ploughed for centuries; and has upon it many olive and fig trees. There are few foundations and stones of the ancient city with the exception of several magnificent colonnades, which stand solitary and mournful in the midst of ploughed fields, the skeletons as it were of departed glory.—See *SHECHEM*.

SAMARITANS. The inhabitants of Samaria, after the Israelites were carried into exile. They were the foreigners brought from Babylon, Cuthah, Ava, Hamath, Sepharvaim, and other eastern countries, by the Assyrian king, Shalmaneser. They subsequently applied to Esarhaddon for one of the Israelitish priests; and one took up his abode in Bethel, and appears to have introduced the five books of Moses among them. So "they feared the Lord, and served their own gods," each his own national idols. (2 Kings xvii. 1—41; xviii. 34; Ezra iv. 2.) When the Jews returned from the Exile, and began to rebuild Jeru-

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salem and the temple, the Samaritans also desired to aid them in the work. The refusal of the Jews to admit them to this privilege, gave rise to the subsequent hatred between the two races. (Ezr. iv. 1—24; Neh. iv. 1—23; vi. 1—19; xiii. 28.) About B.C. 409, Manasseh, of a priestly family, who had been expelled from Jerusalem by Nehemiah, for an unlawful marriage, obtained permission from the Persian king Darius Nothus, to erect a temple for the Samaritans on Mount Gerizim. Shechem, at the foot of Gerizim, now became the metropolis of the Samaritans; the temple on the Mount became the centre where they clung to their worship, and lived in expectation of a Messiah. The name "Samaritan" then became, among the Jews, a byword and term of reproach, and all intercourse with them was avoided. Yet many of the Samaritans believed on Christ. (Matt. x. 5; Luke xvii. 16—18; John iv. 4—42; Acts vii. 16; viii. 5—25; ix. 31; v. 3.) The Samaritans at *Nabulus*, the ancient Shechem, are now reduced to a very small community; and still retain their ancient hatred against the Jews. They form the last isolated remnant of a remarkable people, clinging now for more than two thousand years around this central spot of their religion and history; and lingering slowly to decay. Several manuscripts of the Samaritan Pentateuch have been obtained from this remarkable people.

SAMGAR-NEBO = *sword* or *gratifier of Nebo*. One of the princes of Babylon. (Jer. xxxix. 3.)

SAMLAH = *garment*. A king of the Edomites. (Gen. xxxvi. 36; 1 Chron. i. 47.)

SAMOS = *renowned*. An island in the Ægean Sea, lying off the coast of Lydia, in Asia Minor. The island produces oil, wine, oranges, and silk, and is capable of much higher cultivation. (Acts xx. 15.)

SAMOTHRACIA = *Thracian Samos*. An island in the north-east part of the Ægean Sea, above the Hellespont. The island is inhabited principally by

fishermen; and is in many parts covered with forests. It is now called *Samandrach*. (Acts xvi. 11.)

SAMSON = *sun-like*. The son of Manoah, of the tribe of Dan. As the regent of the Hebrews, he judged them twenty years. He was remarkable for his vast physical strength, and was a Nazarite from his birth. (Judg. xiii. 2—24.) At an early age Samson began to put forth his superhuman strength in bold exploits. (Judg. xiii. 25; xiv. 5, 6.) Samson married a woman of Timnath, assigning as a reason for his choice, "for she pleaseth me well," properly, according to the Hebrew, "*she is right in mine eyes*," i.e., *right* in reference to an end, or purpose—"properly adapted to the end which I have in view." Samson may have entertained genuine affection for the Philistine woman, but his ulterior *policy* was, doubtless, to make this alliance subservient to the great purpose he had in view—the deliverance of his country from the dominion of the Philistines. In this affair Samson was evidently under the control of the Most High. (Judg. xiv. 1—4.) An opportunity soon occurred, when the Hebrew Hercules, unaided by his degraded and cowardly countrymen, commenced his series of tremendous retributions upon the enemies of his country. (Judg. xiv. 5—20; xv. 9—19.) After several successful exploits, Samson permitted a mercenary and perfidious courtesan to worm from him the secret of his great strength; and, while asleep on her lap the locks of his hair were shaved off, and he was no more than an ordinary man. The loss of his hair did not in itself deprive him of strength; but it involved the loss of his strength, because it took from him the condition of a Nazarite, with which his extraordinary strength was inseparably connected. The Philistines came upon him, and having put out his eyes, they bound him in fetters, and compelled him to grind in the prison like a slave. (Judg. xvi. 1—21.) However, while immured in

the prison-house, Samson appears to have repented of his past misconduct; and God reinvested him, as his hair grew, with his former extraordinary strength. Of this fact his enemies were not aware. The lords of the Philistines having assembled in the temple to celebrate the festival of Dagon, Samson was brought out and exhibited, as a butt for their scoffs and insults. But being conducted to the two middle pillars, which were the main support of the building, he grasped them, and bending himself forward with all his force, the building rushed down; and the assembly, including Samson himself, were crushed under the load. (Judg. xvi. 22—31.) It is a melancholy fact that the champion of Israel was not without great faults; but he had some conspicuous virtues. His zeal against idolatry was prominent. Samson is ranked with such worthies as Barak and Jephthah, and David and Samuel. (Heb. xi. 32.)

SAMUEL = *heard of God*. The prophet, and the last judge or regent of the Hebrews. He was the son of Elkanah, a Levite. In the birth of Samuel, the Divine promise to Hannah, one of the wives of Elkanah, was accomplished. His mother, in accordance with her vow, consecrated him to the service of Jehovah; and while he was yet a child he officiated, in some form, in the house of the Lord in Shiloh. (1 Sam. i. 1—28; ii. 1—18; 1 Chron. vi. 27—28.) Here Samuel was favoured with remarkable revelations of the Divine will; and it soon became known that "Samuel was established to be a prophet of the Lord." (1 Sam. iii. 1—21.) After the death of Eli, with whom he was trained, Samuel was publicly recognised as the judge of the nation; and he frequently acted as a priest. (1 Sam. vii. 1—17; ix. 23; x. 8; xi. 15; xvi. 1; Ps. xcix. 6; Jer. xv. 1.) With Samuel commenced a new and splendid era, both as to the civil and religious affairs of the Hebrews. He made annual circuits through the country to admin-

later justice, until his infirmities were too many to permit it. His sons, who were deputed to execute this duty, proved themselves unworthy of the trust, and the people determined on a change of government. Samuel anointed Saul to be their king, and he resigned his authority to him. (1 Sam. xii. 1—25.) When Saul was rejected, Samuel anointed David to succeed as king. After Samuel had nobly attended to the affairs of the Hebrews, until pressed by the infirmities of age, he retired to Ramah, where he died. (1 Sam. xv. 1—35; xvi. 1—13; xxv. 1.) In 1 Chron. vi. 33, he is called "Shemuel."

SAMUEL, Books of. The first and second books of Samuel, also called the First and Second Books of Kings, are but one work, severed into two parts. They contain the history of Samuel's administration; (1 Sam. i.—xxv.) the partly contemporaneous history of Saul; and the history of David's government. In 1 Chron. xxix. 29, it is said, that "the acts of David, first and last, are written in the book of Samuel the seer, and in the book of Nathan the prophet and in the book of Gad the seer." From this passage, it would seem that the books of Samuel are the work of an unknown author, who, under Divine guidance, made use of the three works in question, in their composition—the documents of Samuel supplying the author with the largest amount of necessary history. The work was evidently written before the death of David, as that event is not mentioned; though some ascribe the authorship to the time of Josiah. As for the difficulties in the books of Samuel, they are more apparent than real; and they speedily vanish before an enlightened criticism.

SANBALLAT = *giving strength to the army, or lauded by the army.* A satrap of the king of Persia, in Samaria. He was a native of Horonaim, a town of Moab. He endeavoured by every means to hinder Nehemiah in the work of rebuilding Jerusalem. (Neh. ii. 10; iv. 1; vi. 1—14; xiii. 28.)

SANCTIFICATION. *Separation from ordinary use, or consecration to a sacred purpose, generally by some purifying process.* The Hebrew word *kedash*, and the Greek word *agios*, rendered "holy," "hallowed," and "sanctified," are applied to certain times which were hallowed—as the Sabbath, and the Hebrew festivals; (Gen. ii. 3; Ex. xx. 8, 11; Lev. xxiii. 37; 2 Kings x. 20;) to the things said to be hallowed, as the sacred incense or perfume; (Ex. xxx. 36; Matt. vii. 6;) the sacred vestments; (Ex. xxviii. 2, 4;) the sacred utensils; (Ex. xxx. 29; 1 Chron. xxii. 10; 2 Tim. ii. 21;) the holy bread; (Lev. xxi. 22; 1 Sam. xxi. 5;) the altar; (Ex. xxix. 37; xxx. 1, 10; Matt. xxiii. 19;) and portions of the sacrifices. (Lev. ii. 3, 10.) So also, of places said to have been hallowed; (Ex. iii. 5; Acts vii. 33;) as the holy city, i.e., Jerusalem; (Neh. xi. 1; Isa. xlvi. 2; Matt. iv. 5; xxiv. 15; xxvii. 53; Acts vi. 13; xxii. 28;) the holy mountain, i.e., Zion; (Ps. li. 6;) the tabernacle; (Num. xviii. 10;) the temple; (Ps. cxxxviii. 2;) the most holy place, the oracle. (Ex. xxvi. 33; xxviii. 43; Heb. ix. 2, 3, 12; 1 Kings vi. 16; viii. 6; Ezek. xli. 23.) So also men are said to be hallowed, as Aaron and his sons; (1 Chron. xxiii. 18; xxiv. 5; Isa. xliii. 28;) the first born; (Ex. xiii. 2;) and the Hebrew people; (Ex. xix. 10, 14; Dan. xii.) also the *pious* Hebrews, the "saints," (Deut. xxxiii. 3; Ps. xvi. 3; Dan. vii. 18,) like the word *khasid*, rendered "saints," (Ps. xxx. 4; xxxi. 23; xxxvii. 28; 1. 5; lii. 9; lxxix. 2; xcvi. 10,) and "godly." (Ps. iv. 8.) The terms are also used of those who were ceremonially purified under the Mosaic law. (Num. vi. 11; Lev. xxii. 16, 32; Heb. ix. 13.)

But, though the external purifications of the Hebrews, when any one had transgressed, had to do with restoration to civil and national privileges, they could not necessarily superinduce moral and spiritual holiness. They, however, reminded the sincere Hebrew that he was *unclean* in the sight of God; and that the ceremonial

cleansings, by which he had been restored to his civil and political rights, were symbols of those "good things that were to come"—spiritual and eternal salvation—which should accrue through the sprinkling of the blood of Christ, and the gift of the Holy Spirit. He was thus assured, that "without holiness no man shall see the Lord." (Heb. ix. 14; xii. 14.)

In the New Testament, the term "sanctification" is used to designate the state of mind superinduced by the Holy Spirit, in the restoration of the Divine image which had been forfeited by transgression, to the mind of the penitent believer—when consecrated to God and regenerated from above—thus producing internal and external holiness in all the activities of the heart and life. There can be no sanctification without the presence of the Sanctifier; no holiness without the Spirit "working in us to will and to do." Every sanctified being is holy; but every holy being is not sanctified. The angels in heaven are holy, but we do not say that they are sanctified, inasmuch as they have not known sin—"they kept their first estate." Hence sanctification is the restoration of the depraved—on the reversal of the sentence of condemnation—to the likeness and the fellowship of God. It is not a change in the constitution of the mind, nor a property of the mind, but a change in the moral state or "spirit, i.e., disposition of the mind," effected by the purifying or restorative process resulting from the Divine indwelling. (John iii. 5; 1 Cor. vi. 11; Eph. v. 26; 1 Thess. iv. 3, 4, 7.) It is true, sanctification is sometimes spoken of as the work of man himself. (Ex. xix. 22; Lev. xi. 44; xx. 7, 8; 1 Pet. iii. 15.) When a person solemnly and unreservedly gives himself to God, he then may be said to sanctify himself. He is then enabled to believe in Christ with his heart unto righteousness, and God instantly, by the communication of His Holy Spirit, sanctifies the believer. Thus the believer gives himself to God, and God in return gives Him-

self to the believer. The Holy Spirit, as the controlling influence, not only takes possession of the heart, and makes His temple there, but restores the believer to dignity, holiness, and happiness, by making him a partaker of the Divine nature. (Ezek. xxxvi. 25—29; 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16—18; Eph. ii. 22.)

This sanctification, which is a Divine endowment, and the root of moral perfection, is received by faith; and, as the work of God *within* us, graciously purifies from all unrighteousness. Moreover, as ample provision is made for our sanctification, they who know the Scriptures and the power of God, know that it is attainable now, and that it is our business to claim it now, in order to "perfect holiness in the fear of God." (John xvii. 17; 2 Cor. vii. 1; 2 Thess. ii. 13; 1 Pet. i. 2; 1 Thess. iii. 13; Heb. ii. 11; Rev. xxii. 11.) Though sanctification is assumed of all Christians, who are hence called "saints," (Acts ix. 13—41; xxvi. 10; Rom. i. 7; viii. 27,) yet, while on earth, they are in a state of spiritual warfare with satan and his temptations, with the world and its influence. (Rom. viii. 13; 2 Cor. ii. 11; Gal. v. 16, 17, 24; 1 John ii. 15, 16.) And while of the faithful it can be said, "they are clean every whit," yet—just as the traveller though bodily clean, whose sandals did not exclude the dust of the road, required his feet to be again washed before he could with propriety take his place on the couch surrounding the table—they still need the application of the blood of Christ by the Holy Spirit, to remove those pollutions which even the renewed nature is sure to contract in passing through the present evil world. (John xiii. 4—10.) They overcome by faith in the blood of the Lamb. (Rev. xii. 11; 1 John v. 4.) In a general sense, "sanctification" comprehends the whole Christian life. (Gal. v. 22, 23; 1 Pet. i. 15, 16, 22; Heb. xii. 10; James iv. 8.) In 1 Thess. v. 23, the Apostle prays for the sanctification of the *entire* church, in all its various departments. In 1 Cor. vii. 14, it is said, the unbelieving

husband, or wife, is "sanctified"—that is, to be regarded as not *unclean*, but as specially claiming the attention of the Christian community. The term "sanctified" is also used in the sense of *expiation*. (Heb. x. 10, 14, 29.)—See **HOLINESS**.

SANCTUARY. This term designates the tabernacle or temple; (Josh. xxiv. 26; Ps. iii. 17; Dan. xi. 31;) also the outer sanctuary, where was the altar of incense, etc.; (2 Chron. xxvi. 18; Heb. ix. 1, 6;) and specially the "holy of holies," behind the veil, in which was the mercy-seat, etc. (Lev. iv. 6; Heb. ix. 7, 8.) Also a place of refuge. (Isa. viii. 14; Ezek. xi. 16.)

SAND. The sand of the sea is used as the symbol of an innumerable multitude; (Gen. xxii. 17; xxxii. 12;) of abundance; (Gen. xli. 49;) also of weight. (Job vi. 8; Prov. xxvii. 3.) In Job xxix. 18, the Rabbins understand by the Hebrew word *hhol*, rendered "sand," the fabulous bird *phœnix*; but there is no reason to depart from ordinary usage of the term, as the emblem of numerous days.—See **CLAY**, and **DUST**.



Egyptian Sandal.

SANDAL. This word is derived from the Greek *sandalion*, a covering for the feet. The ancient "sandals" or "shoes" were mere soles of hide, leather, or wood, covering the bottom of the foot, and bound on with thongs. (Ex. iii. 5; Deut. xxix. 4; Josh. v. 15; ix. 5; Mark vi. 9; Acts xii. 8.) The illustration represents the right sandal of a pair found in a tomb at Thebes, and now in the Museum at Turin. They consist of a double sole, firmly and neatly sewn together. The latches or loops, just wide enough to admit the great toe, are firmly sewn on the corresponding place of the sandal. To the uppermost of these are attached the two ends of a thong,

which passes round the heel of the wearer, and is also sewn to two pieces of leather which come up on each side of the foot. The two ends of the thong are then enclosed in a leather tube, which, when worn, would rest upon the instep. Before putting on the sandal, this tube was drawn down towards the toes, when there was no difficulty in passing the thong over the heel, and then by drawing upwards towards the instep, the sandal was fitted firmly and tightly to the foot. Sometimes they were highly ornamented, and some of them resembled Oriental slippers, which cover also the upper part of the foot. The Assyrian sandals usually had quarters. (Ezek. xvi. 10; Judith x. 4; xvi. 9.) On the Egyptian monuments shoes or half boots of leather, are represented as worn by the upper classes; and the shoemaker or sandal-maker is exhibited at his work. In later usage the Greek *upodema*, or sandal, designated the Roman *calceus* or *shoe* which covered the whole foot. (Matt. x. 10; Luke x. 4; xv. 22; xxii. 35; Acts vii. 33.) To "bear," or to "unbind one's sandals," are expressions implying inferiority. (Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 27; Acts xiii. 25.) The Orientals usually lay aside their sandals or shoes on entering the sanctuary. (Ex. iii. 5; Josh. v. 15.) In transferring a possession, it was customary to deliver a shoe, as in the middle ages a glove; (Ruth iv. 7;) hence the action of throwing down a shoe upon a territory was a symbol of occupancy. (Ps. lx. 8.) The loosing of the shoe was also a ceremony when a man refused to fulfil the sacred obligation to the widow of his deceased brother. (Deut. xxv. 9, 10.)

SANHEDRIM.—See **COUNCIL**.

SANSANNAH = *palm branch*. A town in the south of Judah. (Josh. xv. 31.)

SAPH = *threshold*, or *extension*. A Philistine giant; also called "Sippai" = *dishes*. (2 Sam. xxi. 18; 1 Chron. xx. 4.)

SAPHIR = *jair, beautiful*. A place

SAR

in Judea; perhaps one of the villages called *es-Sawafr*, between Eleutheropolis and Askelon. (Mic. i. 11.)

SAPPHIRA—*a sapphire*. The wife of Ananias, and his accomplice in the sin for which they died. (Acts v. 1—10.)

SAPPHIRE. The Hebrew word *sapphir*, designates the "sapphire," (Job xxviii. 6, 16,) a precious stone, next in hardness and value to the diamond, which was frequently engraved by the ancients. (Ex. xxviii. 18, 21; xxxix. 11; Rev. xxi. 19.) This gem was pellucid, of a beautiful sky-blue colour; hence the floor on which is placed Jehovah's throne is compared with the sapphire. (Ex. xxiv. 10; Ezek. i. 26.)

SARA.—**SARAH**.

SARAH—*a princess, noble lady*. 1. The wife of Abraham and mother of Isaac. She was at first called **SARAI**—*contentious*, or perhaps, *noble, generous*. (Gen. xvii. 15; xxi. 3.) Some say that she was the grand-daughter of Terah, the daughter of Haran, consequently the sister of Lot, the niece of Abraham, and the same with Iscah. (Gen. xi. 29.) But Abraham asserts that Sarah was his sister, that she was the daughter of his father, but not of his mother. (Gen. xii. 13; xx. 12.) Terah, it seems, had two wives, by one of whom he had Haran and Abraham; and by the other Sarah, who was thus the *step-sister* of Abraham. (Gen. xi. 27—31.) That Sarah was remarkable for her beauty, is evident from the precautions which Abraham took to prevent the dangers it was likely to occasion. (Gen. xii. 11—20.) Sarah was the subject of special promises as well as her husband; (Gen. xvii. 16; Rom. xiv. 19; ix. 9;) and though she occasionally exhibited a degree of weakness, (Gen. xii. 13; xvi. 6; xviii. 15,) still her exemplary faith is commended. (Heb. xi. 11.) She is represented as the pattern of conjugal fidelity and love, and her example is held forth as the highest model for Christian women, and the title of her "daughters," as their most honourable distinction. (Isa. li. 2; 1

SAR

Pet. iii. 6; Gal. iv. 22—31.) She died at Hebron, at the age of 127, and was buried in the field of Machpelah, which Abraham bought for the purpose. (Gen. xxiii. 1—20.) The name is also written "Sara." (Heb. xi. 11; 1 Pet. iii. 6.) 2. The daughter of Asher; (Num. xxv. 46;) also called "Serah." (Gen. xlii. 17; 1 Chron. vii. 30.)

SARAI.—See **SARAH**.

SARAPH = *burning, fiery*. A descendant of Judah. (1 Chron. iv. 22.)

SARDINE.—See **SARDIUS**.

SARDIS = *princely or royal city*. The metropolis of the ancient kingdom of Lydia, in Asia Minor, situated at the foot of Mount Tmolus, on the banks of the river Pactolus or the Hermus, about fifty miles eastward of Smyrna. (Rev. i. 11; iii. 1, 4.) This wealthy city was plundered by Cyrus, under Croesus its last king; and in the time of Tiberius, it was destroyed by an earthquake. Sardis has long been reduced to a heap of ruins. Among the ruins two remarkable pillars, supposed to have belonged to the ancient temple of Cybele, still remain to tell the tale of departed greatness. The place is now called *Sart-Kaleesi*, and has a few miserable mud huts, inhabited by Turks.

SARDITES.—See **SERED**.

SARDIUS. The Hebrew word *odem* designates the "sardius," a precious stone of the flint family—a kind of sard or chalcedony—now called carnelian, from its *blood-red or raw flesh* colour. (Ex. xxviii. 17; xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20.) The margin of some of these passages has "ruby;" and in Rev. iv. 3, it is called a "sardine stone."

SARDONYX. A precious stone exhibiting a milk-white variety of the onyx or chalcedony, alternating with shades or stripes of sardius, whence its name. (Rev. xxi. 20.)—See **ONYX**.

SAREPTA = *smelting-house*? A Phœnician town, lying on the shores of the Mediterranean, between Tyre and Sidon. (Luke iv. 26.) It was anciently called "Zarephath." 1) Kings xvii. 9, 10; Obad. 20.) It is

now represented by the neighbouring large village called *Sarafend*.



SARGON=*prince of the sun, or a true prince*. A king of Assyria, who succeeded Shalmaneser, about B.C., 721. (Isa. xx. 1.) It is supposed that Sargon, or *Sargina*, as he is called on the monuments, was not of the royal family of Assyria; but, being a man of great capacity and courage, he usurped the government, probably immediately on the death of Shalmaneser, and conducted it very successfully through a brilliant reign. According to his cuneiform inscriptions, which cover fifteen years, Sargon took Samaria, which probably means that he completed the captivity of the inhabitants. He also erected the royal palace, and built or beautified the city of Khorsabad "after the manner of Egypt." He was succeeded by his son, Sennacherib. The illustration from the Khorsabad monuments in the Louvre at Paris, probably represents this Assyrian monarch. As late as the Arab conquest the site of Khorsabad retained in the country the old Assyrian title of *Sarghan*.—See **NINEVEH**.

SARID=*a survivor*. A town in Zebulun. (Josh. xix. 10, 12.)

SARON.—See **SEARON**.

SARSECHIM=*prince of the booths or tents*. The chief of the eunuchs in the army of Nebuchadnezzar. (Jer. xxxix. 3.)

SARUCH.—See **SERUG**.

SATAN.—See **DEVIL**.

SATYRS. The Hebrew word *seirim*, rendered "satyr," properly signifies *he-goats*; and is used to designate the wild animals noted for hirsute and shaggy fleeces—the Rabbins say the *satyr*, *wood-demons*—represented as inhabiting desert places, particu-

larly the ruins of Babylon and Petra. (Isa. xiii. 21; xxxiv. 14.)

SAUL=*asked for, desired*. 1. The first king of the Hebrews. He was the son of Kish, of the tribe of Benjamin. (1 Sam. ix. 1, 2; x. 1, 21, 23, 24.) His personal appearance was remarkably fine and noble, yet when anointed king he affected no exterior splendour, but returned to the plough among his father's family at Gibeah. After his signal defeat of the Ammonites, Saul was confirmed on the throne by the whole army at Gilgal, (1 Sam. xi. 1–15,) when the continuance of the theocracy was earnestly insisted on by Samuel. (1 Sam. xii. 1–25.) He carried on successful wars against the Ammonites, the Philistines, the Moabites, and the Amalekites. (1 Sam. xiii. 19–21; xiv. 46–52.) Saul, however, in two instances, forgot that he was the vassal of Jehovah, the invisible King, in not executing His orders; and thus rendered himself unfit to be the founder of a royal house. (1 Sam. xiii. 11–14; xv. 1–35.) Hence Jehovah commanded Samuel to anoint David privately, as Saul's successor to the kingdom. (1 Sam. xvi. 1–13.) From this time Saul is exhibited as the slave of jealousy, duplicity, and malice; he fell at last into a deep melancholy. David was introduced to the court as a private musician, where he became acquainted with the manners of the court, and the business of government. (1 Sam. xvi. 14–23.) The Philistines now mustered an army so formidable, that Saul, finding himself abandoned of God, applied in his emergency to the oracle at Endor. Disheartened by the ambiguous answer of the wily sorceress, Saul advanced against the Philistines. The Hebrews were routed, and Saul, finding himself wounded, fell upon his own sword, B.C. 1056, after a reign of forty years. (1 Sam. xxviii. 1–25; xxxi. 1–13.) 2. A king of the Edomites; (Gen. xxxvi. 37, 38;) also called "Shaul." (1 Chron. i. 48, 49.)—3. See **PAUL**.

SAVIOUR. The Hebrew word *moshia*, and the Greek *soter*, alike signify

a *deliverer, preserver, saviour*, one who saves from danger or destruction and brings into a state of prosperity and happiness. (Judg. iii. 9—15; 2 Kings xiii. 5.) The terms are especially applied to God as the Deliverer and Saviour of His people. (1 Sam. x. 19; Isa. xlv. 15, 21; xlix. 26; lx. 16; Luke i. 47; 1 Tim. i. 1; ii. 8.) The term Saviour is also applied to Jesus as the Messiah, the Saviour of men, who saves His people from sin and death, unto eternal life and happiness in His kingdom. (Matt. i. 21; Luke ii. 11; John iv. 42; Acts v. 31; xiii. 23; Phil. iii. 20; 2 Pet. i. 1—11; ii. 20; iii. 2, 18; 2 Tim. i. 10; Tit. i. 4; ii. 18; iii. 6.) God Himself says, "I, even I, am Jehovah; and besides me there is no SAVIOUR." (Isa. xliii. 11.) But, as it is the work of our Lord Jesus Christ, to "*Save to the uttermost*," i.e., in the highest sense, He must be God Himself. (Heb. vii. 25.) The New Testament writers constantly represent Jesus by the term "Saviour;" a term which not only Jewish but Gentile usage considered as breathing the grandeur of Divinity.—See SALVATION.

SCAPE-GOAT. The Hebrew word *azazel*, rendered "*scape-goat*," properly signifies the *avert*, the *remover*. (Lev. xvi. 7—26.) Among the ceremonies of the great atonement day, the high priest was to take two he-goats for a sin-offering. Having placed them before Jehovah, at the door of the tabernacle of the congregation, he cast lots upon them; one lot for *Jehovah*, and one lot for *Azazel*. The goat upon which the lot for Jehovah fell, was offered as a sin-offering, and the blood was sprinkled within the vail. Then the second goat, on which the lot for *Azazel* fell, was brought forward, and the high priest laid both his hands upon its head, and confessed over it the iniquities of the people; after which he sent it away by the hand of a "*fit man*," in order that it might bear away the sins of the people into a solitary land—for *Azazel*. While, in this typical institution, the two goats presented before Jehovah, constituted

in fact but one sin-offering, we are inclined to consider that offering as having a direct typical reference to the two-fold phasis of the work of Christ. In the death of the first goat and the sprinkling of its blood in the holy place, we have symbolized the death of Christ, and His intercession for us. In the character of a sacrificial victim He suffered on account of our sins, laid down His life, and became "the propitiation for the sins of the world." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (1 John ii. 2; Heb. ix. 12.) In the second goat bearing away the sins of the people for *Azazel*, in the desert, we have symbolized the work of Christ, who, in virtue of His sacrificial death, "taketh away the sin of the world." "So Christ was once offered to bear the sin of many." (John i. 29; Heb. ix. 26, 28.) By the words "bearing sin," and "taking away sin," we understand not merely the imputation of our sins to Christ, but the positive *pardon* or *forgiveness of sin*, which every penitent receives, by accepting Christ as his only atoning sacrifice. (Isa. liii. 12; 1 Pet. ii. 24; 1 John iii. 5.) Thus, in the two-fold symbol of the slain and the emissary goat, the one symbolized the Redeemer's vicarious *sacrifice* for sin—His work for God; the other the *pardon* of sin—His work for man, by which the sins of believers are removed from them as far as the East is from the West.

SCARLET. This colour is a *bright deep red*; "*crimson*" is a *deep red*, slightly tinged with blue. The Hebrew word *tolah*, like the Arabic *kermes* signifies a *worm*, specially the *coccus ilicis*, i.e., the *coccus worm* or *insect*, which adheres with its eggs to the twigs of the *kermes oak*, and is related to the *coccus cacti*, or *cochineal*. From the Arabic *kermes*, we have the Italian *cremesino*, and the English *crimson*. As the insect or worm was used for dyeing, the term also designates the "*crimson*" or *deep red* colour. (Isa. i. 18; Lam.

iv. 5.) So also, the Hebrew word *shani*, properly *double-dyed*, i.e., *permanent*, is used to denote the *deep scarlet* colour. (Gen. xxxviii. 28, 30; Jer. iv. 30.) The two terms united, *tolaath shani*, may designate the *worm-dyed crimson*, or *worm-scarlet*. (Ex. xxv. 4; Lev. xiv. 4, 6.) The term *shanim* is also used for *scarlet* or *crimson cloths*. (Isa. i. 18; Prov. xxxi. 21.) The Hebrews undoubtedly learned the use both of vegetable and mineral dyes among the Egyptians, with whom they had so long resided. It is well known that the dyes in which the metallic oxides of tin, iron, etc.,—are used, for red, crimson, and scarlet, are not only the most permanent colours, but the most difficult—if not impossible—to extract. The prophet, (Isa. i. 18,) alluding to the *fixedness* and *permanency* of sins, says, they are deep fixed in the heart, as the scarlet colour in the web of cloth. No human means can remove them. No effort of man, no external rites, no tears, nor sacrifices, nor prayers, are of themselves sufficient to take them away. The power of the Almighty can alone remove them—and to the penitent believer He has engaged to purge them—by “the blood of sprinkling” and “the spirit of burning.” (Isa. iv. 4; Heb. xii. 24; 1 John i. 7.)
—See PURPLE, and DYING.

SCEPTRE. The Hebrew word *shebet* primarily denotes a “rod,” “staff,” (Job xxi. 9; Ps. cxxv. 3; Prov. xxii. 8, 15;) it is also used for a “sceptre,” a wand of wood, usually overlaid with gold, and terminating at the top with some peculiar symbol. On the Assyrian monuments, the sceptres borne in the hands of the kings, as the symbol of authority, were often richly decorated. The sceptre may have originated in the shepherd’s staff as the patriarchal chiefs were shepherds as well as princes. (Lev. xxvii. 32; Ps. xxiii. 4.) Holding out the sceptre was a mark of royal favour. (Gen. xxxix. 10; Num. xxiv. 17; Ps. xlv. 6; Heb. i. 8; Isa. xv. 5; Ezek. xix. 11; Am. i. 5; Est. iv. 11, 52.)

SCEVA = *lefthanded, or an implement.*

A Jew, of a priestly family, who resided at Ephesus, whose sons professed to practice exorcism. (Acts xix. 14.)

SCHISM. A rent or fissure; (Matt. ix. 15; Mark ii. 21;) used also tropically for a division, dissension; (John vii. 43; ix. 16; x. 18;) hence, also used to designate such alienation of feeling among Christians as violates the spiritual union which ought to exist among them, though there be no doctrinal error or separate communion. (1 Cor. i. 10; xi. 18, margin; xii. 25.)

SCHOOLS. Though we have nothing indicative of any place of public instruction in the early periods of Hebrew history, yet, doubtless, the Hebrews would adopt, in some sort, the mode of elementary education practised by their Egyptian neighbours. As learning was intimately connected with the art of writing, these two accomplishments were always associated in ancient days. Indeed, the acknowledged *ability* of the men appointed to assist Moses in the administration of justice, yields evident traces of previous education. (Ex. xviii. 25, 26; Num. xi. 25—29.) Moses commanded the Hebrew parents “to teach his statutes diligently to their children;” (Deut. vi. 6,) but it does not follow that this instruction was all *oral*, or that the mass of the people were ignorant of letters. But in the matter of education the Hebrews advanced with the times; and “schools of the prophets,” i.e., *superintended* by the prophets, were established in several places. In Samuel’s time there were large companies of prophetic pupils in Gibeah; (1 Sam. x. 5;) and at Naioth; (1 Sam. xix. 20;) and in the time of Elijah and Elisha there were schools at Bethel; (2 Kings ii. 3;) at Jericho; (2 Kings ii. 5;) at Gilgal; (2 Kings iv. 38; vi. 1;) and probably on Mounts Carmel and Ephraim. (2 Kings ii. 25; v. 22.) It does not follow, however, that those who attended the schools of the prophets, did so in the expectation of assuming the prophetic office. Though sacred history gives us no minute particulars as to the manner of their

education, they were doubtless instructed in the Mosaic law, and the literature of the times. These schools, in later times, may have been known under the name of "Assemblies;" and the instructor was probably the "Master of assemblies." (Eccl. i. 2; vii. 27; xii. 8—12; Prov. i. 2, 6; xxv. 1; Isa. viii. 16—20; xxix. 12; Ezra vii. 10, 12.) A saying is ascribed to Simon the Just, the last of the succession of the men of the Great Synagogue, about B.C. 300—290, which shows that schools were not uncommon: "Our fathers have taught us three things: to be cautious in judging, to train many scholars, and to set a fence about the Law." As the Apostles, some of whom were fishermen, and called "unlearned and ignorant men," could read and write, we may assume that others of the same class of life could generally do the same. (Luke iv. 16—20; 3 John 18; Acts iv. 13; xix. 9; Jude 8.) In Gal. iii. 24, it is said, "the law was our *pedagogue*—schoolmaster, to bring us to Christ," i.e., the law in its multifarious symbols, prepared the way for the brighter revelation in the gospel of Christ.

SCIENCE. The Hebrew word *madia*, (Dan. i. 4,) and the Greek word *gnoseos*, (1 Tim. vi. 20,) rendered "science," properly signify *knowledge, intelligence*. When Paul exhorted Timothy to avoid "oppositions of science falsely so called," he did not allude to anything actually called science in our sense of the term, but to the absurdities of the Rabbins, and the follies of the Gnostics. Though the Scriptures were not written to instruct us in science, they never express disapproval of truly scientific pursuits. Indeed, it would not be difficult to show how large a store of science is latent in the language of inspiration. As God, in His word, cannot contradict Himself in His works, so the sacred Records never sin against the laws of physics and facts. Harmony everywhere exists between His works and His word; while ignorance and misapprehension belong to us. The discoveries of science are as ne-

cessary for the ultimate interpretation of portions of the Scriptures, as the events of history are to the full understanding of prophecy. And, as the light of science has fallen on the sacred page, and that page has thrown back in return its softer and more hallowed radiance, let not the holy alliance between science and Revelation be disturbed either by the philosopher or the divine. Both the Records are of God, and both invite our earnest investigation.

SCORPION. The Hebrew word *akrab*, designates the "scorpion," a venomous animal allied to the spider, but in form not unlike the lobster. There are few animals more formidable, and none more irascible, than the scorpion; but happily for mankind, they are equally destructive to their own species, as to other animals. In tropical climates they are occasionally found twelve inches long; and their sting is attended with excruciating pain, sometimes with alarming symptoms. (Rev. ix. 3—10.) They are still found in the wilderness of Sinai, and some parts of Palestine. The scorpion conceals itself in dry, dark places, in crevices and under stones; and when coiled up, especially the white species found in Judea, resembles an egg in size and appearance. (Luke x. 19; xi. 11, 12.) The term "scorpion" is also used for a kind of scourge. (1 Kings xii. 11.)

SCOURGE. The general instrument of punishment in ancient Egypt, as it is also in modern times in the East, was the stick, applied to the soles of the feet—the *bastinado*. The punishment of scourging on the back was common among the Hebrews. The number of stripes was limited by Moses to forty; which the Jews, in later times, were so careful not to exceed, that they inflicted only thirty-nine. (Deut. xxv. 3; 2 Cor. xi. 24.) There were two ways of scourging; one with thongs or whips; the other with rods or twigs. The punishment was inflicted on the offender lying on the ground; (Ex. xxi. 20; Lev. xix. 20; Deut. xxii. 18; Prov. x. 13; xiii. 24; xx. 30; xxiii. 13, 14;

Ps. lxxxix. 32; 1 Kings xi. 12;) in later times the offender was tied by his arms to a pillar, and his back laid bare to the *virgæ* or rods of the lictor. To this degrading punishment no Roman citizen could be subjected. (Matt. x. 17; xxvii. 26; John ii. 15; Acts xvi. 23; xxii. 25; xxvi. 11; Heb. xi. 85.)

SCRIBE. The Hebrew word, *shoter*, rendered "officer," designates a *writer*, a *scribe*, also the *leaders*, *officers* of the Hebrews in Egypt; (Ex. v. 6—19;) and in the desert, i.e., the seventy elders. (Num. xi. 16; Deut. xx. 9; Josh. i. 10.) Also used for an *officer*, a *prefect*, *overseer*, or a *magistrate*. (Deut. xvi. 18; 1 Chron. xxiii. 4; xxvi. 29; 2 Chron. xix. 11, xxvi. 11; Prov. vi. 7.) Such scribes are often seen on the monuments of Egypt, and also on the Assyrian bas-reliefs. So also the Hebrew word *sopher*, signifies a *writer*, a *scribe*, *secretary*; (2 Kings xviii. 18; xix. 2; Isa. xxxvi. 3;) and is used of the "king's scribe" or *secretary of state*; (2 Kings xii. 10; 2 Chron. xxiv. 11; Ezra iv. 8, 9, 17;) a *military scribe* or *clerk*, having charge of the *scription*. (Judg. v. 14; 2 Kings xxv. 19; Isa. xxxiii. 18; Jer. xxxvii. 15.) The scribes were officers of high authority in the government, and were occasionally associated with the high priest. The Levites, from their training, furnished the greater number of scribes; but there were others not belonging to that tribe. (Judg. i. 16; 1 Chron. ii. 55.) In later times the *scribe* was one skilled in the Hebrew law, an interpreter of the law, a lawyer. (1 Chron. xxvii. 82; Jer. viii. 8; Ezra vii. 6, 11, 12, 21; Neh. viii. 1; iv. 9.) They also had the charge of transcribing the sacred books. (Ezra vii. 6; Neh. viii. 1, 9.) In New Testament times they are mentioned in connection with the elders and the chief priests. (Matt. ii. 4; v. 20; vii. 29; xii. 38; xx. 18; xxi. 15; Luke xx. 1; Acts vi. 12.) They are sometimes called "lawyers," and "doctors of the law." (Mark xii. 28; Matt. xxii. 85.) The scribes, as a class, were noted for their pride and hypocrisy, and were among the most inveterate opponents of our Lord.

(Luke xx. 19—47.) Still, there were among them many excellent and noble minded men. (Acts. v. 34—39; Matt. viii. 19.) The term "scribe" is also used generally for a person distinguished for learning and wisdom. (Ezra vii. 6; Matt. xiii. 52; xxiii. 34; 1 Cor. i. 20.)

SCRIP. A sort of bag or wallet, usually made of hair cloth, sometimes of skin, or rushes, and of much greater depth than width, in which provisions and other articles likely to be useful on a journey were carried by travellers. (1 Sam. xvii. 40; Matt. x. 10.)

SCREECH-OWL.—See **OWL**.

SCRIPTURES. The sacred Writings, comprising the inspired documents of the Old and New Testaments or Covenants, are usually called "the Scriptures," and by way of eminence "the Bible," i.e., **THE BOOK**. (Matt. xxii. 29; John v. 39; xx. 9; Rom. i. 2; 2 Tim. iii. 15; 2 Pet. i. 20, 21.) The documentary monuments of the sacred volume, written by several different persons, and at different periods, extend from the time of the first man till near the close of the first century of the Christian era; thus covering a space of about 4000 years. This book, written under the influence of the Holy Spirit, thus stands invested with all the dignity of the parent of history, inasmuch as it contains the only remaining monuments of the primeval world. Without the early records contained in it, what could we be able to discover of the history of the creation, the fall, the deluge, and the dispersion of mankind over the face of the earth? On these, and kindred subjects, these records are the only sources of history. We can scarcely suppose that the world had existed for 2500 years—from Adam until Moses—without a written revelation, and historical memorials. As writing is undoubtedly a Divine gift, and coeval with language, the early revelations made to Adam, Seth, Enos, Enoch, Noah, and Shem, would not be left for transmission to the uncertainty of tradition, but would at once be chronicled, together with the history

the life of Jesus Christ, and for some time after His ascension, nothing on the subject of His mission seems to have been committed to writing, for the purpose of publication, by His followers. And during the period between His resurrection and the publication of the last of the books of the New Testament, the churches possessed miraculous gifts, and the apostles and disciples were enabled to explain the predictions of the Old Testament, and to show their fulfillment. After the gospel had attracted attention, and Christianity was planted, not only in Judea, but in the cities of Italy, Greece, and Asia Minor, the several books of the New Testament were written by the apostles, and other inspired men, and intrusted to the keeping of the churches. Already had others written narratives on the rise of the new religion, but they were not authenticated. (Luke i. 1.) And now, when authentic documents were required for the information of the churches, and for the promotion of life and godliness in every region, six of the apostles and two disciples, all of whom were contemporary with the Master, were Divinely inspired to write them. The evangelists may, under Divine guidance, have made use of the earlier narratives of others, also of public records, and even of private memoranda; but the fact must not be lost sight of, that to all the sacred writers it was Divinely revealed what they should write. They "were moved by the Holy Ghost," and their writings were given by the inspiration of God.

The New Testament was written in different parts, and on various occasions. The twenty-seven books which constitute the canon of the New Testament are—the four Gospels, which bear the names of Matthew, Mark, Luke, and John; the Acts of the Apostles; the Fourteen Epistles which bear the name of Paul—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Phil-

mon, and Hebrews; the Seven Catholic or General Epistles—James; 1 and 2 Peter; 1, 2, and 3 John, and Jude; also the Book of the Revelation, which bears the name of John. These several pieces which compose the Scriptures of the New Testament were written in the Greek language, which was then almost universally understood. They were not only received by the churches with the highest veneration, but were immediately copied, and handed about from one church to another, till each was in possession of the whole. From the manner in which they were at first circulated, some portions were necessarily longer in reaching certain places than others. And while copies of each book would be extensively multiplied, it is at the same time a certain fact, that no other books besides these which at present compose the volume of the New Testament, were admitted by the early churches.

The original collection of the several books, for the formation of the canon of the New Testament, evidently took place *in, or immediately after,* the apostolic age; but it was not any council convened by any bishop or church that first ascertained and determined their canonical authority. Indeed, the books admitted into the canon were never supposed to derive their authority and validity from any council, inasmuch as the authority of the books existed before any council, and consequently prior to any official or ecclesiastical declarations concerning them. As the several books were assumed to be of complete authority as soon as they were published by their inspired authors, the churches would be eager for their possession, and had them transcribed and freely circulated everywhere. So that, even in the apostolic age, several churches would be in possession of all the writings of the New Testament, for the genuineness and authenticity of which they had all the requisite evidence from the highest sources.—See Book.

Though the books of the New Testa-

ment, were written in the Greek language, the writers were Jews, hence as might be expected, their compositions evidence Jewish thought, which everywhere gives a Hebrew colouring to the style of their several writings. We have no evidence that the books of the New Testament were ever corrupted; indeed, as these books were the foundation of the Christian faith, alterations were both impossible and impracticable without detection. These books are quoted or alluded to by a series of Christian writers, as well as by the adversaries of the Christian faith, who may be traced back in regular succession from the present time to the apostolic age. Some of the ancient versions, as the Syriac, and several Latin versions, were made at the close of the first, or at the commencement of the second century.

Now, the New Testament must necessarily have existed previously to the making of those versions; and a book, which was so early and so universally read throughout the East in the Greek and in the Syriac languages, and throughout Europe and Africa in the Latin, must be able to lay claim to a high antiquity; while the correspondence of those versions with our copies of the original Greek, attests their genuineness and authenticity.

At the same time we have no evidence that any inspired book, either of the Old or New Testament, has been lost. Some of the sacred writers might write other treatises beside canonical books. Because Solomon was inspired to write some canonical books, it does not follow that what he wrote on natural history was also inspired, any more than his private letters to his friends. So the apostles and disciples might, and probably did write other documents, but none were designed for perpetual use but those preserved in the sacred canon. Undoubtedly, as we have seen, more copious histories, written even by prophets, that once had their day of usefulness, have perished. Had they all been preserved, how large would the

Scriptures have been? The Bible would not then have been a volume, portable, procurable for all, and designed to be read by all. Whatever curiosity would relish, our religious feelings call for no more than what the canon provides. Even the apostle John, in apologising as it were for the briefness of his narrative, tells us that he has "omitted many things which Jesus said and did, because the world would not contain, i.e., the times would not bear with such copiousness, the books that must be written, if all should be narrated." (John xxi. 25.)

But though the ancient manuscripts of the Hebrew and Greek Scriptures, which have descended to our times, have not been wilfully altered, they have, nevertheless, been subject to the vicissitudes incident to copying in the course of transmission. Still the uniformity of the manuscripts, which are dispersed in so many countries, and in so great variety of languages, is truly astonishing. The various readings consist almost wholly in palpable errors in transcription, grammatical and verbal differences, such as the insertion or omission of a letter or article, the substitution of a word for its equivalent, or the transposition of a word or two in a sentence. Taken altogether, they neither change nor affect a single doctrine or duty announced or enjoined in the word of God. From the recent Herculean labour, in examining the manuscripts and collecting the variations, we have for the Hebrews Scriptures the investigations of Kennicott and De Rossi, in their elaborate collation of 1,468 manuscripts, and 375 printed documents. And for the New Testament we have the investigations of Mill, Bengel, Wetstein, Griesbach, Matthæi, Scholz, Lachmann, Tischendorf, Mai, Scrivener, Alford, and Tregelles, who have examined several hundreds of manuscripts, and compared their differences. The old versions also, such as the several Syriac copies, the Latin, Gothic, etc., having been compared, and their supposed variations added to the lists. Even the

quotations found in the Fathers have been subjected to the same ordeal, and all their discrepancies and peculiarities seized on and subjoined to the formidable catalogue. So that the various readings of the Greek New Testament Scriptures, thus multiplied by the fidelity of collators, may now amount to more than a *hundred thousand*. This immense combination of labour has established, so convincingly, the astonishing preservation of the sacred text, copied nevertheless, so many thousands of times—in Hebrew, during thirty-three centuries, and in Greek, during eighteen hundred years—that the hopes of the enemies of religion, in this channel, have been overwhelmed; while the faithful can rejoice in the fact, that they possess in all their purity those writings which are able to make them wise unto salvation.—See *INSPIRATION*.

SCROLL.—See *Book*.

SCURVY. The Hebrew word *garab*, rendered "scurvy;" (Lev. xxi. 20; xxii. 22;) and "scab" (Deut. xxviii. 27,) is supposed to designate a malignant *scurvy*. So also the word *yallepeth*, rendered "scabbed," (Lev. xxi. 20; xxii. 22,) signifies a sort of itching *scab*, or *scurf*. The disease known by the name of scurvy, in modern times, is usually caused by long confinement in cold and damp climates, without fresh provisions, and a due quantity of acescent food.

SCYTHIAN=*a wanderer, a Scot*. In ancient geography this term seems to be applied, like the modern *Tartar*, to the nomadic tribes which roamed over the extensive tracts to the north of the Black and Caspian Seas. Ewald thinks that the Scythians invaded Palestine, on their incursion to Egypt, between the 13th and the 18th year of Josiah's reign. (Jer. vi. 3—6, 21, 25.) To the Hebrews the Scythians were probably known by the names *Gog* and *Magog*. (2 Macc. iv. 47; Jos. *Con. Ap.* ii. 87; Col. iii. 11.)—See *Gog*.

SCYTHOPOLIS.—See *BETHSHEAN*.

SEA. The earth is invested with two great oceans,—the atmosphere, which

entirely envelopes it; and the sea, which covers about two thirds of its surface. All the water of the one weighs about 400 times as much as the air of the other. The conjecture that the average depth of ocean water is not more than three or four miles, is probably as near the truth, as the commonly received opinion, that the height of the atmosphere does not exceed fifty miles. Nor have any reliable soundings yet been made in the ocean over *five* miles deep. Though "all rivers run into the sea, yet the sea is not full." The waters of all the great rivers of the earth are lifted up from the sea by the atmosphere, and flow in invisible streams back through the air, and descend as dew, hail, rain, or snow, among the hills, forming springs, and streams and rivers, according to an accurate system of compensation and supply: And "unto the place whence the rivers come, thither they return again." The Hebrews applied the term *yam* not only to the sea but to all great collections of water, such as lakes; (Gen. xiv. 8; Job xiv. 11; Matt. iv. 18;) and even to rivers, as the Nile; (Isa. xviii. 2;) the Euphrates; (Isa. xxi. 1;) as well as to "seas" properly so called. (Gen. xxxii. 12; Job xii. 8; Ps. lxxvi. 6.)

1. THE MEDITERRANEAN SEA. This large inland Sea was called by the Hebrews the "Utmost Sea," properly the *Hinder* or *Western Sea*; (Deut. xi. 24; Joel ii. 20;) also "the Sea of the Philistines;" (Ex. xxiii. 81;) and the "Great Sea." (Num. xxxiv. 6, 7; Josh. i. 4; ix. 1; xv. 47; Ezek. xlvii. 10, 15, 20; Jon. i. 4; Acts x. 6, 32; xvii. 14.) "From sea to sea," signifies, from the Mediterranean to the Persian Gulf or Indian Ocean. (Am. viii. 12; Zech. ix. 10; Ps. lxxii. 8; Mic. vii. 12.)

2. THE RED SEA. The Gulf of the Indian Ocean, now called the Arabian Gulf, was called by the Hebrews and Egyptians *yam suph*—the *Weedy Sea*, perhaps from the abundance of seaweed thrown upon the shores; or from the large plants of *white coral* spread everywhere over its bottom. Extensive

coral reefs also occur near the coasts. Recently, however, some travellers and naturalists have conjectured that the Red Sea acquired its name from the numberless minute *medusa*, or *purple conserva*, which have frequently been observed to communicate an extreme redness to the water. The Hebrew name is translated "Red Sea;" (Ex. x. 19; xiii. 18; xv. 4; Num. xiv. 25; and Deut. i. 40; Ps. cvi. 7, 9, 22; cxxxvi. 13, 15;) except in Num. xxi. 14, and Deut. i. 1, where the Hebrew has only the words *suphah* and *suph*; rendered "Red Sea," but the margin has *Suphah* and *Zuph*. It is also called the "Egyptian Sea;" (Isa. xi. 15;) and "the Sea," (Isa. x. 26.) Its usual Greek name was *Erythra Thalassa*, perhaps from the Hebrew *Edom*, which also means *red*, whence the English translation "Red Sea." (Herod. i. 1; Diod. Sic. iii. 18; 1 Macc. iv. 9; Acts vii. 36; Heb. xi. 29.) This Gulf of the Indian Ocean separates the western coast of Arabia from the eastern coast of Africa. It is a rainless region; not a river runs down into it, not a brook, except in an occasionally rainy season, empties into it. The Gulf, from the straits of Babel-Mandeb to Suez, may be about 1400 miles in length. On approaching its northern termination, this Sea divides into two branches, which enclose the peninsula of Sinai. The eastern branch terminates at Akabah; the western branch, which terminates a little above Suez, is only separated from the Mediterranean by the Isthmus of Suez. The recently opened ship-canal across the Isthmus, thus connecting the two Seas, has placed the commercial nations of the West within a few days of all the climates, wants, supplies, and productions of India.

3. THE SALT SEA. This inland Lake, which is situated in the southern part of Judea, and occupies the middle point of the great valley of the Arabah and the Ghor, nearly equi-distant from the foot of Mount Hermon and the Red Sea, is sometimes called the *Sea of the Arabah*, translated the "Sea of the plain;" (Deut. iv. 49;) "the

Salt Sea;" (Gen. xiv. 8;) the "East Sea;" (Joel ii. 20; Ezek. xlvii. 18;) and the "Former" or "Eastern Sea." (Zech. xiv. 8.) It is also called the *Lake Asphaltites*." (Jos. Wars, iii. 10, 7,) from the large quantities of *asphaltum* or bitumen which floated upon its surface. And as no organic life is found within its waters, it obtained the designation of *Mare Mortuum*=the *Dead Sea*. (Jerome, on Ezek. xlvii. 8.) It is now called by the Arabs *Bahr Lut*=the Sea of Lot, and sometimes *Birket Lut*=the Pool of Lot. The lofty cliffs on the western side of this Sea are 1,500 feet high; and those of the eastern mountains lying back from the shore are from 2,000 to 2,500 feet above the water. The sides of the mountains, east and west of the Sea, are marked by a series of terraces, evidently water-lines of remote ages. The length of the Sea from north to south is about fifty English miles, and its greatest breadth about ten miles. The careful observations of Dr. Robinson have rendered it probable, that the present entire bed of the Dead Sea was not anciently a fertile plain, but that a Lake must have existed in this place, into which the Jordan poured its waters before the catastrophe of Sodom, though that Lake was not so large as it is now. At some distance north of its southern extremity, a peninsula runs out from the eastern shore, which may be said almost to divide the Lake into two parts. Some suppose that the Lake anciently extended no farther south than the peninsula, near which were the asphaltum pits="slime-pits," (Gen. xiv. 10,) and farther south the fertile, well watered Plain on which the cities Sodom, Gomorrah, Admah, Zeboim, and Zoar were situated. (Gen. xiii. 10-12.) And when the doomed cities were overthrown by volcanic action, this plain was destroyed and its level lowered, so that the waters of the Lake would rush in at the point marked by the peninsula, and form the present southern bay.—See SODOM.

There is a remarkable difference of depth between that portion of the Sea

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which lies northward, and that portion which lies southward of the peninsula. Exact soundings were taken by Lieut. Lynch, of the United States Exploring Expedition, in 155 different places, in various lines across the expanse of the Sea. The soundings in the northern portion of the Sea gradually deepened to 218 fathoms=1808 feet; the bottom soft, brown mud, with rectangular crystals of salt. While the soundings in the southern portion presented a depth of 2, and at most only $2\frac{1}{2}$ fathoms=12 to 15 feet; the bottom mostly gray and black slimy salt mud. On March 13th, 1865, Captain Wilson, R. E., of the Ordnance Survey, found the depression of the surface of the Dead Sea to be 1292 feet below the level of the Mediterranean. But from the line of driftwood observed along the border of the Dead Sea it was found that the level of the water at some period of the year, probably during the winter freshets, stands two feet six inches higher, which would make the *least* depression 1289.5. Captain Wilson also learned from inquiry among the Bedowin, and from European residents in Palestine, that during the early summer the level of the Dead Sea is lower by at least six feet; this would make the *greatest* depression to be as near as possible 1298 feet. In August, 1867, Lieut. Warren, of the Palestine Exploration Party, went down to the Dead Sea; and having found the Ordnance Survey Bench Mark, he found the level of the Dead Sea to be within a foot of what it was when Captain Wilson levelled there, but during the spring months it must have been five feet six inches higher. The variations in the level are accounted for by the annual rise of several feet, which varies in different years, in consequence of the overflowings of the Jordan. Thus the deepest part of this caldron, being the greatest depression on the earth's surface, has been determined at 2606 feet below the level of the Mediterranean. The waters have no outlet from their deep caldron. The immense evaporation from this Sea, in conse-

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quence of its low position and exposure to the summer heats accounts for the consumption of the quantity of water which flows into it from the Lasha = Callirohoe, the Arnon, the Jordan, and other occasional rivulets. The thermometer was sometimes as low as 68 deg. Fahr.; but it in general ranged from 85 deg. to 106 deg.; and at midnight it sometimes stood at 98 degrees. Sudden winds and storms prevail much on the Dead Sea, as on all inland lakes surrounded by hills. There is but little vegetation on the shores; the streams which come down from the hills are marked with more verdure. The water of the Sea has a slightly greenish hue, and objects seen through it appear as if seen through oil. It is most intensely salt, leaving behind a nauseous, bitter taste, like Glauber's salts. When applied to the skin it produced a prickly sensation, accompanied with a sort of greasy feeling. The water is exceedingly buoyant, so that even a horse or a donkey could swim in the Sea without turning over. It is not improbable that the waters of the Dead Sea acquire their peculiar saltiness by coming into contact with immense masses of fossil salt and other substances. The density of the water is supposed to be greater than that of any other water known. Ordinary sea water has about four per cent. of salt, whilst that of the Dead Sea contains more than *twenty-six per cent.* In the following analyses, as given by Dr. Robinson, the standard of comparison for the specific gravity is distilled water at 1000.

	Prof. Gmelin.	Dr. Apjohn.
Specific gravity.....	1712	1183
Chloride of calcium.....	3.2141	2.438
" of magnesium.....	11.7724	7.570
Bromide of magnesium.....	0.4399	0.391
Chloride of potassium.....	1.6723	0.262
" of sodium.....	7.0777	7.230
" of manganese.....	0.2117	0.005
" of aluminum.....	0.0696	—
" of ammonium.....	0.0075	—
Sulphate of lime.....	0.0527	0.073
	24.5396	15.790
Water.....	75.4603	81.210
	100	100

Lieut. Lynch proved by the thermometer that, at the depth of 1044 feet, the temperature of the water was 62 deg.; at the surface, immediately above it, 76 deg. There was an interruption to the gradual decrease of temperature, and at ten fathoms there was a stratum of cold water, the temperature, 59 deg. Though it be true that no trace of animal life can be found in the waters of the Dead Sea, yet several kinds of birds have been repeatedly seen flying over its surface. Lieut. Mollyneux found many shells on the beach, all of which were identified with fresh-water mollusca, which had been carried down from the Jordan, and other streams, into the Sea to perish. Lieut. Lynch says, there could be nothing pestilential in the atmosphere of the Sea. Still the fierce angel of disease seems to hover in its neighbourhood. In addition to the withering heat of a blazing sun, and the tropical closeness of the atmosphere, rendered most heavily oppressive at such a low absolute level as that of the surface of the Dead Sea, a hot south wind, or sirocco, burning like the blast of a furnace, would spring up now and then, accompanied by the foetid sulphureous odour of the gases, proceeding from the thermal springs abounding about the Lake, and others equally noxious from the stagnant pools in the marshes, and would affect the men, so that their swollen visages looked ghastly pale, as with irresistible drowsiness they lay about the boat in every attitude, sunk in a profound sleep verging more upon the death-like stillness of a torpor, than repose.—See JORDAN.

4. THE SEA OF GALILEE. This beautiful Alpine Lake, into which the Jordan enters on the north, and quits on the south, is sometimes called the "Sea of Chinnereth," or "Chinneroth;" (Num. xxxiv. 11;) the "Lake of Genesaret;" (Luke v. 1; Matt. xiv. 22—24; Mark vii. 45;) the "Sea of Tiberias;" (John xxi. 1;) and the "Sea of Galilee." (Matt. iv. 18; Mark i. 16; John vi. 1, 16—25.) Its modern name is *Bahr Tubariyah*=Sea of Tiberias.

The length of the Lake is about thirteen miles in a straight line, and its breadth about seven miles. It is one of the three lakes forming part of that hydrographic tract, that extensive crevice in the earth, which stretches from Lebanon southwards to the Dead Sea. The main formation around the Lake of Tiberias is everywhere limestone; yet the numerous hot springs and black basaltic stones evidence a volcanic formation. Lieut. Lynch found the level of the Lake to be 652·2 feet below that of the Mediterranean. Others give the depression at several feet more or less, as it is well known that the level varies considerably at different times of the year. The bottom is a concave basin—the greatest depth, thus far ascertained, 165 feet. The water of the Lake is cool and sweet, and produces several kinds of excellent fish. Several kinds of large water birds swim up and down in the Lake, and carry on their vocation. The Sea of Galilee is still subject to sudden tempests, which are said to be worse than those of the Great Sea. In the time of the Romans, when several of the Apostles of Jesus were fishermen on this Sea, it was still ploughed by vessels with sails, though since that period it has become utterly desolate. Only within these last few years boats with sails and foreign flags, surveying its coasts and sounding its depths, have again met the eye of the wondering natives upon its blue waters; and the fishery may become as flourishing again as it was in ancient times.—See MEROM, and JORDAN.

SEAL. The seal with the owner's name, or some other device, engraven upon it, was usually employed to authenticate public or private documents. Seals for this purpose, made of burnt clay, or of copper, silver, gold, or precious stones set in metal, were anciently used in the East. Sometimes the signet ring was used for this purpose. (Gen. xxxviii. 18; Jer. xxxii. 10.) If a door had to be sealed, it was first fastened with some ligament, over which was placed some well compacted

clay, and then impressed with the seal, so that any violation of it would be discovered at once. (Job xxxviii. 14; Sol. Song iv. 12; Matt. xxvii. 66.) Important documents were sometimes put in sealed bags, and inclosed in earthenware vessels for greater security. (Deut. xxxii. 34; Jer. xxxii. 14; Job xiv. 17.) In a room in the ruins of the palace of Sennacherib, at Kouyunjik, Mr. Layard found a large number of pieces of fine clay, bearing the impressions of seals, with various devices, which had been attached by strings to documents written on leather, papyrus, or other substances. Such documents, with seals in clay still attached, have been discovered in Egypt. But the most remarkable of the seals found in the Assyrian ruins was a piece of clay, upon which was impressed the signet of Sabak, or Sabaco, king of Egypt, called "So," in 2 Kings xvii. 4. On the same piece of clay is impressed an Assyrian seal, probably that of Sennacherib, with a device representing a priest ministering before the king, or perhaps the symbol of the high contracting parties.



To the friendly courtesy of Mr. Layard we are indebted for a copy of this remarkable seal, the original of which is now deposited in the British Museum. The Egyptian portion of it represents Sabak as about to smite an enemy, perhaps in sacrifice to Amun-Ra, with a kind of mace. Above and before him are hieroglyphs, expressing *Netr nfi nb ar cht Sabak*="the perfect god, the lord who produces things, Sabak." Behind him *sha sanch-ha f*="life fol-

lows his head." On the left edge, *ma na nak*="I have given to thee." This seal, impressed with the royal signets of the two monarchs, probably Sennacherib and Sabak or So, appears to have been affixed to a treaty between Assyria and Egypt, and deposited among the archives of the kingdom. As the two monarchs were undoubtedly contemporary, about B.C. 714, this piece of clay furnishes remarkable confirmatory evidence of the truth of Scripture history.



Cylinders were also used by the Assyrians and Babylonians as documents of permanent interest; also as seals or signets, to be impressed on clay or other materials on which documents were written. Several Babylonian cylinders, a copy of one

we give, and many from Assyria, with inscriptions and various devices, are deposited in the British Museum. They are of different forms, and are made of rock crystal, jasper, onyx, chalcedony, carnelian, and felspar, but generally of baked clay. Most of them have been pierced, and seem to have revolved on a metal axis, like a garden rolling stone. The cylinder was rolled on the moist clay, hence Job says, "it is turned as clay to the seal;" (xxxviii. 14;) and sometimes the tablet or impression was placed in the furnace and baked. The term "sealed" is sometimes used figuratively for that which is permanent; (Isa. viii. 16;) and confirmed; (John vi. 29; Rom. iv. 11;) also for that which is to be kept secret until the appointed time. (Dan. viii. 26; xii. 4, 9.) So also, the "book or roll sealed with seven seals," symbolized the plan of the Divine government, which is impenetrable to every creature; but fully comprehended by the Saviour, who is exalted to the throne of the universe. (Rev. v. 2-8.) The "seal of the living God," on which is supposed to be en-

graven the name of "ЈНОВАН," which was impressed upon the foreheads of the faithful, symbolizes the indwelling of the Holy Spirit. (Rev. vii. 2-17; Eph. i. 13, 14; vi. 30; 2 Cor. i. 22; Ezek. ix. 4, 6; 2 Tim. ii. 19.)—See **RING**.

SEARED. To sear the flesh is to cauterize or burn it, and thus deprive it of the power of sensation. In 1 Tim. iv. 2, the term denotes the effect of habitual sin, by which the conscience becomes so stupefied, as to be insensible to the most enormous guilt and the most fearful threatenings of punishment.

SEASONS. The general division of the year, by the Hebrews, was into two seasons, "Summer and Winter;" (Ps. lxxiv. 17; Zech. xiv. 8;) but they appear also to have conveniently divided the year into six special seasons: "seed time and harvest, and cold and heat, and summer and winter." (Gen. i. 14; viii. 22.) According to this division, the seasons would seem to have been distributed in the following order: *Summer*, from the middle of August to the middle of October; *Seed time*, from the middle of October to the middle of December; *Winter*, from the middle of December to the middle of February; *Cold*, from the middle of February to the middle of April; *Heat*, from the middle of June to the middle of August.

SEAT. The ancient Egyptians had elegant chairs and ottomans, much in the modern fashion; and no doubt the wealthy Hebrews imitated them. In later times, the Hebrews adopted the custom of reclining upon couches at table. (1 Sam. ix. 22; Am. vi. 4; Est. vii. 8; Matt. xxiii. 6; Luke vii. 37, 38.) The Orientals usually sit upon low sofas, or divans, and also upon mats or carpets, on the floor, with the legs bent under, and crossed in a half-kneeling posture. In some parts of the East European influence has introduced chairs. Among the Romans, the magistrate when administering justice used a chair called "the judgment-seat." (Matt. xxvii. 19; Acts xviii. 12, 16; Rom. xiv. 10.)

SEBA=man? A descendant of

Cush; (Gen. x. 7; 1 Chron. i. 9;) who gave name to a country, probably *Meroe*, a province of Ethiopia; distinguished for its wealth and commerce, surrounded by the Nile and two of its tributaries, and with a metropolis of the same name, of which the ruins are still found not far from the town of Shendi. (Isa. xliii. 8; Ps. lxxii. 10.) The inhabitants, called "Sabeans," were distinguished for their tall stature. (Isa. xlv. 14; Herod. iii. 20.) The Hebrew word rendered "Sabeans," in Ezek. xxiii. 42, properly signifies "drunkards," as in the margin.—See **SHEBA**.

SEBAT=astick or rod. The eleventh month of the Hebrew year, commencing with the new moon of February, and extending to the new moon of March. (Zech. i. 7.)

SECACAH=enclosure. A town in the desert of Judah. (Josh. xv. 61.)

SECHU=watch-tower. A place near Ramah. Some suppose that *Bir Neballa*=the well of Neballa is "the great well of Sechu." (1 Sam. xix. 22.)

SECT.—See HERESY.

SECUNDUS=second. A Christian of Thessalonica. (Acts xx. 4.)

SEED. This term is frequently used to denote *offspring* or *descendants*. (Gen. xvii. 7; xxii. 17; Isa. lix. 21; Ps. xxii. 23.) The "seed of Abraham," (Gen. xxii. 18; Acts iii. 25; Gal. iii. 8, 16,) and the "seed of David," (Rom. i. 4,) designate emphatically the Messiah, who, according to the flesh, was the son or descendant of Abraham, and of David. (Matt. i. 1; xv. 22; Luke i. 27; xviii. 39; John vii. 42.) The "seed of the woman" designates the Messiah, and all true believers with Him. (Gen. iii. 15; Isa. vii. 14; Gal. iv. 4.) The Jews vaunted themselves in being the "seed of Abraham," and as such, heirs of special blessings; (Matt. iii. 9; John viii. 38;) but the Scriptures declare that they who are "of faith," i.e., believers in Christ, are Abraham's seed, and heirs according to the promise. (Gal. iii. 7, 29.)

SEED-TIME.—See SEASONS.

SEER.—See PROPHECY.

SEG

SEGUB = *elevated*. 1. A son of Hesron, and the father of Jair the Gileadite. (1 Chron. ii. 21, 22.) 2.—See **ABIRAM**.

SEIR = *hairy, or shaggy*. 1. A patriarch or chief of the Horites; (Gen. xxxvi. 20—30; 1 Chron. i. 38—42;) who probably gave name to a mountainous country of the Edomites, anciently called "Mount Seir," extending from the Dead Sea to the Elanitic Gulf of the Red Sea, the northern part of which is now called *Jebel*, and the southern, *ash-Sherah*. (Gen. xiv. 6; Deut. i. 2.) Mount Seir was first inhabited by the Horites; (Deut. ii. 12;) then by Esau and his posterity. (Gen. xxxii. 3; xxxiii. 14, 16; 2 Chron. xx. 10.) Seir appears to be also used in a general sense for the land of Edom. (Ezek. xxv. 8, 12; xxxv. 2, 7, 15.) 2. A mountain in the territory of Judah. (Josh. xv. 10.) Some suppose this place to be designated by *Sa'ir*, to the north of Hebron; but others suppose it to be the ridge westward of Kirjath-jearim, and between it and Bethshemesh.

SEIRATH = *a she-goat*. A place or tract in the mountains of Ephraim. (Judg. iii. 26, 27.)



A Temple cut in the rock.

SELA = *rock*. The ancient capital of the Edomites, situated between the Dead Sea and the Elanitic Gulf of the Red Sea, in Arabia Petrea; which was

SEL

taken by Amasiah king of Judah, from the Moabites, who then held possession of it, and named by him "*Joktheel*" = *subdued of God*. The name is written "*Selah*," margin, *the Rock*; (2 Kings xiv. 7;) and also "*Sela*," (Isa. xvi. 1,) but in the margin of this passage it is called by its Greek name *Petra*, also *a Rock*. The same Hebrew word *Sela*, is rendered "*the rock*;" (Judg. i. 86; Isa. xlii. 11,) and may perhaps designate the same city. It derived its name *Sela*, or *Petra*, i. e., the *Rock*, from the fact that it was situated in a valley, encompassed by almost insurmountable rocks. This ancient city, now called *Wady Musa*, = "*the valley of Moses*," was the great centre of the caravan trade throughout the East; is wholly uninhabited, except when the wandering Arab makes use of an excavated tomb to pass the night, or a caravan pauses there. This remarkable valley, shut in by sandstone rocks, resting upon lower masses of porphyry, variously and beautifully tinted with oxide of iron, towering in some places to the height of 700 feet, is entered by the course of a fine little brook, which flows down the eastern pass, through the wonderful necropolis. The tombs are isolated masses of rock, about fifteen or twenty feet square, which have been cut away from the adjacent cliffs. Farther down the valley contracts, presenting on each side of the high cliffs a street of tombs. At some distance beyond is the opening of the terrific chasm, which anciently formed the only avenue to the city on this side. This is the *Sik* of *Wady Musa*. "Near the westward," says Dr. Robinson, "the *Sik* terminates, opening nearly at right angles into a similar though broader *Wady* or chasm, coming down from the south and passing off northwest. All at once the beautiful facade of the *Khurnah* = "*the Treasure*," in the western precipice, opposite the mouth of the *Sik*, burst upon our view, in all the delicacy of its first chiselling, and in all the freshness and beauty of its soft colouring. The broken peditments and other ornaments are not all

in a pure style; and if seen in a different land, or without the accompaniments by which it is surrounded, it would perhaps excite little admiration. An urn crowns the summit of its ornamental front, a hundred feet or more above the ground. From the vestibule, the door leads into a plain lofty room excavated from the rock, the sides smooth, but without ornament. Behind this is another room of less size; and small lateral chambers are found on each side, opening from the large room and from the vestibule." We give a view from Laborde, of this remarkable temple. Beyond this temple, where the valley opens to a wider breadth, is the theatre, wholly hewn out of the live rock, with thirty three rows of seats, rising one above another in the side of the cliff behind, and capable of containing more than three thousand people. The cliffs on each side of the theatre are full of tombs. Advancing to the north-east, the ancient city itself opens fully to view, being shut in on the east and west by high perpendicular walls of sandstone rock. The whole area is covered with the foundations and stones of an extensive town. These foundations and ruins cover an area of not much less than two miles in circumference, affording room enough, in an Oriental city, for the accommodation of thirty or forty thousand inhabitants. The most conspicuous of all the monuments, next to the Khuzneh, is the large temple called el-Deir. It lies high up among the cliffs of the western ridge, and is hewn out in the perpendicular face of a cliff. This astonishing work of art contains but one excavated chamber.

In looking at the wonders of this ancient city, Dr. Robinson observes, "The most striking feature of the place consists, not in the fact that there are occasional excavations and sculptures like those above described, but in the innumerable multitude of such excavations, along the whole extent of perpendicular rocks adjacent to the main area, and in all the lateral val-

leys and chasms—the entrances of many of which are variously, richly, and often fantastically decorated, with every imaginable order and style of architecture. In the midst of the variety of architecture which here astonishes the spectator, two styles are obviously predominant, the Egyptian and the Roman-Greek; or rather it is the mixture and union of these two which here constitutes the prevailing style. The more classic orders of Greece and Rome are conspicuous in the columns and other ornaments. But even here all is florid and overloaded, indicating a later age and a degenerate taste. This amalgamation of style may be accounted for by the prevalence, first of the Roman influence and then of the Roman dominion, which penetrated hither by way of Asia Minor and Syria, and also from Egypt. This took place as we know, about the Christian era; and to that period and the subsequent centuries, are probably to be ascribed the architectural skill and monuments, on which strangers now gaze with surprise and wonder. Dr. Robinson thinks that some of the larger and more splendid excavations were temples of the gods, in later times occupied as Christian sanctuaries; while the others were sepulchral, and not intended in part as dwellings for the inhabitants of the place. The widespread ruins which are visible, attest that a large and extensive city of houses built of stone once occupied this spot, and the sepulchres, round about are comparatively less numerous than those which in like manner skirt the sites of ancient Thebes and Memphis. The city which stood here, was of itself built "in the clefts of the rock;" (Jer. xlix. 16;) without the necessity of our looking for single dwellings in such a situation. This mysterious and devoted city, unknown for centuries to Europeans, was frequently the subject of prophetic denunciations, which are strikingly fulfilled in the gloomy desolations which reign over its ancient magnificence.

(Isa. xxxiv. 1—17; Jer xlix. 17, 18; Ezek. xxxv. 1—15.)—See **EDOM**.

SELAH. This Hebrew musical term, which occurs seventy-three times in the Psalms, and elsewhere only in Hab. iii. 3, 9, 13, is supposed by Sommer to be connected with the use of the trumpets in the temple-music; and the passages in which the term occurs, to be actual appeals or summonses to Jehovah—as “Hear, Jehovah!” or “Awake, Jehovah!” The term is placed by the poet at the passages where, in the temple-song, the choir of priests, standing opposite to that of the Levites, sounded the trumpets, and, with the powerful tones of this instrument, the words first spoken were marked and borne upwards to Jehovah’s ear. (Ps. iv. 2; vii. 5; xx. 3; xxxii. 4, 5, 7; lxvi. 4, 7, 15; lxviii. 7.) This intercessory music of the priests—which seems to have been the peculiar symbolical representation of an urgent appeal to Jehovah—was probably sustained on the part of the Levites by the vigorous tones of the psaltery and harp; hence the Greek translation of the term *diapsalma*. The same appears further from the full phrase “Higgaion Selah,” the first word denoting the sound of the stringed instruments, the latter the blast of the trumpets, both of which would here sound together. (Ps. ix. 16; xcii. 3.)

SELA-HAMMAHLEKOTH = *the rock of escapes*. A rock or natural stronghold in the wilderness of Maon, whence Saul returned from pursuing David. (1 Sam. xxiii. 28.)

SELED = *exultation*. A descendant of Jerahmeel. (1 Chron. ii. 30.)

SELEUCIA. A city of Syria, the port of Antioch, situated on the coast about five miles north of the mouth of the Orontes; sometimes called *Seleucia Pieria*, from the neighbouring Mount Pierius; and also *Seleucia ad Mare*, in order to distinguish it from several other cities of the same name, all so called from the Seleucus Nicanor. (1 Macc. xi. 8; Jos. Ant. xviii. 9. 8.) It was about four miles in circumference; and its ruins are considerable

and interesting. At the back of the city there are many large tombs cut in the rock; and also an extraordinary tunnel cut in the mountain sides. Paul and Barnabas embarked at this port for Cyprus, (Acts xiii. 4.)

SEM.—See **SHEM**.

SEMACHIAH = *Jehovah sustains him*. A Levite. (1 Chron. xxvi. 7.)

SEMEL = *renowned*. An ancestor of Mary. (Luke iii. 26.)

SENAAH.—See **HASSENAAH**.

SENEH = *a thorn-bush, bramble*. A pointed rock, i.e., thorn-rock, on the side of the pass of Michmash. (1 Sam. xiv. 4.)

SENIR.—See **HERMON**.



Sennacherib.

SENNACHERIB = *Sin*, i.e., *the moon increases brothers, or conqueror of armies*. A king of Assyria who mounted the throne B.C. 714, or according to others as late as B.C. 702. Sennacherib, also called “Sanherib,” (2 Kings xviii. 13, margin,) but in the Assyrian cuneiform *Tinakki-irib*, invaded the kingdom of Judah, and took several of the fenced cities. He also laid siege to the city of Lachish. (2 Kings xviii. 14, 17.) Among the ruins of the palace at Kouyunjik, built by Sennacherib, Mr. Layard found several bas-

reliefs, representing the siege and capture of a city, which he supposes to have been *Lachish*, but which Sir H. Rawlinson reads *Libnah*. On one of the slabs the king is represented on his throne—a copy of this sculpture, by the kind permission of Mr. Layard, we give—and above the head of the king a cuneiform inscription: “Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish; I give permission for its slaughter.” At the same time, the Assyrian king amerced king Hezekiah in a tribute or indemnification of three hundred talents of silver, and thirty talents of gold. (2 Kings xviii. 14, 15.) The characteristic version of this campaign is given by the Assyrian monarch himself, in the inscriptions on one of the great bulls which stood at the entrance of the palace at Kouyunjik; and is thus translated by Sir H. Rawlinson: “Because Hezekiah, king of Judah, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him Jerusalem, his capital city, and some of the inferior towns around it. The cities which I had taken and plundered I detained from the government of Hezekiah, and distributed them between the kings of Ashdod, and Ascalon, and Ekron, and Gaza; and, having thus invaded the territory of these chiefs, I imposed upon them a corresponding increase of tribute, over that to which they had formerly been subjected; and, because Hezekiah still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around Jerusalem, with *thirty talents of gold, and eight hundred talents of silver*, the accumulated wealth of the nobles of Hezekiah’s court, and of their daughters, with the officers of his palace, men slaves, and women slaves. I returned to Nineveh, and I accounted their spoil for the tribute which he had refused to pay me.”

The difference in the two accounts of the number of talents of silver, may be accounted for by supposing the *three hundred talents* to have been the tribute, and the extra *five hundred talents* the precious metal torn from the doors, pillars, etc., of the temple, and pillaged from the nobles of Judah, as indemnity for the past. This amount of plunder, however, did not satisfy the Assyrian monarch, who had now renewed the campaign, and laid siege to Libnah. He arrogantly summoned the Hebrew king to surrender his capital; but the angel of the Lord smote the Assyrian camp by night, and destroyed 185,000 fighting men, so that the monarch abandoned the enterprise in despair, and returned to Nineveh, where, sometime afterwards, he was slain in the temple of Nisroch by his two sons. (2 Kings xviii. 13—37; xix. 1—37.) According to Herodotus, (ii. 141) the Egyptians arrogated this miracle to themselves, declaring that Sennacherib had been compelled to raise the siege of Pelusium, by their god Pthah, who sent a multitude of mice by night into the enemy’s camp, which gnawed to pieces their quivers and bow-strings, as well as the straps of their shields; so that the Assyrians, in the morning, finding themselves without arms, fled in confusion, and lost great numbers of their men. Sennacherib would not be expected to publish, at Nineveh, the manner and extent of the terrible ruin inflicted on his army by the visitation of God. Still, every fact stated in the Bible, as occurring in Judea, is repeated in the inscriptions; and the ruin of his army is virtually admitted by Sennacherib, in the fact of Hezekiah’s continued possession of Jerusalem. The annals of the first eight years of Sennacherib have been



preserved on the hexagonal cylinder, now in the British Museum—a copy of which we give; those of several other years on other cylinders; and those of the first six years on the two great bulls. Sir H. Rawlinson thinks that he has ascertained that Sennacherib reigned twenty-four years.

SENUAH=*the bristling*. A descendant of Benjamin. (Neh. xi. 9.)

SEORIM=*barley*. The chief of the fourth division of the families of the priests. (1 Chron. xxiv. 8.)

SEPHAR=*a numbering, census*. An Arabian city coupled with Mesha, which derived its name from "a mountain of the east;" (Gen. x. 30;) perhaps the ancient *Dhagar*, or *Zafuar*, now called by the natives *Isfar*; an ancient maritime city, the seat of the Himyaritic kings.

SEPHARAD=*numbered*. A region to which some of the exiles were carried from Jerusalem. (Obad. 20.) For this name the Septuagint reads *Ephra-tha*; the Syriac and the Chaldees read *Spain*; but Jerome understood the *Bosphorus*, whither Hadrain is said to have sent some of the Jews into exile. The list of Persian tribes found on the cuneiform inscription at Behistun, after Cappadocia and before Ionia, mentions *Saparad* or *Sparada*; in which De Sacy and Furst recognise the Sepharad of the Hebrew prophet. Lassen, however, in his later researches, identifies it with *Sardis*; while Sir H. Rawlinson reads it *Sparta*. Notwithstanding the uncertainty of the cuneiform name, Sepharad may have been a district and a people of western Asia Minor, or at least near to it.

SEPHARVAIM = *numberings*. A city of the Assyrian empire, whence colonists were brought into the city of Samaria; (2 Kings xvii. 24; xviii. 34; xix. 13; Isa. xxxvi. 19; xxxvii. 18;) probably *Sipphara* or *Sippara*, which, says Rawlinson, the cuneiform inscriptions show to have been at *Mosab*, a town on the Euphrates between *Hit* and Babylon. *Sepharvaim* is the dual form, which is explained by the inscriptions, that the city was partly on the right, and partly on the left bank

of the Euphrates. The inhabitants were called "Sepharvites." (1 Kings xvii. 31.)

SEPHARVITES. — See **SEPHARVAIM**.

SEMPULCHRE. The Hebrews appropriated certain places for the burial of the dead; they were both public and private. (Gen. xxiii. 4; L. 13; Judg. viii. 33; xvi. 31; 2 Sam. ii. 32; xxi. 14; 2 Kings xxiii. 6; Jer. xxvi. 23.) They were sometimes selected in gardens; (2 Kings xxi. 18—26; John xix. 41;) and in fields; (Gen. xxiii. 11;) also in caves or rocks in the sides of mountains. (2 Kings xxiii. 16, 17; Isa. xxii. 16.) They were usually without the walls of the city; (Josh. xxiv. 30—33; 1 Sam. xxv. 1; Neh. iii. 16;) and were the resort of demoniacs. (Matt. viii. 28.) Sometimes inscriptions were placed upon them; (2 Kings xxiii. 17;) and to build a sepulchre for a man was an expression of respect and honour. (Gen. xxxv. 25; Matt. xxiii. 29; Luke xi. 49.) The sepulchres near Jerusalem, called the tombs of the kings—probably the tomb of Helena—exhibit the remains of a magnificent edifice, excavated from the solid rock. So also the sides of the valley of Jehoshaphat are everywhere studded with tombs excavated in the rocks. The tombs of the Prophets, so called, situated on the western declivity of the Mount of Olives, are very large excavations, having many cells to deposit bodies in. (Isa. lxxv. 4; Matt. xxiii. 27—29.) Excavated tombs are found in connection with many other cities in Palestine. The Egyptian tombs at Thebes were extensive excavations in the barren mountains which skirted the city on the west. And the magnificent tombs in the necropolis of Sela, were sculptured out of the sides of the rock surrounding the ancient city. Funeral vases and glazed earthen coffins are found in the necropolis of Warka—the ancient Erech—piled up in great numbers in the mounds; they are also found on the plains and mounds in other parts of Assyria and Mesopotamia. — See **BURIAL**.

SERAH=*abundance*. The daughter of Asher, mentioned among those who went down to Egypt; (Gen. xvi. 17; 1 Chron. vii. 30;) also written "Sarah." (Num. xxvi. 46.)

SERAIAH=*warrior of Jehovah*.
1. The scribe or secretary of David. (2 Sam. viii. 17.) This name is also written "Sheva;" (2 Sam. xx. 25;) "Shisha"=*white marble*; (1 Kings iv. 8;) and "Shavsha." (1 Chron. xviii. 16.) 2. A son of Kenaz. (1 Chron. iv. 13, 14.) 3. An ancestor of Jehu. (1 Chron. iv. 35.) 4. The high priest at the time Jerusalem was taken; he was slain by the king of Babylon at Riblah. (2 Kings xxv. 18; 1 Chron. vi. 14; Jer. lii. 24; Ezra vii. 1.) 5. The son of Azriel. (Jer. xxxvi. 26.) 6. The son of Tanhumeth. (2 Kings xxv. 23; Jer. xl. 8.) 7. The father of Ezra. (Ezra vii. 1.) 8. One who returned from the exile; (Ezra ii. 2;) also called "Azariah." (Neh. vii. 7.) 9. A priest who signed the covenant. (Neh. x. 2.) 10. The son of Hilkiah; (Neh. xi. 11;) also called "Azariah." (1 Chron. ix. 11.) 11. The head of a priestly house. (Neh. xii. 1, 12.) 12. The son of Neriah, an officer in the court of Zedekiah, also called "a quiet prince," margin, "prince of Mennucha," or "chief chamberlain." (Jer. li. 59, 61.)

SERAPHIM=*brilliant ones*, or *elevated ones*, *magnates*. This Hebrew word is apparently used to designate an order of angels and ministers of the Most High. In the pictorial scenery of the prophetic vision, symbols of the seraphim were represented as standing around His throne, each having six wings, also hands and feet, and praising Jehovah in their antiphonal chant. They were, therefore, represented as of human form, and furnished with wings as the swift messengers of Jehovah, like the cherubim, though by no means identical with these. (Isa. vi. 2, 6.)—See **CHERUBIM**.

SERED=*fear*. A son of Zebulun; (Gen. xvi. 14;) his descendants were called "Sardites." (Num. xxvi. 26.)

SERGIUS PAULUS. A Roman "deputy" or proconsul, in the island of

Cyprus. His name has been found there on the lintel of a doorway. (Acts xiii. 7.)

SERJEANT. The Greek word *rabdouchos*, rendered "serjeant," properly signifies a *lictor*, an officer who carried the *fusces* or bundle of rods, with an axe in the centre, before the Roman magistrates, and executed their decrees. (Acts xvi. 35—38.)

SERPENT. There is no need to represent serpents as the progeny of a transmuted species, degraded from its original form as the special penal consequence of its supposed instrumentality in the temptation of Eve. The whole organization of serpents, shows, as Prof. Owen has observed, "that their parts are as exquisitely adjusted to the form of their whole, and to their habits and sphere of life, as is the organization of any animal which, in the terms of absolute comparison, we call superior to them. It is true that the serpent has no limbs; yet it can outclimb the monkey, outswim the fish, outleap the jerboa, and, suddenly loosing the close coils of its crouching spiral, it can spring so high into the air as to seize the bird upon the wing: thus, all those creatures fall its prey. The serpent has neither hands nor claws; yet it can outwrestle the athlete, and crush the tiger in the embrace of its overlapping folds. It is truly wonderful to see the work of hands, feet, fins, performed by a mere modification of the vertebral column. Far from licking up its food as it glides along, the serpent lifts up its crushed prey, and presents it, grasped in the death-coil as in a hand, to the gaping mouth. And there is ample evidence that this was the condition of serpents long ages before the creation of man."—See **TEMPTATION**.

There are several species of serpents inhabiting Egypt, Arabia, and Syria, of which the greater part are innocuous, while others are venomous. Those serpents which are furnished with moveable tubular fangs and poison bags in the upper jaw, are said to be all venomous. Even the fangs of such as have been long dried and preserved

in Museums, are said to communicate venom to a wound that may be accidentally made by them. There are several Hebrew words used to designate a serpent:—*Nahhash*, the general term for "serpent," like the Greek *ophis*; noted for its cunning; (Gen. iii. 1; xlix. 17; Matt. xxiii. 23;) its deadly bite; (Deut. viii. 15; Num. xxi. 6, 7, 9; Ps. lviii. 4; Prov. xxiii. 32;) and the *dead*, which its presence inspires. (Ex. iv. 8; Matt. vii. 10; 1 Cor. x. 9; Rev. ix. 19.)—*Zohhel*, a "serpent" of the dust, a creeper. (Deut. xxxii. 24; Mic. vii. 17.)—*Shephiphon*, the venomous *cerastes* or horned serpent, rendered "adder," margin, "an arrow-snake." (Gen. xlix. 17.)—*Pethen*, the coluber *bætan* or asp, or perhaps the *haja*, a venomous serpent common in Egypt, rendered "adder," margin, "asp." (Ps. lviii. 4; xci. 13; Isa. xl. 8; Rom. iii. 13.)—*Aksub*, rendered "adder," probably a kind of asp. (Ps. cxl. 8.)—*Tsepha*, rendered "cockatrice," margin, "adder," a poisonous serpent, a viper. (Isa. xl. 8; xiv. 29; lix. 5; Jer. viii. 17; Prov. xxiii. 32.)—*Ephel*, like the Greek *echidna*, a malignant and venomous serpent, rendered "viper;" (Job xx. 16; Isa. xxx. 6; lix. 5; Acts xxviii. 3, 4;) also used tropically for a deceitful person. (Matt. iii. 7; xii. 34; Luke iii. 7.)—*Saraph*, a burning, "fiery serpent," whose bite was attended with burning inflammation—a venomous darting serpent. (Num. xxvi. 1—9; Deut. viii. 15; Isa. xiv. 29; xxx. 6.)—*Nahhash* is also used for the constellation of the serpent or dragon in the northern quarter of the heavens. (Job xxvi. 13.) The terms *nahhash* and *ophis* are also used to designate the "brazen serpent" which Moses used in the wilderness. (Num. xxi. 9; John iii. 14.) The same terms are used symbolically for satan, on account of his subtle and insinuating mode in temptation; (Gen. iii. 1—15; 1 John iii. 8; Rev. xx. 2;) so also the "seed of the serpent" designates those who are like satan in the temper of their minds. (Gen. iii. 15; Matt. xiii. 38; 1 John iii. 8, 10.)

In Ps. lviii. 4, 5, reference is made to the effect of musical sounds upon some kinds of serpents, a trick often played by the reputed serpent charmers in the East. In Egypt and the neighbouring regions, from the most ancient to the present time, the Paylli have been renowned for handling, uninjured, the *cerastes* and other serpents whose poison produces immediate death. Even intelligent Europeans who have witnessed the feats of the serpent tamers, have concluded that the Paylli had in possession a secret charm which put them in a condition to exhibit their magical tricks. However, recent research has removed the veil from the "lying wonders" of the Paylli; and it is now well known that in every instance they *break out the teeth* of the serpents with a hammer, and carefully squeeze out the poison before they essay to exhibit their sleight of hand with them. (Ex. vii. 10, 12.)—See DRAGON.

SERUG=*shoot, branch*. The father of Nahor; (Gen. xi. 20—23; 1 Chron. i. 26;) also called "Saruch." (Luke iii. 35.)

SERVANT. Though the Hebrews had servants of several kinds, as hired servants, man-servants, maid-servants, bond-men, and bond-women, which were obtained in different ways, yet they had no *slaves*; inasmuch as the master had no property in his servants, but had merely acquired their time and labour under well-understood regulations. The *wages* of a servant are frequently referred to, but the *price* of a man never. There was no separate Hebrew word for "bond-man," different from that translated "servant;" no word to designate a *slave*. As "man-stealing," which is in most cases the foundation of slavery, was punishable with death, the acquiring, the selling, or the holding of human beings in slavery was rendered impossible by the Mosaic law. (Ex. xxi. 16; Deut. xxiv. 7.) The servants of the Hebrews were obtained not only from among their own brethren, but also from among the heathen. The different

ways in which they were acquired are distinctly noticed:—1. By *hire*, as when a person sold himself, *i.e.*, voluntarily contracted his time and labour to a master, day by day, or year by year, for stipulated wages. Such a servant was called *sakir*=an "hiring," a "hired servant." If the hired servant was an uncircumcised heathen he could not partake of the Passover; if a Hebrew, he shared in the national privilege. (Lev. xix. 18; iv. 12, 45; Isa. xvi. 14; xxi. 16; Job vii. 2; xiv. 6.) 2. By *servitude*, as when a man-servant or a maid-servant voluntarily bound himself or herself to a master for a term of years. The Hebrew word *ebed*, sometimes translated "servant," and sometimes "bond-man," designates such a servant whose servitude was purchased at the outset for a specified sum. He was bound to serve for the term of six years; and, as the price of his servitude had been paid beforehand, he received no wages, but the term of service could not be lengthened except at the pleasure of the servant. When such a servant was set free, the master was by law enjoined to furnish him liberally, as an outfit intended in some measure to supply the absence of yearly wages. If the man-servant was married previously to his servitude his wife was dismissed with him. In case he had married a maid-servant of his master's family, during the period of his servitude, his wife and children could not claim their freedom, until she had completed *her* period of servitude. (Ex. xxi. 2—11; Deut. xv. 12—18; Jer. xxxiv. 9—17.) If the servant was satisfied with his position, and refused his freedom in the seventh year, the master took him before a judge, and his ears were bored in token of perpetual servitude. (Deut. xv. 16—18.) The children of such servants, whether Hebrew or heathen, though called the "sons of the house," (Gen. xiv. 14,) were not born to involuntary servitude; nor had the master power to sell a servant of this description to any person living out of the Hebrew

territories. (Ex. xxi. 5—8.) Moreover, after the six years' servitude, of either the man-servant or the maid-servant, they were not to be treated as bond servants, but were to receive wages as yearly hired servants, until the jubilee, when universal freedom was proclaimed to servants, whether heathen or Hebrew-born. A servant, if he were able, might redeem himself, or his friends might redeem him, at any time, by paying the price adequate to the remaining years of his service. (Lev. xxv. 39, 40, 47—54.) As the jubilee brought freedom to *all* servants, with their wives and children, it will be evident that many servants would have acquired a competency, by their wages and privileges, during the period of their servitude. 3. By *insolvency*, as when a person was unable to meet the demands of his creditors, he was sold or engaged for a term that would be sufficient, by the ordinary legal wages, to pay the legal claim. (2 Kings iv. 1; Isa. l. 1; Matt. xviii. 25.) 4. For *theft*, as when an offender was not able to make restitution he was sold, *i.e.*, put to compulsory service for such a period as his labour, according to the customary wages, amounted to the legal equivalent. (Ex. xxii. 1—4.)

When any city of the heathen was conquered by the Hebrews, the people became tributaries and servants. (Deut. xx. 11; Josh. xvi. 10.) Hence, those Canaanitish nations which had not been exterminated, were to be bondmen and tributaries. The tributary service was probably a tax of service to a certain amount levied according to fixed rules, so that these foreigners must supply a sufficient number of labourers to work out that tax. (Josh. xv. 63; Judg. iii. 5; 1 Kings ix. 20, 21; 2 Chron. viii. 7.) But this tributary service did not make them all hereditary bondmen; as Araunah, a Jebusite, is represented as a respectable freeman, dwelling on his own possessions. (2 Sam. xxiv. 16—25.) From the heathen round about them, and from the strangers among them, the Hebrews might buy, *i.e.*, purchase

the time and labour of bond-men and bond-maids, and "for ever," *i.e.*, at all times they were to have a supply from them; but as we have seen, the service of the individual was regulated by specific laws. (Lev. xxv. 44—48.) As the country of the Hebrews was free, it became an asylum for the oppressed; hence a Hebrew could not return a fugitive slave to his master in a heathen country. (Deut. xxiii. 15, 16.) The penalties against the master for oppressive treatment of his servants were the same, whether the servants were Hebrews or of heathen extraction. (Ex. xxi. 20, 21, 26, 27, 32; Lev. xxiv. 22; Job xxxi. 13.) Among the Hebrews, the servant, of whatever nation, was not only treated with humanity, but brought within the pale of the covenant, circumcised, and religiously educated; (Gen. xvii. 12—14; Ex. xii. 44; Josh. ix. 23—27;) he was also admitted to the festivals, and shared with the nation the repose of the Sabbath and holy days. (Ex. xx. 10; xxi. 20; Deut. v. 14; xii. 18; xvi. 11.) Among the Greeks and Romans, the condition of a slave was dreadful beyond description. He was not known in law, and was entirely at the disposal of his master. After the religion of Christ had penetrated into these nations, the state of things was changed; and slaves in the Christian church not only enjoyed equal privileges with their masters, as far as the church was concerned, but slavery was soon felt to be incompatible with the rights of humanity, and with the genius and precepts of our glorious Christianity. (1 Cor. xii. 13; Gal. iii. 28; Col. iii. 11; Phil. 16.)

SETH=*compensation*. The third son of Adam; (Gen. iv. 25, 26; v. 8—8; Luke iii. 38;) also called "Sheth." (1 Chron. i. 1.)

SETHUR=*hidden*. A phylarch or chief of the tribe of Asher. (Num. xiii. 13.)

SEVEN. This term not only denotes the particular number seven, (Gen. ii. 2; viii. 10; xli. 27, 29, 30, 47, 54; Num. xxiii. 1, 2; Matt. xv. 34;

xxii. 25,) but is also used in the sense of *abundance, completeness*, as, "The barren hath born seven," *i.e.*, an ample family. (1 Sam. ii. 5.) "There are seven abominations in the heart," *i.e.*, completely depraved. (Prov. xvi. 25.) Seven devils *i.e.*, completely possessed. (Luke viii. 2.) "Silver purified seven times," *i.e.*, perfectly purified. (Ps. xii. 6.) "The seven spirits before the throne," *i.e.*, the complete operations of the Spirit; or, as some suppose, the seven archangels before the throne of God. (Rev. i. 4.) So also we have as round numbers, seven candlesticks; (Rev. i. 20;) seven trumpets, etc. (Rev. viii. 2; xv. 1, 7; Isa. iv. 1; Prov. vi. 31; Ex. xxii. 1—4; Ps. cxix. 164.) Multiples of seven are also used, as "sevenfold," *abundantly*; (Gen. iv. 24;) "seven times seven," *frequently*. (Matt. xviii. 21, 22.)

SEVENTY WEEKS.—See **MESSEAN**.

SHAALBIM=*place of foxes*. A city in the tribe of Dan; (Judg. i. 35; 1 Kings iv. 9;) also written "Shaalabbin." (Josh. xix. 42.) The inhabitants were called "Shaalbonites." (2 Sam. xxiii. 32; 1 Chron. xi. 33.)

SHAALABBIN.—See **SHAALBIM**.

SHAAPH=*division, or balsam*. The name of two of the descendants of Caleb. (1 Chron. ii. 47, 49.)

SHAARAIM=*two gates*. 1. A city in the tribe of Judah; (1 Sam. xvii. 52;) also written "Sharaim." (Josh. xv. 36.) 2. A town of Simeon. (1 Chron. iv. 31.)

SHAASHGAZ=*servant of the beautiful*. A eunuch, the keeper of the women in the Persian court. (Est. ii. 14.)

SHABBETHAI=*sabbath-born*. A chief of the Levites. (Ezra. x. 15; Neh. viii. 7; xi. 16.)

SHACHIA=*roaming?* A descendant of Benjamin. (1 Chron. viii. 10.)

SHADDAI.—See **God**.

SHADOW. The privation of light by an opaque body interposing between a luminous point and the surface on which the shadow of the body appears. A shadow falling on a plane follows the course of the body which causes it; and, as it is often extremely rapid,

the fleetness of human life is often compared to it. (Job xiv. 2.) The light of the sun may be obscured; but "with the Father of light there is no parallax, nor tropical shadow." No interposing bodies can change His purposes, or for a moment intercept and turn aside His truth, because He is equally present everywhere. (James i. 17.) Shadow is also used for darkness, gloom,—*"the shadow of death,"* i.e., *death-shade*, a season of severe trial; (Ps. xxiii. 4;) also a state of ignorance and wretchedness. (Matt. iv. 16; Luke i. 79.) Shadow also designates *protection*; hence the presence of the Messiah is represented to His people *"as the shadow of a great rock in a weary land."* (Isa. xxxii. 2; xlix. 2; Sol. Song ii. 3; Ps. xvii. 8; lxiii. 7; lxvi. 1.) Shadow is also used to indicate anything in the Jewish economy, which was an adumbration or a shadowing forth of the things future and more perfect, in the Christian dispensation. (Heb. viii. 5; x. 1; Col. ii. 17.)—See *TYPE*.

SHADRACH=*rejoicing in the way*, or perhaps, *royal*. The name given to Hananiah, one of Daniel's companions in the court of Babylon. (Dan. i. 7; ii. 49; iii. 12.)

SHAGE=*erring*. One of David's distinguished officers (1 Chron. xi. 84.)

SHAHARAIM=*the two dawns*. A descendant of Benjamin. (1 Chron. viii. 8.)

SHAHAZIMAH=*heights*. A place in the tribe of Issachar. (Josh. xix. 22.)

SHALEM=*peaceful, safe*. A city of Shechem; (Gen. xxxiii. 18;) not improbably the modern village of *Salim*, not far from Nablus. Some interpreters read the passage "Jacob came in safety to the city of Shechem." But the Septuagint, the Syriac, and the Vulgate, like the English, consider *Shalem* to be the name of a place.

SHALIM=*foxes' region*. A district probably in the territory of *Shaalbim*; (1 Sam. ix. 4;) or as some suppose in that of *Shual*. (1 Sam. xiii. 17.) This name in the Hebrew is "*Shaalim*."

SHALISHA=*triad*. A district in the vicinity of the mountains of Eph-

raim; (1 Sam. ix. 4;) in which *Baal-Shalisha* was probably situated. (2 Kings iv. 42.)

SHALLECHETH=*a casting down, felling*. The name of a gate of the temple; (1 Chron. xxvi. 16;) supposed to be identical with the gate *Silsileh* or *Sinsleh*, which still enters the west wall of the Haram.

SHALLUM=*retribution*. 1. A king of Israel, who reigned only one month, B.C. 771. (2 Kings, xv. 10—15.) 2. The husband of Huldah the prophetess. (2 Kings, xxii. 14.) 3. A descendant of Sheshan. (1 Chron. ii. 40, 41.) 4. A descendant of Simeon. (1 Chron. iv. 25.) 5. One of the priests; also called "*Meshullum*." (1 Chron. vi. 12, 13; ix. 11; Exr. vii. 2.) 6. The son of Kora. (1 Chron. ix. 17, 19, 31; Exra ii. 42; x. 24; Neh. vii. 45.) 7. A descendant of Naphtali. (1 Chron. vii. 13.) 8. A keeper of the temple threshold. (1 Chron. ix. 19, 31.) 9. The father of Jehiskiah. (2 Chron. xxviii. 12.) 10. One of the porters. (Ezra x. 24.) 11. The uncle of Jeremiah. (Jer. xxxii. 7.) 12. The son of Haldah. (Neh. iii. 12.) 13. A descendant of Bani. (Ezra x. 42.) 14.—See *JEHOAHAB*.

SHALLUN=*retribution*. The son of Col-hozeh. (Neh. iii. 15.)

SHALMAI=*my thanks*. A Ne-thinim; also called "*Shamlai*." (Ezra ii. 46, margin; Neh. vii. 48.)

SHALMAN.—See **SHALMANESER**.

SHALMANESER=*respectful towards or possessing the favour of Asshur*. A powerful king of Assyria, who, about B.C. 723, punished the defection of Hoshea, by leading his army against the kingdom of Israel. He prosecuted the siege of Samaria for the space of three years. (2 Kings xvii. 8—6; xviii. 9—12.) He also conquered Sidon and Acre, and the island of Cyprus; Tyre alone held out against a siege. *Shalmaneser* appears to have died, or to have been driven from his throne, either before the capture of Samaria, or before the removal of the Israelites into exile was completed. The captives were, however, sent into Assyria by his

successor, Sargon, called "king Jareb," properly "the hostile king." Shalmaneser is also called "Shalman." (Hos. x. 6, 14.) Two cuneiform inscriptions have been found, though mutilated, which appear to have belonged to Shalmaneser. One of them contains a notice of an attack on the king of Samaria, probably Hoshea; the other, a campaign against the son of Rezin.—See NINEVEH.

SHAMA=*hearing, obedient*. One of David's distinguished officers. (1 Chron. xi. 44.)

SHAMARIAH=*whom Jehovah keeps*. A son of Rehoboam. (2 Chron. xi. 19.)

SHAMBLES. The Greek word *makellon*, rendered "shambles," is the same as the Latin *macellum*, properly a meat-market, a provision-market, where all kinds of provisions or victuals were exposed for sale. (1 Cor. x. 25.)

SHAMED=*devastation*. A descendant of Benjamin; in the Hebrew written "Shamer." (1 Chron. viii. 12.)

SHAMER=*keeper*. 1. One of the Levites. (1 Chron. vi. 46.) 2. A descendant of Asher; (1 Chron. vii. 34;) also written "Shomer." (1 Chron. vii. 32.)

SHAMGAR=*sword?* The third judge or regent of the Hebrews. About the end of the long period of peace which followed the deliverance under Ehud, the Philistines, in a *raid* upon the Hebrews, met with a severe repulse from Shamgar and other husbandmen, who fought with oxgoads, being then employed in the cultivation of the fields. (Judg. iii. 31; v. 6.)

SHAMHUTH.—See SHAMMAH.

SHAMIR=*a sharp point, thorn*. 1. A city in the mountains of Judah. (Josh. xv. 48.) 2. A city in the mountains of Ephraim; perhaps *Samur*, between Samaria and *Jenin*. (Judg. x. 1, 2.) 3. A Levite. (1 Chron. xxiv. 24.)

SHAMLAL.—See SHALMAL.

SHAMMA=*desolation*. A descendant of Asher. (1 Chron. vii. 37.)

SHAMMAH=*astonishment*. 1. A son of Benel. (Gen. xxxvi. 13, 17.) 2. A son of Jesse; (1 Sam. xvi. 9; xvii.

18;) also called "Shimeah;" (2 Sam. xiii. 3, 32;) and "Shimma." (1 Chron. ii. 18.) 3. One of David's distinguished officers. (2 Sam. xxiii. 11, 17.) 4. Another of David's heroes. (2 Sam. xxiii. 33.) 5. Another of David's champions; (2 Sam. xxiii. 25;) also written "Shammoth"=*desolation*; (1 Chron. xi. 27;) and "Shamhuth." (1 Chron. xxvii. 8.)

SHAMMAI=*desolated*. 1. Two descendants of Judah. (1 Chron. ii. 23, 44, 45.) 2. A descendant of Caleb. (1 Chron. iv. 17.)

SHAMMOTH.—See SHAMMAH.

SHAMMUA=*rumour*. 1. A chief of the tribe of Reuben. (Num. xiii. 4.) 2. The father of Abda. (Neh. xi. 17.) 3. One of the priests. (Neh. xii. 18.)—4. See SHAMMUAH.

SHAMMUAH=*rumour*. A son of David; (2 Sam. v. 14;) also written "Shammua;" (1 Chron. xiv. 4;) and "Shimea." (1 Chron. iii. 5.)

SHAMSHERAI=*sun looking*. A descendant of Benjamin. (1 Chron. viii. 26.)

SHAPHAM=*bald, shaven?* A descendant of Gad. (1 Chron. v. 12.)

SHAPHAN=*a coney, or hidden*. 1. The secretary of king Josiah. (1 Kings xxii. 3—14; Jer. xxxvi. 10; Ezek. viii. 11.) He appears also to have been minister of finance. (2 Chron. xxiv. 9; 2 Kings xii. 10.) 2. The father of Ahikam. (2 Kings xxii. 12; xxv. 22; Jer. xxvi. 24; xxxix. 14; xl. 5, 9, 11; xli. 2.)

SHAPHAT=*judge*. 1. A chief of the tribe of Simeon. (Num. xiii. 5.) 2. A descendant of David. (1 Chron. iii. 22.) 3. The father of Elisha. (1 Kings xix. 16, 19.) 4. A chief over king David's herdsmen. (1 Chron. xxvii. 29.) 5. A descendant of Gad. (1 Chron. v. 12.)

SHAPHER=*brightness, beauty*. A mountain in the Arabian desert; and a station of the Hebrews. (Num. xxxiii. 23, 24.)

SHARAI=*beginning, or liberated*. A descendant of Bani. (Ezra x. 40.)

SHARAIM.—See SHAAARAIM.

SHARAR=*twisted, a cord, chain*.

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The father of Ahiam; (2 Sam. xxiii. 33; also written "Sacar." (1 Chron. xi. 35.)

SHAREZER=*prince of fire*, perhaps of *Asshur*. A son of Sennacherib. (2 Kings xix. 37; Isa. xxxvii. 38.)

SHARON=*the plain*. A level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures; also written "Saron." (Acts ix. 35.) This extensive plain, whose name is so frequently used metaphorically by the Hebrew writers, to designate any beautiful and fertile place, is still radiant in beauty with all its ancient fragrance and fertility. There are few villages in the plain, but the tract of hills and mountain-side beyond, especially in the N.E., are described by Dr Robinson as being perfectly studded with them. (Sol. Song ii. 1; Isa. xxxiii. 9; xxxv. 1, 2; lxxv. 10.) The inhabitants were called "Sharonites." (1 Chron. xxvii. 29.) This name is also written "Lasharon"=*the Sharon*; (Josh. xii. 18;) unless we may suppose it to be the "Sharon" of 1 Chron. v. 16; which was probably a district east of the Jordan, in the neighbourhood of Gilead and Bashan.

SHARUHEN=*pleasant lodging*. A place in Simeon, allotted to Judah. (Josh. xix. 6.) Some suppose it to be the same as "Shaaraim," (1 Chron. iv. 31,) and "Shilhim;" (Josh. xv. 32;) and to be identical with *Tel-Sheriah*, at the head of wady Sheriah.

SHASHAI=*whitish*, or *ruler*. A descendant of Bani. (Ezra x. 40.)

SHASHAK=*eagerness*. A descendant of Benjamin. (1 Chron. viii. 14, 25.)

SHAUL=*asked for, desired*. 1. A son of Simeon; (Gen. xlv. 10; 1 Chron. iv. 24;) his descendants were called "Shaulites." (Num. xxxvi. 13.)—2. See JOEL, and SAUL.

SHAVEH=*plain*. A valley on the north of Jerusalem, called also "the King's Dale." (Gen. xiv. 17; 2 Sam. xviii. 18.)

SHAVEH-KIRIATHAIM = *plain of Kirjathaim*. A plain near the city Kirjathaim. (Gen. xiv. 5; Josh. xiii. 19.)

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SHAVSHA.—See SERAIAH.

SHEAL=*an asking*. A descendant of Bani. (Ezra x. 29.)

SHEALTIEL.—See SALATHIEL.

SHEAR.—See SHEEP.

SHEARIAH=*whom Jehovah estimates*. A descendant of Benjamin. (1 Chron. viii. 38; ix. 44.)

SHEAR-JASHUB=*a remnant shall return*. The symbolical name of one of the sons of Isalah, probably given as being prognostic of the captivity of many of the Hebrews, by the armies of Resin and Pekah, and of the return of a part of them to the land of their fathers. (Isa. vii. 8; 2 Chron. xxviii. 5—15.)

1. SHEBA=*man?* A son of Raamah, whose descendants, a tribe of "Sabeans," appear to have dwelt towards the Persian Gulf; and carried on the great Indian traffic with Palestine. (Ps. lxxii. 15; Gen. x. 7; 1 Chron. i. 9.) 2. A son of Joktan; (Gen. x. 28; 1 Chron. i. 22;) who appears to have been the founder of the powerful tribe of "Sabeans," and to have given his name, "Sheba," to a wealthy region in Arabia Felix. (Isa. lx. 6; Jer. vi. 20; Ps. lxxii. 15.) From this region, also called "the South," came the queen to see and converse with Solomon. (1 Kings x. 1—13; 2 Chron. ix. 1—12; Matt. xii. 42; Luke xi. 31.) The Sabeans were celebrated for their great traffic; (Ps. lxxii. 10; Ezek. xxvii. 22; Joel iii. 8;) and for driving off plunder as Bedawin marauders in the vicinity of Uz. (Job i. 15; vi. 19.) The chief city of the Sabeans is supposed to have been the present *Mareb*, three or four days' journey distant from Sana'a. 3. A son of Jokshan and grandson of Abraham and Keturah. (Gen. xxv. 8; 1 Chron. i. 32.)

2. SHEBA=*seven*, or *an oath*. 1. A descendant of Benjamin. (2 Sam. xx. 1—22.) 2. A descendant of Gad. (1 Chron. v. 18.) 3. A town in Simeon. Perhaps *Tel el Seba*; though some read "*Beer-sheba* even *Sheba*;" otherwise fourteen cities are enumerated, instead of "thirteen." (Josh. xix. 2, 6.)—See BEER SHEBA.

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SHEBAH.—See BEER-SHEBA.

SHEBAM.—See SIBMAH.

SHEBANIAH=whom *Jehovah* has made grow up? 1. One of the priests. (1 Chron. xv. 24.) 2. Three of the Levites. (Neh. ix. 4, 5; x. 10, 12.)—8. See SHECANIAH.

SHEBARIM=*breaches, ruins*. This term seems to designate a place with some noted "ruins," perhaps *Deir Shebba*, near Bethel. (Josh. vii. 5.)

SHEBER=*grain, corn*. A descendant of Caleb. (1 Chron. ii. 48.)

SHEBNAH=*youth*? The prefect of the palace; (Isa. xxii. 15;) afterwards the secretary to king Hezekiah. (Isa. xxxvi. 8; 2 Kings xviii. 18, 26, 37; xix. 2.)

SHEBUEL=*captive of God*. 1. A descendant of Moses; (1 Chron. xxiii. 16; xxvi. 24;) also called "Shubael." (1 Chron. xxiv. 20.) 2. A son of Heman; (1 Chron. xxv. 4;) also called "Shubael." (1 Chron. xxv. 20.)

SHECANIAH=*familiar with Jehovah*. The chief of the tenth division of the priests; (1 Chron. xxiv. 11;) also called "Shebaniah;" (Neh. x. 4; xii. 14;) and "Shechaniah." (Neh. xii. 8.) 2. One of the priests. (2 Chron. xxxi. 15.)

SHECHANIAH=*familiar with Jehovah*. 1. A descendant of king David. (1 Chron. iii. 21, 22; Ezra viii. 8.) 2. One whose sons returned from the Exile. (Ezra viii. 5.) 3. The son of Jehiel. (Ezra x. 2.) 4. The father of Shemaiah. (Neh. iii. 29.) 5. The son of Arah. (Neh. vi. 18.)—6. See SHECANIAH.

SHECHEM = *the shoulder-blades*. 1. A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, about seven miles south of Samaria, and thirty-four miles north of Jerusalem. (Gen. xxxiii. 18, 19; xxxvii. 12—14; Josh. xxiv. 1, 25; Ps. lx. 6; Jer. xli. 5.) It is also written "Sichem;" (Gen. xii. 6;) "Sychem;" (Acts vii. 16;) corrupted into "Sychar"=*falsehood*. (John iv. 5.) In Hos. vi. 9, the words rendered "in the way by consent," should be "in the way to Shechem,"

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as in the margin. Shechem was given to the Levites, and was one of the cities of refuge. (Josh. xx. 7; xxi. 21.) It was destroyed by Abimelech; (Judg. ix. 1—49;) and rebuilt by Jeroboam, who made it for a while the capital of his kingdom; (1 Kings xii. 1, 25;) and it continued the capital of the kingdom of Israel until Samaria deprived it of that honour. (1 Kings xiv. 7; xvi. 24.) After the Exile, Shechem became the metropolis of the Samaritans, and the chief seat of their worship. This city was called by the Romans *Neapolis*, whence the present Arabic name *Nabulus*. Here are many ancient remains. The streets are narrow, the houses high, and in general well built, all of stone, with domes upon the roofs as at Jerusalem. The population—Greek Christians, Samaritans, Jews, and Muhammadans—is estimated at about 8,000 souls. 2. The son of Hamor, the prince of the Hivites. (Gen. xxxiii. 19; xxxiv. 2—26.) 3. A descendant of Gilead, and father of the Shechemites. (Num. xxvi. 31; Josh. xvii. 2; 1 Chron. vii. 19.)

SHEDEUR=*darting of fire*. A descendant of Reuben. (Num. i. 5; ii. 10; x. 18.)

SHEEP. The Hebrew word *seh*, rendered "lamb;" (Ex. xii. 3—5; xxxiv. 20;) and "sheep;" (Ex. xxii. 1; xxxiv. 19; Deut. xiv. 4;) signifies a *sheep* or *goat*. So also the word *kebes*, signifies a *he-lamb*, a *young ram*, from one to three years old. (Num. vii. 15—35; Job xxxi. 20; Isa. v. 17; Hos. iv. 16.) And the word *tsen*, rendered "sheep;" (Gen. iv. 2; xxxix. 7—10;) and "flock," (Gen. iv. 4; xxix. 10; Ex. ii. 16, 17, 19,) properly signifies a *flock*, comprehending both *sheep* and *goats*, usually intermingled in the same flock. Large flocks often constituted the wealth of patriarchal times. (Job i. 8; 1 Sam. xxv. 2; Gen. xxx. 35.) In one Arab encampment Dr. Robinson saw about six hundred sheep and goats, the latter being the most numerous. There are two varieties of sheep in Syria; the first, the Bedawin, or common horned

white variety, which differs but little from our ordinary sheep, except that the tail is rather longer and thicker. The second, and more common, is the broad-tailed variety; the broad part being a mere excrescence of fat, with the proper tail hanging out of it. The tail is not unfrequently one-fourth of the weight of the carcase. In order to preserve the tails from being torn by the bushes, etc., a piece of thin board is sometimes fixed to the under part; and some have small wheels to facilitate the dragging of the board after them. In the sacrifices the rump or tail was laid whole on the fire of the altar. (Ex. xxix. 22; Lev. iii. 9; vii. 8; viii. 25; ix. 19.) The time of sheep-shearing was, among the Hebrews, a season of festivity. (Gen. xxxi. 19; 1 Sam. xxv. 4, 8, 36; 2 Sam. xiii. 23—28; 2 Kings x. 12, 14; Isa. lili. 7.)

SHEHARIAH—*Jehovah seeks him*. A descendant of Benjamin. (1 Chron. viii. 26.)



Shekel.

SHEKEL = *weighed*. A definite weight of gold or silver, in bars or rings, equal in value to twenty gerahs; (Ex. xxx. 18; Num. vii. 14; Ezek. xlv. 12;) and this being weighed out passed as current money among the Hebrews. (Gen. xxiii. 15, 16; Ex. xxi. 32; Lev. v. 15; xxvii. 8, 6, 16; Josh. vii. 21; 1 Sam. xvii. 5.) The shekel is sometimes called the "shekel of the sanctuary," and "the king's shekel;" (Ex. xxx. 18; 2 Sam. xiv. 26;) merely designating the sacred and the royal standard of weight. Though the shekel, among the ancient Hebrews, was properly a definite weight, in later times the term was used as the name of a silver coin. Some suppose that shekels and half-shekels were first struck by

the Maccabean princes; (1 Macc. xv. 6;) but those which are exhibited as of that and of earlier periods are probably not genuine. It is well known that such shekels have been skilfully manufactured in recent times; and whether Simon Maccabæus issued a silver currency or not, there can be little doubt with exact numismatologists, but that the shekels usually ascribed to him are spurious. Certainly the oldest genuine shekels which have come down to us are those struck by Simon Barcochba, when he had possession of Jerusalem, about 132 A.D. They are generally Roman coins of Trajan and Hadrian, stamped over again, with inscriptions in the Samaritan character. The facsimile of what some suppose to be a genuine shekel, we give. On the obverse is the rod of Aaron which blossomed, with the inscription *Yrushlim Hqdosh* a = "Jerusalem the Holy;" and on the reverse the golden urn in which the manna was preserved, or perhaps the golden censer, with the inscription *Shkl I sh r a l* = "Shekel of Israel." Over the censer are two letters, which some read *Sh D*, designating *Shaddai*, a name of God; others *Shekel of David*; others again read the letters *Sh M*, and understood *Solomon the King*. We read the letters *Sh B*, and simply understood them to designate *Simon Barcochba*. This shekel is evidently an earlier, probably a Greek or Roman coin, that had been restamped by Simon at Jerusalem. As the shekel was much thicker than modern coins of the same size, its weight originally would be about half an ounce; hence of the value of about two shillings and sixpence. Long before the birth of Christ, the coins in circulation among the Jews, Samaritans, and neighbouring States, bore Greek inscriptions. And the New Testament writers give Greek names to their moneys, as drachma, didrachma, and stater. Even the Roman denarius is called by its Greek form, denarion; and no coin with a Hebrew name is mentioned. As the Septuagint sometimes renders *shekel* by *didrachma*, perhaps the weight of

the one accorded with the *value* of the other, when that version was made. It would seem that the definite weight of silver amounting to a shekel varied in different times. Even Josephus speaks of the shekel having been equal to four Attic drachmæ, i.e., as answering nearest in value to that sum. (*Ant.* iii. 8. 2.)—See MONEY.

SHEKINAH. This word does not occur in the Hebrew Bible, but it is used in the Chaldee Targums and by the later Jewish writers, as a derivative from the Biblical word *shakan*—"to dwell," to express the visible majesty of the Divine Presence, or the manifestation of His glory anywhere; and is frequently interchanged with "glory," the "glory of the Lord." They even represented the *shekinah* as the fulness of all the Divine virtues, or at least, they affirmed that those virtues dwelt in the *shekinah*; hence the use of the term as a frequent periphrasis for God, considered as *dwelling* amongst the Hebrews. This visible symbol of the Divine Presence is mentioned in connection with the several recorded Theophanies. In Gen. iii. 24, the Targum of Jerusalem reads, "And He cast out Adam, and made the glory of His *shekinah* to dwell at the front of the east of the garden of Eden, above the two cherubim." So in the march of the Hebrews through the wilderness, the Targum of Jonathan says, "And the glory of the *shekinah* of the Lord went before them by day in the pillar of cloud to lead them in the way, and at night the pillar of the cloud removed behind them to darken on their pursuers; but to be a pillar of fire to enlighten them before, that they might go forward by day and by night." Moses, when relating this Divine manifestation, says, "that the Lord went before them in a pillar of cloud by day, and by night in a pillar of fire." (Ex. xiii. 21.) And again, "and the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." (Ex.

xiv. 9.) Here the "angel," properly the "messenger of God," is also called the "pillar of cloud," which is represented as the throne of the *shekinah*—the visible symbol of Jehovah dwelling in the midst of His people. So also, in the bush that "burned with fire," not improbably the *shekinah*, as a supernatural light or fire, glowing with a lambent but innocuous flame, was the symbol of Jehovah's Presence. (Ex. iii. 2.) And the "glory of the Lord," the visible splendour bursting from the cloud, "like devouring fire," on the summit of Sinai, was the same Divine symbol. (Ex. xxiv. 16—17.) The *shekinah*, or visible symbol of the Divine majesty, is represented as resting or dwelling between the cherubim over the mercy seat in the Most Holy place, in the tabernacle and in the temple of Solomon. We read in Ex. xxv. 8, "and let them make me a sanctuary, that I may dwell among them." The Targum of Palestine reads, "And they shall make a sanctuary to my name, that my *shekinah* may dwell among them." So also, in Ex. xxxix. 45, the same Targum, and that of Onkelos, reads, "And I will make my *shekinah* to dwell in the midst of the sons of Israel."

The *shekinah*, as the visible symbol of the Divine majesty, is not unfrequently identified in the Targums with the *memra* or "word," the *axdi-ble* symbol, so to speak, of His Presence. The one the Divine manifestation to the *sight*, and the other the Divine manifestation to the *ear*. So in Gen. xvi. 11, when Hagar had seen the "angel of the Lord," the Targum of Palestine says, "And she gave thanks before the Lord whose *memra*—word spake to her, and thus said, Thou art He who livest and art eternal; who seest, but art not seen! for she said, For, behold, here is revealed the glory of the *shekinah* of the Lord after a vision." So also, where in other places the *shekinah* is represented as dwelling between the cherubim, Onkelos on Ex. xxv. 22, says, "And I will appoint my *memra*—word with thee there; and I will speak with thee

from above the propitiatory, from between the two cherubim that are upon the ark of the testimony."

As regards the visible manifestation of the majesty of the Divine Presence, dwelling amongst the Hebrews, to which the term *shekinah* has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and overpowering effulgence—"the light which no man can approach unto"—enveloped in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible; but on particular occasions the glory appeared. (Num. xiv. 10; xvi. 19, 42; Deut. xxxiii. 2; Ps. lxxviii. 17; lxxii. 2; lxxxv. 10; Isa. vi. 1, 5; viii. 18; Ezek. xliii. 2; Hagg. i. 8.) The allusions in the New Testament to the *shekinah* or "glory of the Lord," are not unfrequent. (Luke ii. 9; Acts vii. 2, 55; Rom. ix. 4; Heb. ii. 2; ix. 5; Rev. xxi. 3.) In several passages we are distinctly taught to connect the *shekinah* with the incarnation of the Messiah: "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father." (John i. 14.) So also in Col. ii. 9, "For in Him *dwelleth* all the fulness of the Godhead *bodily*." In these passages we do not apprehend that the Apostles meant to teach us, that the manner in which *all the fullness* of the Godhead *dwelt* in Christ, and the manner in which God *dwelt* in the tabernacle or temple, is one and the same. The dwelling in a human person by a union with it, in a manner which transcends our power of description or even of conception—"the Word became flesh,"—and the manifestation of the Divine Presence in the tabernacle or temple, are surely not, as to the mode, to be physiologically compared or likened in all respects. Enough for us, that the *fact* of the Divine glory appearing in the ancient sanctuary adumbrated the *fact* that the same glory was seen in the person of Christ Jesus, indicating that God was with Him—that He was God incarnate.—See WORD.

SHELAH=*petition*. 1. A son of Judah; (Gen. xxxviii. 2, 5;) his descendants were called "Shelanites." (Num. xxvi. 20; 1 Chron. ii. 3.) 2. A son of Arphaxad; (1 Chron. i. 18;) also written "Salah." (Gen. x. 24.)

SHELEMIAS=*friend of Jehovah*. 1. A descendant of Bani. (Ezra x. 39.) 2. One of the priests. (Neh. xiii. 13.) 3. The father of Hananiah. (Neh. iii. 30.) 4. The son of Abdeel. (Jer. xxxvi. 26.) 5. The grandfather of Jehudi. (Jer. xxxvi. 14.) 6. The father of Irijah. (Jer. xxxvii. 14.) 7. The father of Jehucal. (Jer. xxxvii. 3.) 8. One who had married a strange wife. (Ezra x. 41.) 9.—See MESHELEMIAS.

SHELEPH=*drawn, plucked*. A son of Joktan, and founder of a tribe in Arabia Felix; (Gen. x. 26; 1 Chron. i. 20;) perhaps the *Salapenoi*, mentioned by Ptolemy, dwelling at *Sulaf* in Yemen.

SHELESH=*triad*. A descendant of Asher. (1 Chron. vii. 35.)

SHELOMI=*pacific*. A descendant of Asher. (Num. xxxiv. 27.)

SHELOMITH=*pacific*. 1. The daughter of Dibri. (Lev. xxiv. 11.) 2. A daughter of Zerubbabel. (1 Chron. iii. 19.) 3. A son of Rehoboam. (2 Chron. xi. 20.) 4. One whose posterity went up from the exile. (Ezra viii. 10.) 5. A Levite. (1 Chron. xxiii. 9.) 6. A Levite and descendant of Moses; (1 Chron. xxiii. 18; xxvi. 25, 26, 28;) also called "Shelomoth." (1 Chron. xxiv. 22.)

SHELUMIEL=*friend of God*. A descendant of Simeon. (Num. i. 6, 23; ii. 12; vii. 36.)

SHEM=*name, renown*. The first mentioned, if not the eldest, of the sons of Noah, (Gen. v. 32,) from whom are derived the *Semitic* nations, *i.e.*, the nations of western Asia, the Hebrews, Persians, Assyrians, Arameans, part of the Arabs, and some of the Ethiopians. (Gen. ix. 18—27; x. 1, 21—24; 1 Chron. i. 4, 17, 18.) The most ancient Jewish commentators hold Shem and Melchizedek to have been the same person. (Gen. xiv. 18.) Shem lived till he was 600 years of age; and was contemporary with Abra-

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ham about 150 years. (Gen. xi. 10—11.) In Luke iii. 36, he is called "Sem."
—See JAPHETH.

SHEMA=*name*. 1. A city in the south of Judah. (Josh. xv. 36.) 2. A descendant of Caleb. (1 Chron. ii. 43, 44.) 3. One of the Levites. (Neh. viii. 4.) 4. A descendant of Benjamin. (1 Chron. viii. 13.) 5.—See **SHEMAIAH**.
SHEMAAH=*name*. The father of Ahiezer and Joash. The margin properly reads "Hasmaah." (1 Chron. xii. 8.)

SHEMAIAH=*Jehovah heareth him*. 1. A prophet and historiographer in the time of Rehoboam. (1 Kings xii. 22—24; 2 Chron. xi. 2—4; xii. 5—8, 15.) 2. The Nehelamite, a false prophet in the time of Jeremiah. (Jer. xxix. 24, 31, 32.) 3. A descendant of Simeon. (1 Chron. iv. 37.) 4. A descendant of Reuben. (1 Chron. v. 4.) also called "Shema." (1 Chron. v. 8.) 5. The father of Delaiah. (Jer. xxxvi. 12.) 6. A son of Shechaniah. (1 Chron. iii. 22; Neh. iii. 29.) 7. A son of Obededom. (1 Chron. xxvi. 4—8.) 8. One of Jehoshaphat's itinerant teachers. (2 Chron. xvii. 8.) 9. The father of Urijah. (Jer. xxvi. 20.) 10. One who returned from the exile. (Ezra viii. 13, 16.) 11. A priest who divorced his strange wife. (Ezra x. 21.) 12. The son of Delaiah. (Neh. vi. 10.) 13. One who had taken a strange wife. (Neh. x. 31.) 14. A priest who signed the covenant. (Neh. x. 8.) 15. A prince of Judah. (Neh. xii. 34, 35.) 16. A priest who aided Ezra and Nehemiah. (Neh. xii. 42.) 17. The name of eight Levites. (1 Chron. ix. 14; Neh. xi. 15; 1 Chron. ix. 16; Neh. xi. 17; 1 Chron. xv. 8, 11; xxiv. 6; 2 Chron. xxix. 14; xxxi. 15; xxxv. 9; Neh. xii. 36.)

SHEMARIAH=*whom Jehovah guards*. 1. One who went over to David at Ziklag. (1 Chron. xii. 5.) 2. A son of Harim. (Ezra x. 32.) 3. A son of Bani. (Ezra x. 41.)

SHEMEBER=*lofty flight*. A king of Zebotim. (Gen. xiv. 2.)

SHEMER=*watcher, guardian*, or *less*. The owner, perhaps a descendant

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of the Canaanites, who sold Omri, the king of Israel, the hill on which Samaria was built, for two talents of silver; and the city derived its name from him. (1 Kings xvi. 23, 24.)

SHEMIDA=*fame of wisdom*. A son of Gilead; also written "Shemidah." (1 Chron. vii. 19.) His descendants were called "Shemidaitea." (Num. xxvi. 32; Josh. xvii. 2.)

SHEMINITH=*an octave*. A musical term denoting the lowest and gravest notes of the scale, sung by men, the modern *bass*, opposed to the *alto* or treble. (1 Chron. xv. 21; also Ps. vi. and xii. in the title.)

SHEMIRAMOTH=*name most high, or heaven most high*. 1. A sacred musician. (1 Chron. xv. 18, 20; xvi. 5.) 2. A Levite. (2 Chron. xvii. 8.)

SHEMUEL=*heard of God*. 1. A prince of the tribe of Simeon. (Num. xxxiv. 20.) 2. The grandfather of Heman, the singer. (1 Chron. vi. 33.) 3. A descendant of Issachar. (1 Chron. vii. 2.)

SHEN=*a tooth*. A place not far from Mispheh; probably a rock or peak, called "the Shen." (1 Sam. vii. 12.)

SHENAZAR=*tooth or peak of rock*. A descendant of Solomon. (1 Chron. iii. 18.)

SHENIR.—See **HERMON**.

SHEPHAM=*barrenness, a bare region*. A place on the north-eastern border of the Land of Promise, between Hazar-enan and Riblah. (Num. xxxiv. 10, 11.)

SHEPHATHIAH=*whom Jehovah defends*. A descendant of Benjamin. (1 Chron. ix. 8.)

SHEPHATIAH=*whom Jehovah defends*. 1. A son of king David. (2 Sam. iii. 4; 1 Chron. iii. 3.) 2. A son of king Jehoshaphat. (2 Chron. xxi. 2.) 3. One of David's distinguished officers. (1 Chron. xii. 5.) 4. A descendant of Simeon. (1 Chron. xxvii. 16.) 5. The son of Mattan. (Jer. xxxviii. 1.) 6. A descendant of Judah. (Neh. xi. 4.) 7. Two persons whose descendants returned from the Exile. (Ezra ii. 4, 57; Neh. vii. 9, 59.)

SHEPHELAH, THE. The ancient native name of the region lying between the highlands of Judea and the Mediterranean, to the south of Sharon; and corresponding nearly with Philistia. It was a tract of almost unbroken plains; and had a large number of cities and towns. (Josh. xv. 33—47.) This name is translated appellatively, "vale;" (Deut. i. 7; Josh. x. 40; 1 Kings x. 27; 2 Chron. i. 15; Jer. xxxiii. 18;) "valley;" (Josh. ix. 1; xi. 2, 16; xii. 8; xv. 88; Judg. i. 9; Jer. xxxii. 44;) "plain;" (Jer. xvii. 26; Obad. 19; Zech. vii. 7;) "low plains;" (1 Chron. xxvii. 28; 2 Chron. ix. 27;) and "low country." (2 Chron. xxvi. 10; xxviii. 18.) The Greek form "Sephela" is given in 1 Macc. xii. 38.

SHEPHERD. The care of sheep was among the earliest and most respectable employments. Most of the ancient patriarchs were keepers of sheep; (Gen. iv. 2; xii. 16; xiii. 5—8; xxix. 1—10; xlv. 82; Ex. iii. 1; ix. 3;) and the sons and daughters of powerful chiefs did not disdain such employment. (1 Sam. xvi. 11.) Though among the Egyptians, among whom high notions of caste prevailed, the idea of coarseness and barbarism was associated with a shepherd, (Gen. xlv. 34,) as is evident from the monuments. Among the Hebrews, the office of chief shepherd was one of great trust and responsibility, as well as of distinguished honour. (Gen. xxxi. 36—41; 1 Sam. xvii. 20; xxi. 7; 1 Chron. xxvii. 31; 2 Kings iii. 4.) The shepherd was constantly with his flocks, by night and by day, to gather, feed, conduct, and guard them; (Gen. xxxi. 39, 40; Jer. xxxiii. 18; Luke ii. 8;) he was often attended by a dog; (Job xxx. 1; Isa. lvi. 10, 11;) and his power over his sheep was very great. (Isa. xl. 11; John x. 1—16.) "The Kurdish shepherd," says a recent traveller in Mesopotamia and Syria, "pastures his flocks on the cold mountains of Kurdistan. His custom, at certain seasons, of separating the sheep from the goats, would give to that illustration of the judgment all the force

of a familiar scene. (Matt. xxv. 3—34.) He seeks a market for his sheep among the silk growers of Syria. He goes before his flock and they follow him, for they know his voice. (John x. 4, 16.) Is the region about him sterile and bare? Driving his donkey before him and his flock running behind him, he hurries forward to more fruitful scenes; perhaps carrying some weakling in his bosom, or less Scripturally fastening it on the donkey amid 'the stuff.' Between the Euphrates and the plains of the Orontes, he lifts the stone from the well's mouth, draws the water with such a leathern bucket as the daughters of Jethro used before him; pours it into such rude stone troughs as might have received it from the hands of Moses and David; and perhaps quarrels with other shepherds, who in modern as well as in ancient times, seek to monopolise the precious element. (Gen. xxi. 25; xxvi. 14—22; Ex. ii. 16—19.) So also the Arab herdsman may dispute his title to the pastures through which he passes, as the herdsmen of Lot sought to deal with those of Abraham. (Gen. xiii. 7—11.) Having arrived at the city, the shepherd stalks on before along the narrow streets of the bazaar which are full of confusion, while the sheep, stunned and bewildered by the strange sights and sounds, are intent only on one object—that of keeping near their master, they seem to tell him of their troubles, and claim his protection." Jehovah is sometimes figuratively called a "Shepherd;" (Ps. xxiii. 1; lxxx. 1; Isa. xl. 11;) and His people the "sheep of His pasture." (Ps. lxxiv. 1; xcv. 7; c. 3; Ezek. xxxiv. 31.) So also, Christ is often called "a Shepherd"—"the good Shepherd who gives His life for the sheep." (Ezek. xxxiv. 23; Zech. xiii. 7; John x. 11; Heb. xiii. 20; 1 Pet. v. 4.) Kings and rulers are sometimes called "shepherds." (Isa. xlv. 28; Ezek. xxxiv. 2—33; Mic. v. 10; Zech. xi. 8.)

SHEPHI.—See **SHEPHO**.

SHEPHO = *nakedness, or baldness.*

SHE

A descendant of Seir; (Gen. xxxvi. 23;) also written "Shephi." (1 Chron. i. 40.)

SHEPHUPHAN = *serpent*. A descendant of Benjamin. (1 Chron. viii. 5.)

SHERAH = *wood-kindred*. The daughter of Ephraim who built Beth-horon. (1 Chron. vii. 24.)

SHIEREBIAH = *heat of Jehovah*. A chief of the Levites. (Ezra viii. 18, 24; Neh. viii. 7; ix. 4; x. 12; xii. 8, 24.)

SHERESH = *root*. A descendant of Manasseh. (1 Chron. vii. 16.)

SHEREZER = *prince of fire*. One of a deputation to the priests and prophets at Jerusalem. (Zech. vii. 2, 3.)

SHESHACH.—See BABYLON.

SHESHAI = *whitish?* A descendant of Anak. (Num. xiii. 22; Josh. xv. 14; Judg. i. 10.)

SHESHAN = *lily*. A descendant of Judah. (1 Chron. ii. 31, 34, 35.)—See JARHA.

SHESHAZZAR = *fire worshipper*. Apparently the Persian name of Zerubabel. (Ezra i. 8, 11; ii. 2; v. 14, 16.)

SHETH.—See SETR.

SHETHAR = *a star*. A Persian prince. (Est. i. 14.)

SHETHAR-BOZNAI = *shining star*. A Persian governor in Syria. (Ezra v. 8; vi. 6.)

SHEVA.—See SERAIAH.

SHIEW-BREAD.—See BREAD.

SHIBBOLETH = *stream or flood*. The password used by the Gileadites as the test of an Ephraimite. This word naturally suggested itself to the followers of Jephthah, when, having seized all the fords of the Jordan to prevent the return of the defeated Ephraimites, through their known inability to pronounce the aspirated sound *sh*. The fugitives gave instead, the unaspirated *s*, according to their own dialect, *sibboleth*, i. e., ear of grain; on which they were slain without mercy. In this way there fell 42,000 Ephraimites at the fords of the Jordan. (Judg. xii. 6.) The inability of the Ephraimites to pronounce the *sh*, shows that dialectal variations had early obtained among the Hebrew tribes.

SHI

SHIBMAH.—See SHEMAH.

SHICRON = *drunkenness*. A place between Ekron and Jabneel, on the northern border of Judah. (Josh. xv. 11.)

SHIELD. A piece of defensive armour. There are four Hebrew words which appear to designate different kinds of shields:—1. *Shēlet*,

designates the ornamented shield of a distinguished warrior. (2 Sam. viii. 7; 2 Kings xi. 10; 2 Chron. xxiii. 9; Sol. Song, iv. 4; Jer. li. 11; Ezek. xxvii. 11.)—2. *Tziannah*, rendered

"buckler." (Ezek. xxxiii. 24; xxxviii. 4.) "target," (1 Kings x. 16,) designates the largest kind of shield, which covered the whole body; (1 Sam. xvii. 7, 41; 2 Chron. xi. 12; Ps. xci. 4; 1 Kings x. 16;) properly rendered

"buckler." (Ezek. xxxiii. 24; xxxviii. 4; Ps. vi. 13; xxxv. 2.)—3. *Sokharah* signifies a buckler, as surrounding the whole body. (Ps. xci. 4.)—4. *Magān*, a smaller and lighter kind of shield, answering to the Roman

scutum, borne by the soldiers, and made of wood, covered with leather, and studded with metal. (Judg. v. 8; 2 Sam. i. 21; Ezek. xxxix. 9; Job xv. 26; Isa. xxi. 5.) "The term *chidon*, rendered "target," margin "gorget," and

"shield," (1 Sam. xvii. 6, 45,) designates a smaller kind of lance adorned with a flag. The shields of the Assyrians and Egyptians, as exhibited on the monuments, were made, of wood

leather, copper, and even of iron; and frequently ornamented with the precious metals. (1 Kings x. 17; 2 Kings xix. 32; Ezek. xxxiii. 84; Ps. xxxv. 2.)

Jehovah is called the "shield," or "buckler," i. e., the *Protector* of His people. (Gen. xv. 1; Deut. xxxiii. 29; Ps. iii. 8; v. 12; xviii. 2, 30; cxliv. 2.) The same term is applied to Christ our Saviour. (Ps. lxxiv. 9, 11.) The

"shields of the earth," designate princes, chiefs, protecting the people. (Ps. xlvii. 9; Hos. iv. 18.)

SHIGGAION. This Hebrew word signifies a *song, psalm, or hymn*. (Ps. vii. title.) It also occurs in the plural form "Shigionoth" = *songs, psalms*. (Hab. iii. 1.)

SHI

SHIHON = *destruction*. A city in the tribe of Issachar. (Josh. xix. 19.)

SHIHOR.—See **SIHOR**.

SHIHOR-LIBNATH.—See **LIBNATH**.

SHILHI = *armed?* The grandfather of Jehoshaphat. (1 Kings xxii. 42; 2 Chron. xx. 31.)

SHILHIM = *armed men*. A city in the tribe of Judah. (Josh. xv. 32.)

SHILLEM = *requital*. A son of Naphtali; (Gen. xlv. 24;) also called "Shallum." (1 Chron. vii. 13.) His descendants are called "Shillemites" (Num. xxvi. 49.)

SHILOAH.—See **SILLOAM**.

1. **SHILOH** = *Pacificator*, or *desired of Jehovah*. A title of the Messiah, in the remarkable prediction uttered by the patriarch Jacob:—"The sceptre shall not pass from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be." (Gen. xlix. 10.) Some render the passage, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." According to this translation the allusion is to the primacy of the tribe of Judah in war, which was to continue until the Promised Land was conquered, and the ark of the covenant solemnly deposited in Shiloh. (Judg. i. 1, 2; xx. 18; Num. ii. 3; x. 14.) The Jewish Targums, however, agree in expounding the word Shiloh of the King Messiah. Thus Onkelos: "He who exerciseth dominion shall not pass away from the house of Judah, nor the scribe from his children's children for ever, until the Messiah come, whose is the kingdom, and unto whom shall be the obedience of the nations." So the Targum of Palestine: "Kings shall not cease, nor rulers, from the house of Judah, nor scribes teaching the law from his seed, till the time that the King, the Messiah shall come, the youngest of his sons; and on account of Him shall the peoples flow together." "So also the Targum of Jerusalem: "Kings shall not cease from the house of Judah, nor scribes teaching the law

SHI

from his children's children, until the time that the King Messiah shall come, whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient." And, in accordance with the ancient prediction, kings sprang from the loins of Judah; and the tribe of Judah retained its supremacy, under the varied circumstances of the dynasty, even under the Roman dominion. The civil and ecclesiastical polity of the Jewish nation continued undestroyed, until the Messiah, the "Lion of the tribe of Judah," made His appearance, and as the king of the Jews, ascended the throne of David His father, i. e., the theocratic throne of which the kingdom of David had been considered an illustrious type. Then the outward and limited supremacy of Judah's tribe passed into the spiritual and universal reign of Christ, the Shiloh, the desired of Jehovah, and the "desired One of all nations," and that government of peace and rest was established of which there shall be no end.

2. **SHILOH** = *place of peace*. A city in the tribe of Ephraim, situated to the north of Bethel. (Josh. xviii. 1, 8, 10; xix. 51; xxi. 2; xxii. 9; Judg. xxi. 19; 1 Sam. i. 3, 9, 24; iii. 21; 1 Kings ii. 27; Jer. vii. 12.) The inhabitants were called "Shilonites." (1 Kings xi. 29; xii. 15; 2 Chron. ix. 29; x. 15; 1 Kings xiv. 2.) Dr. Robinson says the main site of Shiloh, now called *Seilun*, consists of the ruins of a comparatively modern village, covering a small Tel. Among the ruins of modern houses are very large stones, and some fragments of columns; and in the sides of the narrow valley towards the east are many excavated tombs, now much broken away.

SHILONI = *pacific*. A descendant of Perez, properly Hashiloni. (Neh. xi. 5.)

SHILONITE.—See **SHILOH**.

SHILSHAH = *triad*. A descendant of Asher. (1 Chron. vii. 37.)

SHIMEA = *rumour*. 1. One of the Levites. (1 Chron. vi. 39.)—2. See **SHAMMUAEH**.

SHIMEAH = *rumour*. 1. A descend-

ant of Benjamin; (1 Chron. viii. 32;) also written "Shimeam." (1 Chron. ix. 38.)—2. SHAMMAH.

SHIMEAM.—See SHIMBAH.

SHIMEATHITES=*rumour*. The mother of Jozachar, an Ammonitess. (2 Kings xii. 21; 2 Chron. xxiv. 26.)

SHIMEATHITES. A family of Kenites. (1 Chron. ii. 55.)

SHIMEI=*renowned*. 1. A son of Gershon; (Num. iii. 18; 1 Chron. vi. 17, 42; xxiii. 7—10;) also called "Shimi;" (Ex. vi. 17;) his descendants are called "Shimites." (Num. iii. 21.) 2. The son of Gera, of the house of Saul, who insulted David when he fled from Absalom. (2 Sam. xvi. 5—18; xix. 16—23; 1 Kings ii. 8, 36—46.) 3. The superintendent of David's vineyards. (1 Chron. xxvii. 27.) 4. One of Solomon's officers. (1 Kings i. 8; iv. 18.) 5. A descendant of Benjamin. (Est. ii. 5.) 6. A descendant of Hashum. (Esa. x. 33.) 7. A son of Pedaiah. (1 Chron. iii. 19; Zech. xii. 13.) 8. A descendant of Simeon. (1 Chron. iv. 26, 27.) 9. A descendant of Reuben. (1 Chron. v. 4.) 10. The name of seven Levites. (1 Chron. vi. 29, 30, 42; xxv. 17; 2 Chron. xxix. 14; xxxi. 12, 13; Esa. x. 23, 38.)

SHIMEON=*a hearkening*. A son of Harim. (Esa. x. 31.)

SHIMHI=*rumour*. A descendant of Benjamin. (1 Chron. viii. 21.)

SHIMI.—See SHIMEI.

SHIMITES.—See SHIMEI.

SHIMMA.—See SHAMMAH.

SHIMON=*desert*. A descendant of Judah. (1 Chron. iv. 20.)

SHIMRATH=*watch, guard*. A descendant of Benjamin. (1 Chron. viii. 21.)

SHIMRI=*watchful*. 1. A descendant of Simeon. (1 Chron. iv. 37.) 2. The father of Jediahel. (1 Chron. xi. 45.) 3. One of the Levites. (2 Chron. xxix. 13.)

SHIMRITH=*watchful*. The mother of Jehozabad, a Moabitess; (2 Chron. xxiv. 26;) also called "Shomer." (2 Kings xii. 21.)

SHIMROM.—See SHIMRON.

SHIMRON=*watch, guard*. 1. A

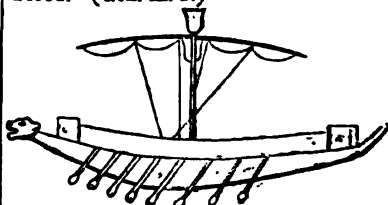
son of Issachar; (Gen. xli. 13;) also written "Shimrom." (1 Chron. vii. 1.) His descendants are called "Shimronites." (Num. xxxvi. 24.) 2. A Canaanitish city appropriated to Zebulun; (Josh. xii. 1; xix. 15;) apparently the same as "Shimron-Meron"=*watch height*. (Josh. xii. 20.) Jewish writers say that *Meiram*, near Safed, where are the tombs of some of their Rabbins, is the representative of this place. Some, however, identify *Simunieh*, about two miles south-east of Bethlehem, with Shimron.

SHIMRON-MERON.—See SHIMRON.

SHIMSHAI=*sunny*. A Samaritan secretary who opposed the rebuilding of Jerusalem. (Esa. iv. 8, 9, 17—23.)

SHINAB=*father's tooth*. A Canaanitish king. (Gen. xiv. 2.)

SHINAR=*ejected, dispersed, or perhaps a rushing sound as of waters*? Apparently the ancient name of Babylonia. (Gen. x. 10; xiv. 1; Isa. xi. 11; Zech. v. 11; Dan. i. 1.) Sir H. Rawlinson has observed, that in the ancient cuneiform inscriptions Babylonia is known by no other name than Shinar, but that it has no connection with the hilly and stony district of the modern Sinjar. The "plain in the land of Shinar" appears to have been the first fixed residence of the progenitors of the human race after the Flood. (Gen. xi. 2.)



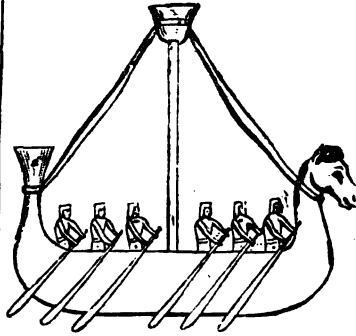
Egyptian Ship.

SHIP. The ships of the ancients, judging from the Egyptian and Assyrian monuments, were very imperfect in comparison with modern ones; and, the use of the compass being unknown, navigation was but little understood. The ancients had ships of burthen of

one, two, and three masts; and when laden they were impelled by sails rather than by oars. (Isa. xxxiii. 23; Ezek. xxvii. 29; Acts xxvii. 17.) They carried several anchors, and could anchor either by the prow or the stern. Sometimes they had two rudders, one attached to each quarter. (Acts xxvii. 29, 30, 40.) The merchant ships appear to have been called ships of Tarshish. (Isa. ix. 9; Jon. i. 1-3.) Some of the ships employed in the transportation of corn to Rome were very large, probably ranging from 500 to 1000 tons, and were able to accommodate, in addition to their own crews and lading, from two hundred to six hundred persons. (Acts xxvii. 11, 37; Jos. *Life*, 3.) It is worthy of remark, that no writer, in the whole range of Greek and Roman literature has supplied us with so much information concerning the merchant ships of the ancients as Luke, in the narrative of Paul's voyage to Rome. (Acts xxvii-xxviii.)

The voyages of the ancients were very tedious, mostly along the coasts. With a fair wind the ancient ships would probably sail seven knots an hour. They frequently waited for favourable winds; and not unfrequently wintered on the way. (Acts xxvii. 12; xxviii. 11.) The Greeks and the Romans considered the period of safe navigation as closing in October, and re-commencing about the middle of March; as their mariners dreaded a voyage in the winter, when the rains prevailed, and the clouds obscured the sun and stars, on which they were so dependant for the direction of their course. In ancient times it was common for the larger ships, on their more extended voyages, to carry with them ropes for undergirding or frapping the ship, to support her when it was apprehended that she might not be able to resist the violent efforts of the sea. (Acts xxvii. 17.) This mode of strengthening the ship at sea is not unknown in the experience of modern navigation. The "galley" was a low, flat-built vessel, navigated with oars and sails, and

used by the Assyrians, particularly in the Mediterranean. (Isa. xxxiii. 20-21.)



The "war-galley with oars, and a gallant ship," designate the Assyrian forces, which, in the contemplated attack on Jerusalem, were rendered unmanageable and unserviceable, as in a tempest, by the blast of Jehovah. (Isa. xxxvii. 33-39.) The Hebrews were never a maritime nation; and their foreign trade from the ports of the Red Sea appears to have been carried on through the Phenicians. (Gen. xlix. 18; 1 Kings ix. 26, 27; x. 22; xxii. 48, 49; 2 Chron. xx. 35-37.) The ancient Egyptians and the Assyrians carried on commerce by sea; but the maritime trade, till the rise of the Roman power, was principally in the hands of the Phenicians, at Tyre and Sidon. (Ezek. xxvii. 1-36; xxviii. 1-19; Isa. xxiii. 2-6.)

SHIPHI=*abundant*. A descendant of Simeon. (1 Chron. iv. 37.)

SHIPHMITE.—See **SIPHMOH**.

SHIPHRAH = *brightness, beauty*. One of the Hebrew midwives residing in Egypt. (Ex. i. 15.)

SHIPHTAN = *judicial*. A descendant of Ephraim. (Num. xxxiv. 24.)

SHISHA.—See **SERAIAN**.

SHISHAK = *eagerness, longing*? A king of Egypt, contemporary with Rehoboam. (1 Kings xi. 40.) He is probably the same with *Sheshonk*, or *Sesonchis*, the first king in the twenty-second dynasty of Manetho. Several

Egyptian monuments have been discovered bearing the name of this king, the hieroglyphs of which read



A m e n m a i s h s h e k,

Amun sacred to Sheshonk. This monarch is the first Pharaoh who is mentioned by name in the Scriptures. In the fifth year of the reign of Rehoboam, B.C. 971, he invaded Judea with an overwhelming force of chariots and horsemen, and an auxiliary body composed of Libyans, Ethiopians and the Troglydte tribes who dwell on the western shore of the Red Sea and Ethiopia. Notwithstanding the preparations of Rehoboam, Shishak speedily reduced all the fenced cities of Judah and Benjamin; Jerusalem appears to have made no resistance, and thus escaped the sufferings of a siege and a storm: but the treasures both of the temple and the royal palace were carried off, and the country was rendered tributary. (2 Chron. xii. 1—12.) Among the several cartouches representing nations tributary to Shishak, on the walls of the palace-temple at Karnak, is that of the kingdom of Judah.—See REHOBAM.

SHITRAI = *official*. A superintendant of king David's herds. (1 Chron. xxvii. 29.)

SHITTAN TREE. The Hebrew name of the *Acacia vera*, a large tree, growing on the arid plains of upper Egypt, and in the Arabian desert. (Isa. iv. 1, 19.) The true acacias belong to the order *Leguminosae*, sub-order *Mimosaceae*. The bark of the acacia is covered with large prickly thorns, the wood is very durable, and not liable to injury from water; it is exceedingly hard and susceptible of a fine polish, and when old resembles ebony. It is also extremely light, and hence it was admirably adapted for a moveable and portable structure like the Mosaic tabernacle. It is the only tree in the Arabian desert from which boards could have been made. The kernel

of its fruit is used in dyeing leather a red colour. This tree is called *sunt* by the Arabs, and "shittim wood" in several passages. (Ex. xxv. 5, 10, 13, 23; xxx. 1; xxxvi. 31, 36; xxxvii. 1, 4, 10, 15, 25, 28.) The *sunt* or shittah tree is not to be confounded with the *Acacia gummifera*, another thorny tree called by the Arabs *tulk*, or *seyal*, which yields the gum Arabic of commerce. The abundance of the shittah trees gave name to the Valley of Shittim, now the *Sciaban*, north of the Dead Sea. Dr. Stanley says, the wild acacia—*Mimosa Nilotica*—under the name of *sunt*, every where represents the *senek* or *senna* of the burning bush. (Num. xxv. 1; Josh. iii. 1; Mic. vi. 5; Joel iii. 18.)—See ABEL-SHITTIM, and BUSH.

SHITTIM.—See ABEL-SHITTIM.

SHITTIM WOOD.—See SHITTAN TREE.

SHIZA = *beloved*. The father of Adina. (1 Chron. xi. 42.)

SHOA = *rich, opulent*. Some think that this is the name of a people or of a place; (Ezek. xxiii. 23;) but the words "Pekod, and Shoa, and Koa," are rendered by others "the prefect, and noble, and prince."

SHOBAB = *apostate, rebellious*. 1. A son of David. (2 Sam. v. 14; 1 Chron. iii. 5; xiv. 4.) 2. A son of Caleb. (1 Chron. ii. 18.)

SHOBACH = *poured*. A general of Hadarezar, king of Zobah; (2 Sam. x. 16, 18;) also called "Shophach." (1 Chron. xix. 16, 18.)

SHOBAL = *taking captive*. One whose posterity returned from exile. (Ezra ii. 42; Neh. vii. 45.)

SHOBAL = *flowing, or a shoot*. 1. A son of Seir. (Gen. xxxvi. 20, 23, 29; 1 Chron. i. 38, 40.) 2. A descendant of Judah. (1 Chron. iv. 1, 2.) 3. A son of Caleb. (1 Chron. ii. 50, 52.)

SHOBOK = *foraking, or thickset*. One who sealed the covenant. (Neh. x. 24.)

SHOBI = *taking captive*. A distinguished Ammonite. (2 Sam. xvii. 27.)

SHOCHO.—See SOCON.

SHOCHOH.—See SOCON.

SHOCO.—See SOCON.

SHO

SHOES.—See **SANDALS**.

SHOHAM = *onyx*. One of the Levites. (1 Chron. xxiv. 27.)

SHOMER.—See **SHAMER**, and **SHIMRITH**.

SHOPHACH.—See **SHOBACH**.

SHOPHAN.—See **ATROTH**.

SHOSHANNIM = *lilies*. Instruments of music resembling lilies; perhaps the *cymbals*. (Ps. xlv., lxix., titles.) So also "Shoshannim-Eduth" probably signifies *cymbals* or *trumpets of song*. (Ps. lxxx. title.)

SHRINES.—See **DIANA**.

SHUA = *riches*. 1. The daughter of Heber. (1 Chron. vii. 32.) 2. The Canaanitish father-in-law of Judah; (1 Chron. ii. 3;) also written "Shuah." (Gen. xxviii. 2, 12.)

SHUAH = *pit*, or *prostration*. 1. A son of Abraham and Keturah, who gave name to the "Shuhites," an Arabian tribe, probably inhabiting *Sakkaia*, eastward of Bashan. Others suppose the *Tsukki*, of the Assyrian inscriptions, a powerful people on the Euphrates, to be referred to. (Gen. xxv. 2; Job ii. 11; viii. 1; xxv. 1.)—2. See **SHUA**, and **HUSAH**.

SHUAL = *a fox*, or *jackal*. 1. Adistrict in the tribe of Benjamin. (1 Sam. xlii. 17.)—2. A descendant of Asher. (1 Chron. vii. 36.)

SHUBAEL.—See **SHEBUZ**.

SHUHAM = *pit-digger*? A son of Dan; his descendants were called "Shuhamites." (Num. xxvi. 42, 43.) The term "Hushim" is also used to designate the sons of Dan. (Gen. xlvi. 23.)

SHUHITE.—See **SHUAH**.

SHULAMITE = *peaceful*. The name of the symbolic maiden celebrated in Sol. Song vi. 13. Others understand a native of Shunem, a "Shunamite."

SHUMATHITES. A patronymic apparently derived from Shumah = *garlic*? (1 Chron. ii. 53.)

SHUNAMMITE.—See **SHUNEM**.

SHUNEM = *two resting places*? A city of Issachar. (Josh. xix. 18; 1 Sam. xxviii. 4; 2 Kings iv. 8.) The inhabitants were called "Shunamites;" (1 Kings i. 8; ii. 17; 2 Kings iv. 8—12; viii. 1—6;) and perhaps

SHU

"Shulamites." (Sol. Song vi. 13.) It is now a small dirty village called *Solam* or *Sulem*, lying on the declivity at the western end of the mountain of Duhy, over against Jezreel, but higher. The inhabitants have an air of sturdy independence about them, and of thrift and success about their houses and fields.

SHUNI = *quite*. A son of Gad; (Gen. xlv. 16;) his descendants are called "Shunites." (Num. xxvi. 15.)

SHUPHAM = *serpent*? A son of Benjamin; and father of the "Shuphamites." (Num. xxvi. 39.) This name ought to be written "Shepupham." In Gen. xlv. 21, it is written "Mupim" = *anxieties*.

SHUPPIM = *serpents*? 1. A descendant of Benjamin. (1 Chron. vii. 12, 15.) 2. One of the Levites. (1 Chron. xxvi. 16.)

SHUR.—See **ETHAM**.

SHUSHAN = *a lily*, or perhaps *pure, pleasant*. The ancient capital of Susiana or Elymais, and at one period the capital of all Persia. (Dan. viii. 2; Est. i. 2, 5; Neh. i. 1.) It was situated between two rivers—the smaller stream called the Shapour; and the larger the river of Dizful, called the "Ulai," in Dan. viii. 2, and by the Greeks the *Eulaus*, which enters the *Karun*, thence flowing into the Shat el Arab, the united stream of the Euphrates and the Tigris. The mounds called *Shush*, traditionally the site of the ancient Susa or Shushan, are situated about fourteen miles S.W. of Dizful. The extensive ruins were examined by Mr. Loftus, who states that the little stream, called the Shapour, flows close to the base of the principal mound. In one mound the remains of six columns were found, placed in a row at intervals of twenty-seven feet, which had evidently formed part of a magnificent colonnade. A trilingual cuneiform inscription was found, recording that the palace was commenced by Darius, and completed by Artaxerxes Mnemon. The central platform measured in length 3,000 feet on one side, and in height from 50 to 70 feet;

and wherever the ground was opened, baked clay vessels, with cylindrical urns, and fragments of glass were turned up. In another excavation, Mr. Loftus came upon a small pavement, once apparently composed of blue and yellow marble blocks. As the fragments were of all shapes and sizes, it is probable that this pavement had been constructed from the debris of some more ancient palace. The few existing remains evidence that these mounds were once occupied by the magnificent buildings of a beautiful city.

SHUSHAN-EDUTH=*symbol or trumpet of song*. A musical instrument, a kind of trumpet, probably so called from its resemblance to a large lily. (Ps. lx. title.)

SHUTHELAH = *noise of breaking*. 1. A son of Ephraim; his descendants were called "Shuthalites." (Num. xxvi. 35, 36; 1 Chron. vii. 20.) 2. A descendant of Ephraim. (1 Chron. vii. 21.)

SHUTTLE.—See **WEAVING**.

SIA = *congregation*. One of the Nethinim; (Neh. vii. 47;) also written "Siaha." (Ezra ii. 44.)

SIAHA.—See **SIA**.

SIBBECHAI = *thicket of Jehovah*, i.e., *Jehovah's crowd*. One of David's distinguished captains; (2 Sam. xxi. 18; 1 Chron. xx. 4;) also written "Sibbecai;" (1 Chron. xi. 29; xxvii. 11;) and by a corruption of the scribes, "Mebunai"=*building of Jehovah*. (2 Sam. xxiii. 27.)

SIBBOLETH.—See **SHIBBOLETH**.

SIBMAM = *coolness, or fragrance*. A city of Judah, near Heshbon, celebrated for its vineyards; (Josh. xiii. 19; Isa. xvi. 8, 9; Jer. xlviii. 32;) also written "Shebam," and "Shibmah." (Num. xxxii. 3, 38.)—See **JAAZER**.

SIBRAIM=*two fold hope, or double-hill*. A Syrian city between Damascus and Hamath. (Ezek. xlvii. 16.)

SICCUTH = *a tent or tabernacle*. The tent or tabernacle which the idolatrous Hebrews constructed in the desert in honour of an idol. (Am. v. 26, margin.)—See **REMPHAN**.

SICHEM.—See **SHECHEM**.

SICKLE.—See **HARVEST**.

SIDDIM=*a depression*. The vale in which were "alime pits," near the plain whereon stood the cities of Sodom and Gomorrah, now partly occupied by the Dead Sea. (Gen. xiv. 3, 10; viii. 10.)

SIDON=*a fishery*. A very ancient and opulent city of Phenicia, situated on a low hill which juts out into the Mediterranean, and less than twenty miles northward of Tyre. It was founded by Zidon, the eldest son of Canaan. (Gen. x. 15, 19; xlix. 13.) In the division of the Promised Land by Joshua, "Sidon" or "Zidon," was assigned to Asher; but the Hebrews never subdued it. (Josh. xi. 8; xix. 28; Judg. i. 31; iii. 8; x. 12.) In later ages, the younger and neighbouring city Tyre, outstripped Sidon in the career of prosperity and power; but both were equally renowned for their commerce, their manufactures, and the cultivation of the fine arts, as well as for the luxury and vices usually attendant upon commercial prosperity. (1 Kings v. 6; xi. 1, 33; xxiii. 2; 1 Chron. xxii. 4; Ezra iii. 7; Ezek. xxvii. 8; Joel iv. 4; Jer. xxv. 22; xxvii. 3; Zech. ix. 2; Matt. xi. 21, 22; xv. 21; Mark iii. 8; Luke vi. 17.) The name "Sidonians" is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks *Phenicians*, comprehending also the Tyrians, a name used in the same extent. (Isa. xxiii. 2, 4, 12; Deut. iiii. 9; Ezek. xxxii. 30; Josh. xiii. 6; 1 Kings xvi. 13; 2 Kings xxiii. 13.) When the Assyrian Shalmanezar entered Phenicia, about 720 B.C., Sidon and all the rest of Phenicia, except insular Tyre, submitted to the conqueror. After continuing long under the dominion of the Assyrians and Persians, Sidon revolted, and was destroyed by Artaxerxes Ochus about 350 B.C. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre. (Jos. Ant. xi. 8. 8.) After his death it was subject alternately to the kings of

Syria and Egypt, and then to the Romans. (Luke iv. 26; Acts xxvii. 8.) Sidon is now called *Saida*, and still continues a town of some importance, having a population of some 6000 souls. The streets are narrow, crooked, and dirty, like those of most Oriental cities. The ancient architectural remains are but few,—some marble and granite columns, and fragments of sculptured cornices. Dr. Porter says, the tombs, which dot the plain and the mountain side beyond, are interesting, and have already yielded a rich harvest to the antiquary—Phœnician sarcophagi, Greek coins, funeral ornaments, and crystal vases. They would still pay a fuller inspection. The beauty of Saida consists in its gardens and orchards of fruit trees, which fill the plain and extend to the foot of the mountains. The ancient harbour, formed by a low ridge of rocks, was partly filled up with stones and earth by Fakr-ed-Din; so that now only boats can enter it, while larger vessels lie without the entrance, on the north of the ledge of rocks. Within the last few years, the tide of European commerce has turned to Beirut; and the port of Saida is rarely visited by foreign vessels. On September 26th, 1840, Saida was stormed by the squadron of the five United Powers, and amid much bloodshed and ruin was wrested from the government of Muhammed Aly, and brought again under the execrable rule of the Sultan.—See TYRE.

SIEGE.—See WAR.

SIGNET.—See SEAL.

SIGN. Signs and wonders, as they are usually connected, sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the Divine presence; (John iv. 48; Matt. xii. 38; Acts ii. 22;) sometimes those unusual appearances which betoken the approach of great events; (Luke xxi. 11, 26;) and at other times tokens or pledges as evidences of fulfilment of prophecy. (Isa. vii. 11; Luke ii. 12; 1 Cor. i. 22.)—See MIRACLE.

SIHON=*sweeping away*. A king of the Amorites at Heshbon, who was slain, and his kingdom taken by the Hebrews. (Num. xxi. 21—31; Deut. ii. 26; Ps. cxxxv. 11, 13; Jer. xlviii. 45.) The battle was on the *Shihan*.

SIHOR=*black, turbid*. The Hebrew name for the river *Nile*, so called from its *muddy and turbid* waters. (Josh. xiii. 3; Isa. xxiii. 3; Jer. ii. 13.) In 1 Chron. xiii. 5, it is properly written "Shihor." Some have supposed it to be the same as the ancient "Gihon." (Gen. ii. 13.) The Hebrew word *nehar*=a river, was sometimes used to designate the Nile. (Gen. xv. 18; Isa. xviii. 1; Zeph. iii. 10.) The ancient Egyptian name, often used by the Hebrews, was *jeor*, the Coptic *jara*=*"the river."* (Gen. xli. 1, 3; Ex. i. 22; ii. 3; vii. 15, 18.) On the monuments it is called "*Hapi-Moon*"=*the numerous Waters*; which may imply the stream inundating the country. And the Greek name *Neilos*, the Latin *Nilus*, whence the *Nile*, may be the same as the Hebrew *nahhal*=*"a stream, torrent."* The Nile is called in Egypt *el-Bahr*=*"the river;"* also *Bahr en Neel*=*"the river Nile;"* and *Neel Masr*=*"the Nile of Egypt."*

The sources of the Nile are in the great Lake districts of South Africa. The Victoria Nyanza, discovered by Captain Speke, and recently explored by Mr. H. M. Stanley, is one of the great reservoirs of the venerable river. It extends from S. lat. 2 deg. 35 min. to 33 min., 43 sec. north of the equator; about 280 miles in length, and 180 in breadth; having an altitude of some 3,800 feet above the sea. The ultimate sources of the waters of the Lake are in the uplands of Central Urimi, more than five degrees south of the equator. In this region the heavy rains, during five months of the year, drain down numerous channels, forming vast sponges, springs, and fountains which flow even in the rainless season; but during the rains they become formidable streams. These streams unite and form the river Shimeeyu, which has a length of 370 miles, and is the southern feeder of the Victoria Lake.

Before entering the Lake it unites with the Luamberri river, and enters the great inland sea in a majestic flood, even in the dry season a mile wide. These rivers drain the whole of the south and the south-eastern countries of the Nyanza. The Kitangule, a considerable river, enters the Lake from the west; and several other streams contribute their waters from the east and from the west. The waters rush out at the northern end of the Lake, and become known as the White Nile.

The river in its course from the Victoria Lake, arriving at the Karuma Falls, in about N. lat. 2 deg. 20 min. turns suddenly to the west, and after a course of about eighty miles, enters the Lake Luta N'zige, the Albert Nyanza, and almost immediately makes its exit at the north, and perhaps by another stream at the west. The great Lake Albert Nyanza, visited by Sir S. Baker, is a vast rock-basin, embosomed in the mountain range of equatorial Africa, in a region where the rain-fall continues through several months of the year. The Lake is 2,720 feet above the Sea, and may extend some 200 miles; but Colonel Gordon doubts whether the water of this great basin stretches further south than the equator, and is inclined to give it a general direction from east to west rather than north and south. The size and the nature of this great reservoir of the Nile—the Albert Nyanza, and the connection of the Tanganyika with it, are problems remaining to be solved.

The great Lake Tanganyika, visited by Captain Burton, is considered by some to be the principal and most southern reservoir of the Nile. This Lake extends from S. lat. 3 deg. 19 min. to S. lat. 8 deg. 40 min.; and is more than 300 miles in length, and from 30 to 40 miles in breadth, having an altitude of 2,846 feet above the sea. When Dr. Livingstone was on the elevated watershed of the centre of Africa, he concluded that the waters were distributed north-westward to the Congo, westward to the Atlantic; and south-eastward by the Zambezi to the Indian

Ocean. He found that the chief sources of the Nile were between 10 deg. and 12 deg. S. lat. He discovered that the streams from the southern watershed entered the Lake Liemba, in S. lat. 8 deg. 42 min.; and that this Lake was continuous with the Tanganyika. He also learned that the Tanganyika was continuous with the Albert Nyanza. Recently Lieutenant Cameron has discovered a river, perhaps the Lualaba, flowing from the west of Tanganyika. Dr. Livingstone long watched the continuous flow of the waters of the Lake to the north; and Sir S. Baker was told by merchants that there is boat communication between the Lakes Tanganyika and the Albert Nyanza. Native testimony affirms that there are three rivers connected with the Lake, one on the eastern shore, and one at each extremity. Moreover, it may be found that the Kitangule, which flows into the Victoria Lake on its western side, may have some connection with the Tanganyika. More than 1,700 years ago, Ptolemy represented the Nile as rising from two Lakes situated relatively east and west, the two streams approximating in their northward course, but not uniting until five degrees of latitude have been passed. The Lakes Victoria and Tanganyika occupy similar positions with respect to each other as the two Lakes occupy on Ptolemy's map. And the Arab Sief ben Sayed, in concluding his description of the Lake Tanganyika, says, "It is well known by all the people there that the river which runs through Egypt takes its source and origin from the Lake." Moreover, if there is an outlet from this Lake to the north, perhaps through a chain of Lakes in this direction, the stream must find its way into the Lake Luta N'zige or Albert Nyanza, which curiously enough receives the Nile flowing from the Victoria Nyanza about five degrees north of Lake Tanganyika, thus again agreeing with the map of the old Egyptian geographer. If this theory should prove to be correct, then the Lake Tanganyika, or rather the rivers which supply it at its southern

extremity, would constitute the head stream of the Nile. This view would carry the uttermost sources of the Nile into the central meridian zone of waters—the extensive region of Lakes and marshes of South Africa, as indicated by Dr. Livingstone. The characteristics of the rainy season, in February, March, and April, in this wonderfully humid region, may account in some measure for the periodical floods of the Zambesi, and perhaps the Nile. The plains, which in October and November had imbibed rain like sponges now become supersaturated, and pour forth their floods of clear water which inundate the banks of the Zambesi. Some what of the same phenomenon probably causes the periodical inundations of the Nile; as from this humid region the waters flow into the great Lakes Tanganyika, Victoria, and the Albert.

From the Albert Lake the Nile pursues its course in a northerly direction, through a region in many places fertile in the highest degree; and is navigable to lat. $3^{\circ} 32'$ north; and, until joined by the Blue Nile, it is called the Bahr-el-Abiad or White Nile. In its course it is joined by the Asua river. The next affluent of the Nile is the Bahr-el-Ghazal, flowing from the west. The parent stream is then joined by the Geraffa river, flowing copiously from the south-east. The next are the southern and northern Sobat rivers, also navigable, flowing into the Nile from the south-east. It is then joined by the Bahr-el-Azrek or the Blue river, the Nile of Bruce, which rises in Abyssinia, flowing from the south-east, and joining the Nile at Khartum, in lat. $15^{\circ} 88'$ min. north. The last and chief affluent of the Nile is the Atbakra or Black River, which like the Blue Nile flows from the Abyssinian mountains south-east of its junction with the Nile at Ilah. Thence to its mouth in the Mediterranean, past the temples and pyramids of the Egyptian Pharaohs, a distance of 1,200 miles, the Nile rolls on its course in solitary grandeur—an unexampled instance in the hydrographic history of the globe—receiving

no supplies, except from an occasional thunder shower—while, having its waters largely drawn off for irrigation, and flowing through a burning desert, the river consequently diminishes on its passage northward. The cataracts, except that at Aswan, are merely a succession of rapids. At its entrance into the valley of Egypt at Aswan, the Nile is about 3,900 feet wide; at Oudi above Cairo the width is 2,900 feet; at Rosetta, it is 1,800 feet; and at Diametta only 800 feet.

The Lake sources of Central Africa keep up the life of Egypt, by supplying the Nile, throughout all seasons with sufficient volume, to support the exhaustion of evaporation and absorption. The tropical rains seem to follow the course of the sun, though the two great rivers—the Zambesi and the Nile—rise in the same region, there is a difference in the period of their flood; possibly from their being on opposite sides of the equator. The annual overflow, on which the fertility of Egypt depends, is derived mainly from the Abyssinian rains which are gathered in the beds of the Blue Nile and the Atbakra, and roll down them in immense volumes to the Nile. Hence, in June, towards the summer solstice, the Nile begins to rise, from the periodical rains which fell on the south of latitude 18° deg. which marks the northern limit of the tropical rains. The flood attains its greatest height in August and September, about the autumnal equinox. At Thebes the Nile rises about thirty-six feet; at Cairo about twenty-three; in the north part of the Delta, owing to the large surface over which the inundation spreads, it rises only to the height of about three feet and a half. As Egypt owes its fertility and beauty to the Nile, the amount of the rise is a matter of extreme solicitude to the people; for should it pass the customary bounds a few feet, cattle are drowned, mud-built houses are swept away, many lives are lost, and immense injury ensues. A falling short of the ordinary height, on the other hand,

causes dearth and famine according to its extent. The Nile generally remains not longer than three or four days at its maximum, and the same length of time at its minimum: it may therefore be said to be three months on the increase, and nine months gradually falling. By the close of November most of the fields have been left dry; and in April the river is at its lowest ebb. The Nile becomes turbid a little before its rise is apparent, and soon after it assumes a green hue; it then changes to a muddy red, probably from the earthy particles mingled with the flood. Still the Nile water is the only drinkable water in Egypt; it is said to be extremely delicious.

The Egyptians, even in the most ancient times, paid divine honours to the Nile. (Ex. vii. 15; viii. 20.) The first plague with which Jehovah afflicted the Egyptians consisted in changing the waters of Egypt into blood, i.e., into the colour of blood. (Ex. vii. 17—25; Ps. lxxviii. 44; cv. 29; compare 2 Kings iii. 22; Joel ii. 31.) Sometimes, in the years of great heat, the loathsome thickness of the water becomes a great calamity; so that there is still something analogous to this plague in the natural phenomena of Egypt.

SILHOR-LIBNATH.—See **LIBNATH**.

SILAS.—See **SILVANUS**.

SILK. A fabric manufactured from the cocoons spun by the silkworm. The Hebrew word *meshi*, rendered "silk," (Ezek. xvi. 63,) according to the Hebrew interpreters, signifies *silk*, a garment of silk. The Hebrew word *shesh*, rendered "silk," (Gen. xli. 42, margin; Prov. xxxi. 22,) properly denotes *fine cotton*. The Greek word *serikos* is rightly rendered "silk," i.e., *silken stuffs*. (Rev. xviii. 12.) Silk was for a long time obtained from China, and as Professor Neumann conjectures, was probably introduced into Europe by the name "seres," as the same root *sir* is used to signify that article in the countries around the original localities of the silk-worm; and even China itself appears to have

obtained among the Romans the name *Seres*. Silk constituted an important item in the commerce that was carried on by the great caravan traffic through western Asia.

SILLA=*twig, basket, or a highway*. A place near Jerusalem. (2 Kings xii. 20.)

SILŌAH.—See **SILŌAM**.

SILŌAM=*a sending of water, i.e., a conduit*. An equeduct at the foot of Ophel, on the south-eastern part of Jerusalem. The Hebrew name "Shiloah;" (Isa. viii. 6;) also "Siloah;" (Neh. iii. 15;) and the later or Greek form "Siloam," is interpreted "sent." (John ix. 7, 11; Luke xiii. 4.) This fountain, at the mouth of the Tyropseon valley, now called by the Arabs *Selwan*, is described as a small deep reservoir in the form of a parallelogram, into which the water flows from under the rocks, out of a smaller basin hewn in the solid rock a few feet farther up. The smaller basin forms the termination of the long and narrow subterranean passage, by which the water comes from the Fountain of the Virgin or En-rogel. Dr. Robinson thinks the Fountain of Mary may be the same as the "King's Pool," (Neh. ii. 14,) and the "Pool of Solomon;" (Jos. Wars, v. 4. 2;) or even Bethesda. This fountain is situated on the west side of the valley of Jehoshaphat, and 1,100 feet from Siloam. Dr. Robinson, with his companion, had the courage to explore the subterranean passage between the upper and lower fountains—that of Mary and of Siloam. The passage is wholly cut through the solid rock, everywhere about two feet wide, having many turns and zig-sags; and most of the way they had to advance on their hands and knees; the water was low, for the most part not more than three or four inches in depth, flowing through gently and with little current. They came out again at the fountain of Siloam. The whole length of the passage was found to be 1750 feet; or 650 feet longer than the direct distance measured upon the surface; the difference being

the result of the sinuosities of the passage. The water at the basin of the upper fountain rapidly bubbles up from under the lower step, at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. It has generally been supposed that the waters of Siloam issue from the well or fountain which is under or near to the Haram of the Grand Moske; and that both may not improbably be dependant upon the concealed sources introduced into the city by Hezekiah. In 1867, Lieut. Warren, of the Palestine Exploration Party, in his researches in the upper part of the Tyropæon, at the depth of more than sixty feet beneath the present surface, found a stream which appears to be still forcing its way along its ancient channel. This seems to point to the actual existence of the brook, which, in the days of the monarchy, "overflowed through the midst of the land," and which Hezekiah stopped or concealed when Jerusalem was threatened by Sennacherib. (2 Chron. xxxii. 4.) This stream, like the Fountain of the Virgin, may be connected with the Temple wells; and appears to have been a part of the water supply of the ancient city. The taste of the water is the same as the waters of Siloam and the Fountain of the Virgin, sweetish and very slightly brackish, but not at all disagreeable. The waters of Siloam seem to flow off into the gardens. The tower "not of but in Siloam," was probably a tower in the village of Siloam—now *Selwan* on the east side of the valley of the Kidron. (Luke xiii. 4.)

SILVANUS = *a wood or forest*. A distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece; (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; 1 Pet. v. 12;) also written "Silas." (Acts xv. 22—40; xvi. 19—29; xvii. 4—15; xviii. 5.)

SILVER. This well-known metal, which, in respect of value, is nearest to that of gold, was obtained by the He-

brews from Tarshish; (Jer. x. 9; Ezek. xxvii. 12;) and probably from the frontiers of Assyria. (Job xxviii. 1.) It was purged from the dross and purified; (Ps. xii. 6; Prov. xvii. 8; xxvii. 21; Ezek. xxii. 22; Zech. xiii. 9; Mal. iii. 3;) hence called "purified" or "refined silver." (1 Chron. xxix. 4; Ps. xii. 6; Prov. x. 20.) Silver was manufactured into all kinds of utensils; (Gen. xiii. 2; xlv. 2, 8; xii. 35;) articles of ornament; (Ex. 12, 45;) and vessels for the sanctuary. (Num. vii. 13; x. 2; 1 Chron. xxviii. 14.) This metal was abundant in the days of Solomon. (1 Kings x. 21; 2 Chron. ix. 20.) Bars or pieces of silver weighed out but not coined, were long used for money, as the principal medium of exchange. (Gen. xxiii. 13, 15; xxxvii. 28; xliii. 15, 21; Ex. xvii. 6; Deut. xxii. 19; Hos. iii. 2.) The Greek word *argurion*, i. e., "silver," is used for "a piece of silver," a silver coin. (Matt. xxvi. 15; xxvii. 5—9; Acts xix. 19.) So also the term "silvering" occurs as the translation of the Hebrew *keseph*, elsewhere rendered "silver" or "money." (Isa. vii. 23.) Perhaps shekels may be implied.

SIMEON = *a hearkening*. 1 The second son of Jacob, born of Leah. (Gen. xxix. 33.) He participated in the revenge of Levi against the Shechemites for the outrage upon Dinah. (Gen. xxxiv. 25, 30; xlix. 5—7.) Before entering Canaan, the tribe of Simeon had become the lowest of the tribes in point of number. (Num. i. 28; xxvi. 14.) To the Simeonites were assigned the territory in the south-west, with a number of towns, which had been allotted to Judah. (Josh. xix. 1—9.) An emigration from this tribe took place, at an early period, towards Gedor, and afterwards to Mount Seir. (1 Chron. iv. 24—43; Ezek. xlviii. 24; Rev. vii. 7.) 2. One of the ancestors of Mary. (Luke iii. 30.) 3. An aged Jew residing at Jerusalem, who had been favoured with a Divine intimation that he should live to see the Lord's Christ. And being led by the Spirit, at the

to "the spirit that now worketh in the children of disobedience." The reign of satan in the heart, in conjunction with the tendency or propension to evil, is the controlling principle in the unregenerate. (Eph. ii. 1-3; 2 Tim. ii. 26; 1 John iii. 4.) Moreover, while this controlling principle or operating power is the source of all actual sins, it is no less true that all men sin actually and universally, and thus remain under condemnation, until regenerated by the Holy Spirit. (Rom. v. 12-19; vi. 22; John iii. 5; Col. i. 18.)

But this tendency or propension of the human mind to evil, is by no means to be regarded in the same sense as *guilt*; inasmuch as involuntary developments of natural susceptibilities have no moral character. No natural propensity leads to action without the interposition of volition. A mere desire arising in the mind, excited by the temptation of satan—to take some forbidden thing—may be quite involuntary and innocent; but moral evil or transgression only commences when the desire or temptation is followed by the determination or volition to take it.

Under the two-fold view of the doctrine of original sin, we see how wonderfully the sacrificial atonement of our Divine Redeemer was adapted to meet the entire case of human transgression. In the Divine aspect of the doctrine of sin, we have "the offence" to God in the violation of His law, and the consequent condemnation of our race. This aspect of the case was fully met, and the Divine honour vindicated in the death of Christ—a sacrifice which was primarily intended for the expiation of sins with respect to God, and not to man. In the human aspect of the doctrine of sin, we have the effects of the transgression upon the human mind, in the forfeiture of the Holy Spirit, and the consequent depravity of our nature. This aspect of the case is equally met by our Divine Substitute. As the separation of God from the soul, and consequent sorrow and death, were the effects of sin; even so, to open the way for our restoration

to union with God, it behoved our gracious Redeemer, in some sort, to taste the fearful infliction. This He did when the light of the Father's countenance was withdrawn, and while covered with the shades of death, He cried, "My God, my God, why hast thou forsaken me!" By His sacrificial death every legal obstruction between the throne of God and the heart of man is removed; and through His continual intercession the Holy Spirit is vouchsafed to our guilty race—not as when given to Adam at his creation, but under a new dispensation, and in different degrees, times, and modes—to reclaim the wanderers, and to renew our fallen nature by constituting the human heart again the temple of the living God. The word "sin" is sometimes used for "sin-offering." (Hos. iv. 8; Rom. viii. 3, margin; 2 Cor. v. 21; Heb. ix. 28.)—See GRACE.

SIN-OFFERING.—See OFFERINGS.

SIN=*mire*. An Egyptian city situated among the marshes, on the most easterly estuary of the Nile. It was called by the Greeks *Pelusium*, and by the Arabs *Farama*=*a miry place*. (Ezek. xxx. 15, 16.) This ancient place is now called *Tineh*. The remains consist only of mounds and a few fallen columns, which can only be approached by boats during a high Nile, or by land when the summer has dried the mud left by the inundation.

SIN, WILDERNESS OF. The desert westward of mount Sinai, on the coast of the Gulf of Suez; perhaps so called from the abundance of *thorns* or *craggs*. (Ex. xvi. 1; xvii. 1.) It is now probably identified with the great plain beginning near *el-Murkhah*, and extending with a greater or less breadth almost to the extremity of the peninsula. It was one of the stations of the Hebrews. (Num. xxxiii. 11, 12.)

SINAI=*broken* or *cleft rocks*? A particular summit in the mountain range of Horeb—now called *et-Tw*=the mountain—near the head of the Red Sea, in the peninsula lying between the Gulf of Suez and the Gulf of Akaba, and celebrated as the place

where the Mosaic law was given. (Ex. xvi. 1; xix. 2—25; xxiv. 12, 18; xxv. 40; xxxiv. 2—35; Lev. vii. 38; xxv. 1; xxvi. 46; xxvii. 84; Deut. xxxiii. 2; Judg. v. 5; Heb. viii. 5; xii. 18—21.) *Jebel Serbel* cannot be identified as the true Sinai, from its utter want of adaptedness to the several particulars noticed by the sacred historian. It is only about 6,300 feet above the level of the sea; though rising from a lower level to the height of 6,735 feet, not a point in the valleys near its base affords a comprehensive view of it. The members of the Ordnance Survey in the Peninsula of Sinai, in 1869, were unanimous in their conviction that the Law was given from *Ras Sufsafeh*, the northern portion of *Jebel Musa*; thus confirming the conclusion of Dr. Robinson, who visited the region in 1838. The granitic mountain, *Jebel Musa*, is isolated by valleys on every side; and the two peaks of *Ras Sufsafeh* rise perpendicularly about 2,000 feet from the plain *er Rahah*, being distinctly visible from every part of that plain. On the summit of *Ras Sufsafeh* the Divine glory was probably manifested, and on the plain below—which is upwards of two miles long and half a mile broad—where was ample room, the people appear to have stood. The naked and rugged mountain of Sinai, with its two peaks rising abruptly from its base, impending over the plain *er Rahah* as a “mount that might be touched;” the plain itself shut in like an *adytum* by stern mountains, and enlarged by valleys on the east and on the west, appear to satisfy all the conditions of the question and the language of Scripture, as applied to them, is singularly descriptive and beautiful. (Ex. xix. 10—24; xx. 15, 18.) The name Sinai is also written “Sina.” (Acts vii. 30, 38.) The desert of Sinai, *i.e.*, the plain at the foot of the mountain, was one of the stations of the Hebrews. (Ex. xix. 1, 2; Num. i. 1, 19; ix. 1; x. 12; xxxiii. 15, 16.)

—See HOREB.

SINCERITY. This term stands opposed to dissimulation or hypo-

crisy, and implies the entire correspondence of the heart with the expression of the lips. The Greek word *alikhreineia* rendered “sincerity,” signifies *judged of in the sun-light*, and denotes such things as, on being examined in the clearest light, are found genuine and unadulterated; hence pureness, sincerity. (1 Cor. v. 8; 2 Cor. i. 18; ii. 17; Phil. i. 10; 2 Pet. iii. 1.)

SINGING.—See MUSIC.

SINIM. A people mentioned only in Isa. xlix. 12; supposed by some writers to designate the inhabitants of Sin, a city of the Egyptians; while others understand the inhabitants of Syene, a city of the Ethiopians. The context implies that “the land of Sinim” is a remote country situated in the southern or eastern extremity of the earth; hence recent commentators are disposed to identify the *Sinim* with the *Sinenses*, *i.e.*, the *Chinese*. The Arabs designated this celebrated people *Sin*, and the Syrians called them *Tsin*. Prof. Neumann has shown that as early as the ninth century before our era, *Tsin* was the name of the great tributary kingdom in one of the western provinces of the present country of China. Active commercial intercourse existed between the remote east and west of Asia long previous to the eighth century before our era, which was probably the time at which the prophet Isaiah lived: hence we can easily understand how the name *Sin* or *Tsin*, spread over the rest of Asia, as the designation of the Chinese people. Even to the Greeks and Romans, the Chinese were first known under the name of *Thina*, or *Sina*. And the name *Seres*, used by the Romans to designate *silk*, was subsequently applied to the *Chinese*, from whose country the article came. The recent events, which have thrown open the cities of China to commerce, and the unrestricted profession of Christianity, seem to be hastening the fulfilment of the prediction of the Hebrew prophet, when the millions of that vast empire shall be the converts of the Messiah.

SINITE. A people probably near Mount Lebanon; (Gen. x. 17; 1 Chron. i. 15;) probably the inhabitants of *Sini*, not far from Arca.

SION.—See **ZION**, and **HERMON**.

SIPHMOETH=*bare places*. A place in the south of Judah; (1 Sam. xxx. 28;) the inhabitants were called "Shiphmites." (1 Chron. xxvii. 27.)

SIPPAL.—See **SAPH**.

SIRAH=*a retiring*. The name of a cistern or well. (2 Sam. iii. 26.)

SIRION.—See **HERMON**.

SISAMAI=*leapers*? A descendant of Judah. (1 Chron. ii. 40.)

SISERA=*battle array*. 1. The general in command of the army of the Canaanitish king Jabin, who was defeated by Barak, and slain by Jael, the wife of Heber, (Judge. iv. 2—22; v. 24—31; Ps. lxxxiii. 9.) 2. One of the Nethinim. (Ezra ii. 53; Neh. vii. 55.)

SISTER. This term is used not only for a sister in the proper sense, (Lev. xviii. 18,) but also for a step-sister; (Gen. xii. 13; xx. 12;) and also for a kinswoman. The consins or relatives of our Lord are called his "brethren and sisters." (Matt. xiii. 55—56; Mark vi. 3.) The faithful servant of God is called by our Lord His brother, and sister, and mother. (Matt. xii. 47—50.)

SITHRI.—See **ZITHRI**.

SITNAH=*accusation, or strife*. A well, so called from the opposition and strife of the Philistines against Isaac. (Gen. xxvi. 21.)

SIVAN=*brightness, splendour*. The third month, of the Hebrew year. (Est. vii. 9.) It commenced with the first new moon in June, and answered to that month; but if the new moon was somewhat late it would take in part of July.

SKINS.—See **LEATHER**.

SLEEP. This word is taken either for the repose of the body, (Jon. i. 5, 6; Ps. iv. 8,) or the sleep of the soul, *i.e.*, supineness, indolence, or the stupid inactivity of the wicked, whose "damnation slumbereth not;" (Rom. xiii. 11, 12; Eph. v. 14; 1 Cor. xv. 34; 2 Pet. ii. 3;) also for the sleep of

death. (Jer. li. 39; Dan. xii. 2; John xi. 11; 1 Cor. xv. 51; 1 Thess. iv. 13, 14.) The early Christians looked upon the death of the body as a sleep, from which they should awake to inherit everlasting glory. In the Greek word *cemetery*, *i.e.*, a *sleeping place*, applied by them to the tomb, there is a manifest sense of hope and immortality, the result of Christianity. And in the catacombs of Rome, where multitudes of the early Christians rest in hope, among the ancient inscriptions may be read, in the Latin dress: "Victorina sleeps;" "Zoticus laid here to sleep;" "The sleeping place of Elpis;" "Gemilla sleeps in peace." And emblems of their sure and certain hope of a resurrection abound; such as a vessel supporting a burning flame, and the palm branch and wreath signifying victory over death.

SLIME.—See **PITCH**.

SLING. An ancient instrument of warfare, which, among the Egyptians, was a thong of leather, or string plaited broad in the middle, and having a loop at one end, by which it was firmly held with the hand; the other extremity terminating in a lash, which escaped from the finger as the stone was thrown, and when used the slinger whirled it two or three times over his head to steady it, and to increase the impetus. Among the Hebrews, the slingers were enrolled among the light-armed troops; and some of them, like the Benjamites, were able in slinging to use equally the right hand or the left (Judg. xx. 16; 1 Sam. xvii. 40—50; 2 Chron. xxvi. 14; Zech. ix. 45.)

SMITH.—See **IRON**.

SMYRNA=*myrrh*. An ancient Ionian city, situated near the bottom of the Gulf of Smyrna, on the western coast of Asia Minor. (Rev. i. 11; ii. 8.) The original city was very ancient but the present city was not built till after the time of Alexander the Great, when the old name was attached to the present site. After many changes, it is still the most important city of Asia Minor, and the centre of the Levantine trade. The modern city, called

Ismir, with its domes and minarets, has a fine appearance in approaching from the sea. It has a population of about 150,000 souls. The harbour is capacious and affords the finest anchorage for ships of the largest class. Smyrna has been repeatedly overthrown by earthquakes. Some few of the ruins of ancient Smyrna are still visible to the south of the modern city. The first cotton seeds were conveyed to the United States from Smyrna, and planted in 1621.

SNAIL. The Hebrew word *Momet*, rendered "snail," probably designates a kind of lizard. (Lev. xi. 30.) The word *shabul* signifies a snail, especially without the shell, a slug. The word occurs in Ps. lviii. 8, spoken of the wicked: "let them melt away as the snail which melteth as it goeth," i.e., which leaves a slimy trail as it goes.

SNOW. The vapour of which the clouds are formed, frozen or crystalized. A quantity of very minute crystals of ice having been formed, they are enlarged by the condensation and freezing of vapour, and merging together constitute flakes, which increase in size during their descent. Flakes of snow are perfectly-formed collections of crystals, delicate in their structure, and regular in their measurement; they are understood to belong to the hexagonal system of crystals. The minute crystals exhibit an endless diversity of regular and beautiful forms, which are doubtless influenced by the temperature and density of the atmosphere. In equatorial regions snow is unknown at the ocean level, and in all latitudes less than thirty-five degrees it is rare; but it is found in all latitudes in the higher regions of the atmosphere. Snow is often found on Mount Lebanon several feet thick; and in Jerusalem snow often falls in January and February to the depth of a foot or more, but does not usually lie long. (Ex. iv. 6; Num. xii. 10; Job ix. 30; 2 Sam. xxiii. 20; 2 Kings v. 27; Ps. li. 7; Isa. i. 18; Prov. xxv. 13.) The substance which has received the name of *red snow*, which has been observed by Ross,

Parry, and others, in the Arctic regions, is a very minute red or crimson coloured plant, sometimes called the *palmetto in valis*. This microscopic plant, which, in its primitive state is said to be red, and afterwards becomes green, finds nourishment on the surface of the snow within the limits of perpetual congelation; it is also found covering long patches of snow in other Alpine districts. Others say that the red snow of the mountain regions is tinged with the *Hiematococcus nivalis*; the green snow with the *Protococcus viridis*.

SO=*vanquisher*, or *destroyer*. A king of Egypt, with whom Hoshea, the last king of Israel, attempted to negotiate a defensive alliance against Shalmaneser, king of Assyria. (2 Kings xvii. 4.) So is generally identified with *Sebechos* or *Sevechos*, the second king of Manetho's twenty-fifth dynasty, i.e., the Ethiopian, in upper Egypt. His name on the ancient Egyptian monuments is written



Sh b k,

Shabak, also read Shabaka, and Sevek. This monarch was the predecessor of Tirhakah, and reigned twelve, some say fourteen years. The name *Sabak* or *Sevek* also denotes an Egyptian deity, the same as the *Chronos* or *Saturn* of the Greeks, represented with the head of a crocodile.—See **SEAL**.

SOAP. The Hebrew word *borith*, rendered "sope," (Jer. ii. 22; Mal. iii. 2,) designates a vegetable *alkali*, an impure carbonate of potash, or barilla; obtained from the ashes of various plants, usually from those growing on the sea-shore. Several plants, capable of yielding alkalies, exist in Palestine; one of which—the *salsola kali*, found near the Dead Sea—furnishes the ashes called *el-kali*, from their strong alkaline properties. The ancients made use of this vegetable alkali, along with oil, for washing and scouring garments, instead of soap. It was also used in the manufacture of glass; and for re-

fining metals. The mineral alkali *neter* or *natron*, i.e., carbonate of soda, was also used as soap for washing linen; and combined with oil, it makes a harder and firmer soap than the vegetable alkali. It is still used for soap in the East.—See *NITER*.

SOCCHO.—See *SOCOH*.

SOCOH = *branches*. 1. A city in the Shephelah or plain of Judah; (Josh. xv. 35; also written "Shochoh;" (1 Sam. xvii. 1; "Socho;" (1 Chron. iv. 18; "Shoco;" (1 Chron. xi. 7; and "Shocho;" (2 Chron. xxviii. 18. The ruins of *esh-Shuweikeh*, about thirteen miles to the S.W. of Jerusalem, mark the Socoh of the plain of Judah. 2. A city in the mountains of Judah; (Josh. xv. 48; also represented by a place called *esh-Shuweikeh*, about ten miles S.W. of Hebron.

SODI = *confident*. A prince of the tribe of Zebulun, (Num. xiii. 10.)

SODOM = *field, vineyard*, or perhaps *burning, conflagration*. A city of the Pentapolis, in the plain of the Jordan, near the north end of the Dead Sea. (Gen. x. 19; xviii. 16—22; xix. 23—29; 1 Kings xiv. 24; Isa. i. 9; Ezek. xvi. 46; Dent. xxxii. 32; Matt. x. 15; xi. 23, 24; 2 Pet. ii. 6, 8; Jude 7.) The fertile plain, where Sodom was situated, "was well watered like the land of Egypt." (Gen. xiii. 10). In addition to the Lake which then existed the vale of Siddim, which appears to have been near the circle or plain of the Jordan, abounded with slime pits, i.e., wells of bitumen or asphaltum. The prevalent opinion, however, is that the cities stood at the *south* end of the Lake; and that they were submerged in what is now the shallow southern bay. Recently, however, it has been shown, from certain indications given by the sacred historian, that the doomed cities stood in "the plain of the Jordan," on the *north* end of the Dead Sea, for the Jordan ceases at the point where it enters that Sea. Abraham and Lot, when about to separate, were standing on the highlands between Bethel and Hai, taking a survey of the region around them. "Now from

these hills," says Dr. Tristram, "it is impossible to gain a glimpse of the south end of the Dead Sea, shut off by distance and by lofty intervening mountains; while the plain of Jericho, and the far more extensive plain of Shittim, on the east side of the river, are spread almost at the beholder's feet." The whole plain, in which the four cities—perhaps situated on both sides of the river—was as "the Garden of the Lord." The most ancient account of regular warfare, describing the route of Chedarlaomer, identifies the cities with this district. The invader marching from the north, through the eastern countries of the Jordan and the Dead Sea, having subdued the Rephaim, the Zuzim, and the Emim, advanced further southward and overcame the Horites as far as Paran. He then turned northward to Kadesh, attacked the Amalekites, and marching up the western side of the Dead Sea smote the Amorites in Hazazon Tamar. He then attacked the king of Sodom and his allies in the vale of Siddim, and returned towards Damascus. "The account of Chedarlaomer's route," Dr. Tristram aptly observes, "is quite unintelligible if the cities were south of the Dead Sea; but if they were to the north of it, there is perfect topographical sequence in the whole narrative." The cities were destroyed by a shower of brimstone and fire from heaven; but we have no evidence that they were submerged in the Dead Sea. Probably the bitumen in the neighbouring vale of Siddim was ignited at the same time, attended with volcanic action, by which the vale was submerged, and the Sea rushing in, received a permanent enlargement of its basin. (Gen. xiv. 3; Jos. Ant. 1. 9. 1.) Sodom is also written "Sodoma." (Rom. ix. 29.) The miserable fate of Sodom and Gomorrah is frequently held up as a warning to later times. (Mark vi. 11; 2 Pet. ii. 6; Jude 4—7.)

SODOMITE.—See *HARLOT*.

SOLDIERS.—See *ARMIES*, and *WAR*.

SOLOMON=*pacific*. The son of David by Bathsheba, and the third king of the Hebrew nation. He ascended the throne B.C. 1016. (2 Sam. xii. 24; 1 Chron. xxii. 9; Matt. i. 6; 1 Kings ii. 12.) He was also called Shelomoh=the *peaceful*; also Jedidiah=*friend of Jehovah*. (2 Sam. xii. 1, 6; xxiv. 25; 1 Kings iv. 29, 30; vii. 51; x. 1; xi. 41—43; 2 Chron. ix. 1—31.) About six months before his death, David voluntarily resigned the government to Solomon, giving him at the same time a solemn charge respecting the administration of it. (1 Kings i. 53; ii. 1—11.) Solomon was celebrated throughout the world for his wealth, splendour, and wisdom. Through the conquests of David, the arms of the Hebrews were feared by the neighbouring nations, and consequently the reign of Solomon was peaceable. The great event of his reign, however, was the erection of the temple at Jerusalem. (1 Kings v. 1—18.) Solomon also turned his attention to naval affairs; and for the purposes of trade in the Arabian and Indian Seas, he established a navy of ships at the port of Ezion-Geber, on the Red Sea. (1 Kings ix. 26—28.) Jerusalem, the capital of his vast dominions, became renowned for wealth and splendour (Matt. vi. 29; xii. 42; Acts vii. 47.) But in the midst of all this splendour, Solomon—the viceroy of Jehovah—fell short of the virtues of his father. His arbitrary exercise of the royal power, his numerous harem, the introduction of cavalry, the expenditure of the royal house, and his toleration of idolatry in the land of Jehovah, show that Solomon, as he grew older, conformed himself less to the theocracy of the Hebrew State. (1 Sam. viii. 9—18; 1 Kings xi. 1—11; xii. 1—4.) Hence the prosperity of his reign was interrupted by disquiets in Edom and Syria; and he was foretold of the revolt of the ten tribes from the kingdom of his heirs. Solomon died in the year B. C. 975, after a reign of forty years; and, notwithstanding his glory was little lamented. (1 King xi. 11—

43; 2 Chron. ix. 31.) Solomon is said to have written three thousand Proverbs, and a thousand and five Songs; also, a work on Natural History. (2 Kings iv. 32, 33.) Some of his Proverbs and Songs probably exist in the Book of Proverbs, in Solomon's Song, and in the Psalms. The Acts of Solomon appears to have been a copious history of his reign. (1 Kings xi. 41; 2 Chron. ix. 29.)

SOLOMON'S PORCH.—See TEMPLE.

SOLOMON'S SERVANTS. The descendants of the Canaanites, who were reduced by Solomon to labour in the royal stone quarries, and in building his palaces and cities. At the return from the captivity their children were recognised as a distinct order, probably inheriting the skill of their ancestors. (1 Kings v. 13, 14; ix. 20, 21; 2 Chron. viii. 7, 8; Ezra ii. 56, 58; Neh. vii. 57, 60.)

SONG.—See PSALMS.

SONG OF SOLOMON. The Hebrews name this book Song of Songs, i.e., *the Most Excellent Song*. (Sol. Song. i. 1.) And by theological writers it is often called *Canticles* or Songs. Most students of Hebrew literature ascribe this beautiful poem to Solomon the king, nearly as far back as 1000 B.C.; hence it is several centuries anterior to Hesiod or Homer. (Sol. Song i. 1.) The objections which have been made against this book, in order to exclude it from the canon of the Old Testament, are wholly arbitrary; inasmuch as the Jews, without exception regarded it as a sacred book; and it was included by them in the sacred canon whenever the same was completed. It appears to be recognised as a part of the Hebrew canon by Josephus, and by the authors of the Jewish Talmud, and the Targum, and by all the early Christian writers. The design of the book has been much disputed, some understanding it literally and others allegorically. Dr. Ginsburg, in his very able Commentary, maintains that "this Song records the real history of a humble but virtuous

woman, who, after having been espoused to a man of like humble circumstances, had been tempted in a most alluring manner to abandon him, and to transfer her affections to one of the wisest and richest of men, but who successfully resisted all temptations, remained faithful to her espousals, and was ultimately rewarded for her virtue." The same distinguished commentator also remarks: "The resemblance, however, between the narrative here recorded and the experience of the people of God is striking and apposite. The Shulamite, espoused to her shepherd, is tempted by a mighty potentate with riches and pleasures to transfer her affections; but, strengthened by the power of divine love, she resists all temptations, remains faithful to her beloved, and is ultimately rewarded. The people of God, espoused to "the Shepherd and Bishop of their souls," are tempted by the prince of this world to forsake their Lord, but, strengthened by grace divine, they resist all allurements, and eventually receive the crown of glory." One thing seems quite clear, that when this book was inserted in the canon it was regarded as of a religious cast. The literal costume of the book indeed represents the victory of humble and constant love over the temptations of wealth and royalty; and may it not have been written to symbolize that higher love and faithfulness "which overcometh the world." However, the several Jewish writers from the earliest times, as well as most Christian scholars, uniformly give to the poem an allegorical interpretation. Its strains so imbued with Orientalism, will not be objected to on the ground of indelicacy, when understood as describing, not merely common earthly love, but as symbolising the love of Jehovah towards His people, and His people's love towards Him.

Throughout the book three characters are represented; the Shulamite Shepherdess, the shepherd, and king Solomon; others, as the brothers of the Shulamite, the companions of the

shepherd, the court ladies, and the inhabitants of Jerusalem, are also represented as speaking more or less. (Sol. Song i. 6; iii. 11; vi. 13; viii. 12.) The spiritual character of the representations will give the careful reader no difficulty, inasmuch as he knows that the same sort of sentiment and imagery frequently occur in other portions of the Scriptures. Frequently does Jehovah call Himself "the husband" of the Hebrew people, and that people "His bride," espoused to Him while young in the wilderness. (Isa. liv. 5-8; lxii. 4, 5; Jer. ii. 2, 3.) The Hebrews are frequently represented as incurring the guilt of adultery, in forsaking Jehovah to whom they were affianced and seeking after idols. Ezek. vi. 9; xvi. 1-63; xxiii. 1-49; (Ex. xxxiv. 15, 16; Ps. lxxiii. 27; Isa. i. 1.) So also in Ps. xlv. 1-17, the Mediator, the king of Zion, is presented in the attitude of a husband to the church. In the New Testament this imagery is very familiar. (Matt. ix. 15; John iii. 29; 2 Cor. xi. 2; Eph. v. 22-32; Rev. xix. 7; xxi. 2.) Thus, in harmony with other portions of the inspired volume, this remarkable poem expresses the warm and earnest desire of the souls of the faithful after God, notwithstanding the temptations by which they are surrounded, in language borrowed from that which characterizes chaste affection between the sexes. It is the universal custom in the Oriental world, and always has been, to represent spiritual subjects under these peculiar representations. They abound not only in the Scriptures but in the literature of the Hindoos, the Persians, the Turks, and the Arabians; yet with the understanding, in all cases, that the personages are mere allegorical characters—mere personifications of *religious affections*. And Mr. Lane, in his "Modern Egyptians," has given specimens of the religious songs of the Muslims, as sung by them in their most sublimated devotions, and on occasions the most solemn. They generally allude to Muhammad as the object of love and praise. Mr.

Lane also observes, "Finding that songs of this description are extremely numerous, and almost the only poems sung at Zikrs; that they are composed for this purpose, and intended only to have a *spiritual* sense, though certainly not understood in such a sense by the generality of the vulgar; I cannot entertain any doubt as to the design of Solomon's Song." If the Oriental Muslims, through the force of education, appropriate to themselves religious nourishment from such poetic elements, why may not the people of Jehovah, who are redeemed by the blood of Christ, even in Occidental lands, derive religious nourishment from this inspired poem, which represents the mutual love of the Redeemer and His people. The spiritual exegesis which applies the mellow and glowing language of this poem to the converse of the soul with God, and the delight of communion with Him, will also apply it to the entire church, inasmuch as Christ's love to His "spouse"—the church—belongs severally, as well as conjointly, to all his faithful people, whether in Hebrew or Christian times.

SON. Beside the ordinary signification, the Hebrews employed this term to designate a *descendant*, however remote; so the Messiah is called "the son of David." (Ps. cxxxii. 11; Matt. i. 1; Luke iii. 23, 31.) So also in the plural, "sons" or "children,"—*descendants* of the prophets; (Acts iii. 25;) sons or children of Israel,—*Israelites*. (Gen. xlv. 8; Ex. i. 1; Matt. xxvii. 9.) A disciple, or follower of any one is called a son; as the sons,—*disciples* of the prophets; (1 Kings xx. 35; 2 Kings ii. 3—7; Am. vii. 14;) also a spiritual child or son. (1 Pet. v. 13; Heb. xii. 5.) A person connected with, partaking of, or exposed to any thing, is called a son, as sons of the East,—the Arabians; (Job i. 3, margin;) sons of the bridal chamber,—bridesmen; (Luke v. 34;) sons of the kingdom,—*subjects* of the kingdom; Matt. viii. 12;) sons of the wicked one—*subjects* of Satan; (Matt. xiii. 38;) sons of thunder,—*served, impetuous*;

(Mark iii. 17;) sons of the day, or of light,—enlightened with true knowledge; (1 Thess. v. 5; John xii. 36; Luke xvi. 8;) sons of this world,—devoted to this world, disobedient to Divine law. (Luke xvi. 8; xx. 34; Eph. ii. 2; v. 6; Col. iii. 6.) Sons of the resurrection,—partakers of the future life; (Luke xx. 36; sons of the mighty,—*mighty men, heroes*; (Ps. xxix. 1, margin;) sons of Belial,—*wicked men*; (Judg. xix. 22;) sons of pride,—*wild beasts*; (Job xli. 34;) son of death,—condemned to death; (1 Sam. xx. 31; 2 Sam. xii. 5, margin;) son of perdition—*devoted* to destruction; (John xvii. 12;) son or *child* of hell,—deserving everlasting punishment. (Matt. xxiii. 15.) That is also called son of anything which is like, or proceeds from anything, as sons, of the burning coal,—*sparks*; (Job v. 7, margin;) son of the floor,—threshed corn; (Isa. xxi. 10;) sons of oil,—the anointed; (Zech. iv. 14, margin;) son of oil,—*fat, fertile*. (Isa. v. 1, margin.)

SON OF GOD. This appellation, in its highest sense, is used in the Scriptures to designate the second Person in the Holy Trinity—Jesus the Messiah, as being God incarnate, the God-man: "in Him dwelleth all the fullness of the Godhead bodily." (Col. i. 19; ii. 9; John i. 1, 14.) He is called "Son," in the way of anticipation, by the ancient prophets; (Ps. ii. 7; lxxxix. 27;) and by the angel when the miraculous generation by the Holy Spirit was announced to Mary: "He shall be called the Son of the Highest,"—"that Holy thing which shall be born of thee shall be called the Son of God." (Luke i. 32, 35.) He is also called "His own Son," the "Beloved Son," and the "Only Begotten Son;" and also the "First Begotten," "First Born," *i. e.*, the "Heir," or Lord. (Heb. i. 3; John i. 18; Matt. xi. 27; 2 Cor. iv. 4; Col. i. 15.) The appellation "Son of God," does not seem to be applied to Christ considered simply as Divine, or as the *Logos* or eternal *Word*; nor does that of "Son of man" simply designate His human

nature; the two appellatives properly designate the God-man, i.e., the complex person of the Messiah. (John iii. 18; vi. 62.) The apparent exceptions to this view merely show that the term "Son" became, by usage a kind of proper name, which might be applied either to His human or Divine nature, as well as to His complex person,—just as we say, the "Son of God was crucified," and "God sent His Son." He who eternally continues, not from the Father, but in the Father, and the Father in the Son, is not called the "Son," in order to designate His derivation from the Father in eternity.

It has been affirmed, that the doctrine of the eternal generation of the Son, like that of the procession of the Spirit, originated with the ancient Fathers, from the emanation philosophy of the East, in an attempt to define the mode of relation between the persons of the Trinity in Unity. It is, however, somewhat remarkable that this doctrine seems to be sustained by a peculiar reading of John i. 18, in the old Syriac version, and in some Greek manuscripts:—"No man hath seen God at any time; the only begotten God, which is in the bosom of the Father, He hath declared Him." The same view is given in the old Romanunt or Provençal version of John i. 1,—"*Lo filh era al comenczament, e lo filh era enapres Dio, e Dio era lo filh*"—"In the beginning was the Son, and the Son was with God, and the Son was God."

The Son of God, who is the brightness of His Father's glory, "is God over all, blessed forever." The whole Divine essence, without division or change, and therefore all the Divine attributes, belong to Him. He is the *Logos*, "who created all things," "by whom all things were created in heaven and earth." And who is God Supreme if not the Creator? (John i. 3; Col. i. 16.) He unfolded the dispensations of mercy to our world; and, as the Heir and Lord of all, unto whom all judgment is committed, high, yea, the highest honours should be paid

to the Son as to the Father. (Heb. i. 2, 3, 8; Col. i. 15; John v. 22, 23; xiv. 9, 10; Phil. ii. 9—11.) In Rom. i. 8, Christ is declared to be the Son of God, agreeably to the decree in the Holy Scriptures; (Ps. ii. 7;) and the Son of God endowed with power—to bring about the *new creation*—which He displayed by sending the Spirit in an extraordinary manner after His resurrection and glorious exaltation.

The Scholastic notion prevalent in mediæval times, which has become a favourite speculation of modern theology, that the incarnation of the *Logos* would have taken place,—though sin had not entered to disturb the harmony of the universe,—in order to complete man's creation by elevating him to the super-human condition of God-manhood, is not in harmony with the teaching of the Scriptures. This somewhat pantheistic speculation represents the Son of God, in His incarnation, no longer as the Restorer of the lost, but as the Perfecter of the imperfect. The Scriptures represent the appearance of the Son of God and His sufferings as conditioned by the fall of man. Hence the *incarnation* and the *cross* are inseparable; they were both means to an end only on the supposition of the *offence* to God and the *depravity* of man. The expiation of sin, and the redemption of the human race, are the grand and only *rationale* of that infinite condescension which is displayed in the incarnation and the cross of our Divine Redeemer. (John i. 29; 1 John ii. 2; iii. 8.)

SON OF MAN.—See SON or GOD.

SONS OF GOD. An appellation given to the angels, as the ministers of God; (Job i. 6; ii. 1; xxxviii. 7; Dan. iii. 25;) also Adam, as proceeding directly from the hand of the Creator, is called the "son of God." (Luke iii. 38.) The Hebrews, though often ungrateful, are called the sons of God, as His chosen people; (Ex. iv. 22, 23; Hos. xi. 1; Isa. i. 2; xxx. 1; xliiii. 6;) so also kings and magistrates, as vicegerents of God on earth. (2 Sam. vii. 14; Ps. lxxxii. 6.) The appella-

son is also given to the true worshippers of God: (Gen. vi. 2, 4; to those who are regenerated, to Christians. (John i. 12; Rom. viii. 16, 17; Gal. iii. 26; 2 Cor. xvi. 18; 1 John iii. 1, 2; Rev. xxi. 7.)

SOOTHSAYER—See **DIVINATION**.

SOP—See **MEALS**.

SOPE—See **SOAP**.

SOPATER=*father saved*. A Christian at Berea. (Acts xx. 4.)

SOPHEREETH=*scribe*. One of Solomon's servants. (Ezra ii. 55; Neh. vii. 57.)

SORCERY—See **DIVINATION**.

SOREK=*a vine*. A valley, probably so called from its choice vineyards; probably the *wady es-Surar*, a deep, wide, fertile valley, between Zorah and Bethshemesh. (Judg. xvi. 4.)

SOSIPATER=*father saved*. A kinsman of Paul. (Rom. xvi. 21.)

SOSTHENES=*strong saviour*. A chief of the synagogue at Corinth; (Acts xviii. 17;) probably the same person mentioned in 1 Cor. i. 1.

SOTAI=*deviator*. One of Solomon's servants. (Ezra ii. 54; Neh. vii. 57.)

SOUL. The human *spirit* or *mind*. The Hebrew word *nepesh* and the Greek word *psyche*, frequently rendered "soul," (Num. ii. 6; xxi. 5; Job. vi. 7; x. 1; Ps. xxxi. 9; Prov. vi. 30; x. 3; xxvii. 7; Isa. xxix. 8; lv. 2; lviii. 10; Matt. xvi. 26; Luke, xii. 20; 1 Thess. v. 23,) properly designate the *vital breath*, i.e., the *animal life*, which is merely the union of the soul with the body; and are correctly rendered "life" elsewhere. (Ex. iv. 19; 1 Sam. xx. 1; Matt. ii. 20; vi. 25; xx. 28. Mark iii. 4; Luke xii. 22, 28; Rom. xi. 8.) So also the Hebrew word *ruakh*, and the Greek word *pneuma*, are occasionally rendered "spirit," where the *animal life* is alone designated; (Job vi. 4; Isa. xxxviii. 16; Eccl. iii. 21; viii. 8; xii. 7; Luke viii. 55; James ii. 26;) and are rightly rendered "breath" or "life" elsewhere. (Job. xii. 10; Eccl. iii. 19; Ezek. xxxvii. 8; Rev. xiii. 15.) However, the Hebrew *ruakh*, and the Greek

pneuma, also appear to be the specific terms for *soul*, *mind*, *spirit*—man's rational and immortal nature; rendered "spirit;" (Gen. xli. 8; Prov. xxv. 28; Ps. xxxiv. 18; Eccl. vii. 8; Luke xiv. 7; xxiii. 46; Acts vii. 59; Rom. viii. 16; Gal. vi. 18; 1 Thess. v. 23;) "ghost;" (Matt. xxvii. 50; John xix. 30;) and *mind*." (Gen. xxvi. 85.) So also, the Hebrew *nepesh*, and Greek *psyche*, are frequently used in the same sense, and are rightly rendered "soul." (Deut. iv. 29; xxx. 10; Isa. xlii. 1; Ps. lxxxvi. 4; Prov. vi. 30; Job xxvii. 2; Jer. v. 9; Ex. xxiii. 9, margin; Matt. x. 28; 2 Cor. i. 23; Heb. vi. 19; x. 39; xiii. 17; James i. 21; 1 Pet. i. 9.) The phrase "every soul" is a Hebraism for every person, like the Anglicism "every body." (Gen. xii. 5; xvi. 26; Rom. xiii. 1.) Soul is also used for a living being, a creature. (Rev. xvii. 32.) The Greek term *nous* is frequently used to designate the intellectual principle, "the mind." (Rom. i. 28; xii. 8; Ex. iv. 23; 1 Tim. vi. 5.) The soul or mind is rightly regarded as a simple indivisible essence endowed with certain properties, or faculties usually called the intellectual and the emotional, which, existing successively as momentary states of the mind, constitute all the phenomena of thought and feeling. As the rational and immortal principle is a simple unity, what are sometimes called its faculties or powers, are not to be distinguished from the mind itself, inasmuch as they are the mind's capabilities existing in various states of thought and feeling. Of this mysterious principle, the properties are only known to us by consciousness; they are obvious to none of the senses; and we have not the slightest reason to suppose that it is either solid, extended, or divisible. The mind has nothing in common with that which we call matter; we, therefore, say that it is not matter, or, in other words, it is immaterial. Though the immateriality of the soul is intimately and indissolubly connected with its immortality, yet its immortality does not originate from its imma-

teriality, as an effect from a cause. Neither is the soul necessarily and in its own nature and essence immortal. "God only hath immortality in Himself," because He only is self-existing, and He hath communicated immortality to the soul, not by a necessity of its peculiar nature, but by His own will, and the continuance of His sustaining power. In treating on human depravity, it has long been debated, whether the soul proceeds by derivation, or is an immediate creation. The usual objection to its immediate creation is, that God cannot create an evil nature. But if our depravity is the result of the privation of the Holy Spirit, with which the father of our race was endowed, and not of a positive infection, the notion of the immediate creation of the soul is cleared of a great difficulty. But the tenet of the soul's traduction is, perhaps, most in harmony with Scripture.

Some have supposed that there are three distinct principles in man—the *material* principle, which connects him with the inanimate world—the *animal* principle, which is common to him with the brutes—and the *spiritual* principle which allies him to the Deity. However, the phraseology of the Apostle, "spirit, soul, and body," has no reference to any of the old philosophies, but to the enforcement of holiness on the entire church in all its departments, so that ministers, elders, and people might be preserved blameless. (1 Thess. v. 23.) There are only two principles in our nature—*matter* and *mind*; the latter being the seat of all sensation and thought, and the former utterly incapable of either. The only conceivable principle of animal life is the mysterious union of mind with a certain organized bodily frame. Animal life commences with the formation of this union; it is extinguished on its dissolution. It would seem that brute animals possess mind, or an immaterial principle, vastly different, though of the same spiritual essence, with that of man. Hence, we have no reason for saying, that when "the spirit of a beast

goeth downward," it ceases to exist. We can discover nothing like destruction in the matter of the universe as subjected to our senses. Masses are disintegrated, forms are changed, compounds are decomposed; but not an atom is annihilated. Neither have we the shadow of reason to assert that mind, the seat of intelligence, ever was or ever will be, in a single instance, destroyed.

SOUTH. The Hebrew word *negeb* = dryness, rendered "the south," is used to designate the *Negeb*, i.e., the southern district of Palestine. (Gen. xiii. 1; xx. 1; xxiv. 62; Num. xiii. 29; xxi. 1; Deut. xxxiv. 8; 1 Sam. xxx. 1; Jer. xxxii. 44; xxxiii. 13; Obad. 20.) The same term was also used to designate the southern quarter; (Ex. xxvii. 9; Isa. xxi. 1; Josh. xv. 4; Ps. cxxvi. 4;) so *daron* = bright, sunny region; (Ezek. xl. 24; xliii. 12; Job xxxvii. 17; Eccl. i. 6;) and also *temaz* and *yamin* = on the right hand, hence the *south*; since, in speaking of the points of the compass, they always looked towards the *east*. (Josh. xii. 3; xliii. 4; Num. ii. 10; Job ix. 9; Isa. xliii. 6; Ps. lxxxix. 12; Job xxiii. 9; 1 Sam. xxiii. 19.) The "south," as lying on the right hand of Palestine, designates Egypt; (Isa. xxx. 6; Jer. xliii. 19; Dan. xi. 5, 15, 29;) also Arabia; (Matt. xii. 42;) but in Ezek. xx. 46, 47, it designates Judea, from its position relative to Babylon.—See East.

SOW.—See SWINE.

SOWING. In Palestine seedtime commenced early in October, and extended to the middle of December. (Gen. viii. 22; xlvii. 23.) The Hebrews were forbidden to sow their fields with mingled seed. (Lev. xix. 19.) "Cast thy bread, i.e., thy bread, seed, upon the waters," probably refers, like the "sowing beside all waters," to the mode of sowing upon a well-irrigated soil. (Isa. xxxii. 20; Eccl. xi. 1; Matt. xiii. 1–40.)

SPACE. Space and time are, to us, necessary abstract conceptions, and conditions of all thinking. They are

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the conditions of all being, and are occupied by existences in infinitely various proportions and relations. God is omnipresent and eternal, but in any other sense it is absurd to regard space and time as properties of which He is the substance. As space is neither a substance nor a mode, the argument of those who represent it as an infinite mode of an infinite substance, and that substance God, is fallacious. It has been well observed, "that space is a mere negation; and that to suppose it to have existence, because it has some properties, for instance, of penetrability, or the capacity of receiving body, is the same thing as to affirm that darkness must be something because it has the capacity of receiving light, and silence something because it has the property of admitting sound, and absence the property of being supplied by presence. To reason in this manner is to assign absolute negations, and such as, in the same way, may be applied to nothing, and then call them positive properties, and so infer that the chimera, thus clothed with them, must needs be something. The arguments in favour of the real existence of space as something positive, have failed in the hands of their first great authors; and the attempts since made to uphold them have added nothing but what is exceedingly futile, and indeed often obviously absurd." In Job xxvi. 7, the Hebrew word *tohu*, rendered "empty place," designates space, *vacuum*. The term "space" is sometimes used for a period or time; (Lev. xxv. 8; Acts xiii. 20; xix. 8, 10, 34; Rev. ii. 21; viii. 1; xvii. 10;) also for distance. (Gen. xxxii. 16; Josh. iii. 4; Rev. xiv. 20.)

SPAIN. Hispania was the name of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. *Tarshish* is supposed to have been the more ancient name of part of this region. It was equally celebrated for the teeming productions of its soil, as for its mineral treasures. Many Jews appear to have settled in Spain;

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but Paul's intention to visit this region does not seem to have been ever executed. (Rom. xv. 24, 28.) This beautiful country, "where fruits of fragrance blush on every tree," was long blighted beneath the pestilential influence of Popery, but is now happily regenerating.

SPAN. A Hebrew measure of length, consisting of three hand-breadths, equal to half a cubit, or ten and a half inches. (Ex. xxv. 10; xxviii. 16; xxxix. 9; 1 Sam. xvii. 4.)—See CUBIT.

SPARROW. The Hebrew word *tzippor* and the Greek *strouthion*, properly designate any small bird, a *sparrow*. (Gen. xv. 10; Lev. xiv. 4—53, margin; Isa. xxxi. 5; Matt. x. 29, 31; Luke xii. 6, 7.) The Hebrew name included all the small birds denominated "clean." (Deut. iv. 17; Job xli. 5; Ps. viii. 8; xi. 1; civ. 17; Prov. xxvi. 2; xxvii. 8.) Though the common sparrow—*Passer domesticus*—does not occur in Palestine, its place is supplied by other allied species of the same vivacious family. Yet the Psalmist would seem to refer to a bird of solitary habits. (Ps. cii. 7.) Mr. Waterton thinks the Psalmist alludes to a species of bird—perhaps *Petroccossyphus cyaneus*—of a blue colour, with black wings and tail, common in Syria; which he describes as a real thrush, in size, in shape, in habits, and in song; with this difference from the rest of its tribe, that it is remarkable through the East for sitting solitary on the habitations of man. Among the common small birds found in Palestine, are the starling, chaffinch, greenfinch, linnet, goldfinch, cornbunting, pipit, blackbird, song-thrush, bulbul or Palestine nightingale, and various species of wagtail. The English Tree sparrow is also very common on Mount Olivet, and is perhaps the one alluded to in Ps. lxxxiv. 3. There are but two allusions to the singing of birds. (Ps. civ. 12; Eccl. xii. 4.)

SPEAR. This offensive weapon was a wooden staff surmounted with a head of metal, double-edged, and pointed, and was carried by the heavy-armed infantry. (Jer. xvi. 4; John xix. 34.) Warriors of gigantic strength

seem to have prided themselves on the length and weight of their spears. The "staff of Goliath's spear was like a weaver's beam, and its head weighed six hundred shekels of iron." (1 Sam. xvii. 7; 2 Sam. ii. 22, 23.) The "lance" or "lancet" appears to have been a sort of javelin or light spear. In the first edition of our Bible, 1611, the word is "lancera." (1 Kings xviii. 28.)

SPICES. The Hebrew word *necoth*, rendered "spices," (Gen. xxxvii. 25; xliii. 11,) is used for *aromatic powder*; perhaps *tragacanth gum*, obtained from a low shrub, with strong and wide-spreading branches, which grows in Lebanon, in the isle of Candia, and in southern Europe. It was extensively used as a medicine. The Hebrew words *beth necotha*, rendered "house of precious things," margin "spicery," signifies *treasury, storehouse*. (2 Kings xx. 13; Isa. xxxix. 2.) The Hebrew term *sammin*, rendered "spices," (Ex. xxx. 34,) and "sweet" in connection with incense, (Ex. xxx. 7; xxxix. 88,) margin "spices," (Lev. iv. 7; Num. iv. 16,) signifies *drugs, aromatics*, such as cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum. (Ex. xxx. 23, 34.) So also the Greek word *aroma* designated spices, *spicery*, as myrrh, aloe, etc. (Mark xvi. 1; Luke xxiii. 56; xxiv. 1; John xix. 40.) So also the Hebrew term *besamin*, rendered "spices," signifies *spices, aromatics* diffusing fragrance. (Ex. xxv. 6; xxx. 23; xxxv. 8; 1 Kings x. 2, 10, 25; 2 Kings xx. 13; 1 Chron. ix. 29, 30; 2 Chron. ix. 1, 9, 24; xvi. 14; xxxii. 27; Sol. Song iv. 10, 14, 16; Isa. iii. 24; xxxix. 2; Ezek. xxvii. 22.) The word *bosam*, rendered "spices," designates the balsam plant. (Sol. Song v. 13; vi. 2.) The Hebrews used spices freely, as seasoning for food, and flavouring wines; (Ezek. xxiv. 10; Sol. Song viii. 2;) for perfuming apartments; (Prov. viii. 17;) and for funeral perfumes. (2 Chron. xvi. 14.) They were chiefly obtained from India or Arabia. (Gen. xxxvii. 25.)

SPIDER. The Hebrew word *accabish*, signifies a *spinner, weaver*, hence

the *spider*, a well-known insect, remarkable for the thread which it spins, and with which it forms a web of curious texture, but so frail that it is exposed to be broken and destroyed by the slightest accident. (Job viii. 14, 15; Isa. lix. 5, 6.) The Hebrew word *semamith*, rendered "spider," designates a species of spotted lizard. (Prov. xxx. 28.)

SPIKENARD. The Hebrew word *nerd*, probably from the Tamil *nar*=fragrance, designates a plant exhaling an agreeable scent, which on account of its ear-like form, appears to have been called *spikenard*, i.e., *earnard*. The spikenard has been identified with the fragrant plant *jatamansi*, of the Himalayan mountains, which belongs to the family of the valeriana, and has been named *Nardostachys jatamansi*. The Hebrews undoubtedly obtained this aromatic, with other Indian products, by way of Arabia. (Sol. Song iv. 13, 14.) The extract, or unguent, called "ointment of spikenard," or "pure nard," or "liquid nard," (Mark xiv. 3, margin,) was highly valued by the nations of antiquity, for anointing on festive occasions. (John xii. 1-7.)

SPINNING.—See **WEAVING**.

SPIRIT. The Hebrew word *ruahh*, and the Greek word *pneuma*, generally rendered "spirit," primarily signify *breath, a breeze*, hence, the *breath of life*; (Gen. viii. 1; Job. vi. 4; John iii. 8;) and are also used to designate the *soul* or *spirit*, both of man and beast; (Job xxvii. 8; Rom. viii. 16; Eccl. iii. 19, 21;) also of the human *soul* or *spirit*, after its departure from the body, and as existing in a separate state, in the sense of *spirit, apparition, spectre*. (Job iv. 15-21; Luke xxiv. 37, 39; Matt. xiv. 26; Acts xxiii. 8, 9.) The same terms are used of the holy angels, called "ministering spirits;" (Heb. i. 14; comp. Rev. i. 4;) also "evil spirits," *demons*. (1 Sam. xvi. 14, 16; xviii. 10; 1 Kings xxii. 21; Zech. xiii. 2; Matt. x. 1; Mark i. 23; Luke iv. 36; Acts v. 16.) The term *spirit* is also used in the sense of *disposition, mode of feeling, or temper*.

(Prov. xxv. 28; Eccl. vii. 9; Hos. vi. 12; Num. v. 14; Rom. viii. 15; xi. 8; Gal. vi. 1; Eph. i. 17; 1 John iv. 6.)
—See SOUR.

SPIRIT, HOLY. The Hebrew word *Ruahh*, and the Greek word *Pneuma*, when applied to the Deity, are properly rendered "Spirit" as He is the absolute, uncreated, and only pure Spirit. (Gen. i. 2; John iv. 24.) The term "Spirit" is applied to each of the Personal manifestations of the Deity: 1. God is a Spirit; He pervades the world; (Ps. cxxxix. 7—17; Jer. xxxiii. 24; 1 Kings viii. 27; John iii. 8;) He animates and sustains life; (Gen. i. 2; Job xxvi. 13; xxvii. 3; xxxiii. 4; Ps. civ. 29, 30;) and governs the universe. (Isa. xxxix. 12, 28; lxxiii. 14; Neh. ix. 20.) This doctrine of the Divine omnipresence differs alike from what is called Pantheism, and from the Platonic notion of the soul of the world; inasmuch as it makes the Eternal Spirit the immanent Divine causality, working in and through what are called the laws of nature, which are merely the expressions of His will. 2. Christ, in His Divine nature, is called the "Spirit." (1 Cor. xv. 45; 1 Tim. iii. 16; 1 Pet. iii. 18; Heb. ix. 14; 2 Cor. iii. 17.) 3. So also the Holy Spirit, the third person in the Holy Trinity, is called "the Spirit," the "Spirit of God," "the Spirit of Christ," "the Spirit of Truth," and the "Holy Ghost," the "Comforter." (John xiv. 26; xv. 26; 1 Cor. xii. 4; Rom. viii. 9.) He is represented as of the same spiritual and indivisible Divine essence, and in intimate union with the Father and the Son. (Matt. xxviii. 19; 1 Cor. ii. 10; Eph. ii. 18; 2 Cor. xiii. 14; Rom. viii. 26; Acts i. 16; v. 3.) The Holy Spirit, who is truly God, is called "Holy," because He is the author of all moral purity; of inspiration; (2 Pet. i. 21;) and the miraculous spiritual gifts. (1 Cor. xii. 1—31.) He also works immediately upon the human mind, in what is termed the economy of grace; and is the grand and proximate Agent in the regeneration and sanctification of men. The fulness of

the gracious operations of the Holy Spirit are spoken of as seven: (Rev. v. 6:) 1. To "teach all things" which Christ taught; 2. To "bring all things to His people's remembrance;" (John xiv. 26;) 3. To "testify of Christ;" (John xv. 26;) 4. To "reprove the world of sin, of righteousness, and of judgment;" (John xvi. 8—11;) 5. To "guide His people into all truth;" 6. To "shew them things to come;" 7. To "glorify Christ." (John xvi. 13, 14.) The passage in John xv. 26, "which proceedeth from the Father," refers to the official character and mission of the Holy Spirit in His different operations, and not to His mode of subsistence or His relationship to the Father and the Son. Hence, it would seem that the doctrine of the procession of the Spirit, like the kindred one of the eternal generation of the Son, can be regarded a little better than a gratuitous and unwarranted hypothesis; and the controversy which divided the Eastern and Western churches, as to whether the Holy Spirit proceedeth from the Father only, or from the Father and the Son, is not only unimportant but absurd.—See SON.

SPIRITUAL BODY.—See RESURRECTION.

SPIT. Among the Hebrews, when a man refused to comply with the Levirate law, the widow might not only loose his shoe from off his foot, but also, as an expression of contempt, "spit in his face." (Deut. xxv. 9.) Also, as an expression of rudeness and violence, spitting in one's face was not uncommon. (Matt. xxvi. 67; Mark xiv. 65; 1 Kings xxii. 24; Isa. lvii. 4; Ezek. xxv. 6.)

SPOIL. The prey or booty taken in war, according to the Mosaic law, was to be equally divided between those who were in the battle and those who were in the camp, whatever disparity there might be in the number of each party. The law further required, that out of that part of the spoil which was assigned to the fighting men, for every five hundred men, oxen, asses, sheep, etc., one should

be given to the high priest, as an offering to the Lord. And out of the other moiety assigned to the people, they were to give for every fifty men, oxen, asses, sheep, etc., one to the Levites. (Num. xxxi. 26—31.)

Sponge. A submarine organism, belonging to the class *Amorphozoa*—destitute of the superadditions of true plants or animals—composed of fibres singularly interwoven, and surrounded by their membranes arranged in a cellular form. Sponges grow in the Mediterranean, and in many other seas, at considerable depths; and adhere in large masses to rocks and stones, sometimes to large shells, and are of great variety of form and structure. Among the organic riches of an earlier condition of the earth several hundred species of fossil sponges have been found. In our version the term is written "spunge." (Matt. xxvii. 48; Mark xv. 36; John xix. 29.)

SPRING.—See **SEASON**.

SPRINGS.—See **FOUNTAIN**.

SPRINKLING.—See **ATONEMENT**, and **HEIFER**.

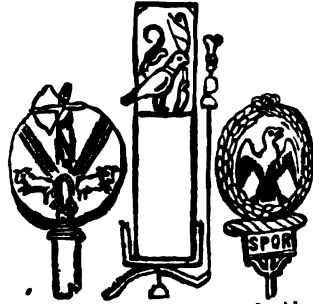
SPUNGE.—See **SPONGE**.

STACHYS=*spike*, or an ear of grain. A Christian at Rome. (Rom. xvi. 9.)

STACTE. The Hebrew word, *nataf*, rendered "stacte," (Ex. xxx. 34,) properly designates a species of *storax gum*—*styrax officinale*; which was one of the ingredients from which the perfume used for fumigations in the sanctuary was prepared.—See **PORTLAX**.

STANDARD. The Hebrews undoubtedly had banners or standards, as rallying signals; but whether they were adorned, as some of the Rabbins suppose, with figures derived from the comparisons used by Jacob in his final prophetic blessing, may be doubted. (Gen. xlix. 1—28.) Sir Thomas Brown observes, "the escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses, when about to die." Moreover

the standards of the Assyrians, Egyptians, and Romans, were not like the modern banners or flags, but a pole with a head or effigy of metal or wood, which



may have been embellished with an inscription or figure. Hence it is not unlikely that the banner of the tribe of Judah was a lion, with the motto, "Who shall rouse him up?" This may have been an interesting prediction of the appearance and universal triumph of Christ, who is called "the lion of the tribe of Judah." (Hos. v. 14; Rev. v. 5.) The following Hebrew words are used to designate standard, ensign, etc.:—1. *Degel*, rendered "standard;" (Num. i. 52; ii. 2, 3, 10, 18, 25;) and "banner;" (Sol. Song ii. 4; vi. 4, 10;) designating a standard of a larger kind, serving for three of the tribes together, or one of the four general divisions.—2. *Oth*, rendered "ensign;" (Num. ii. 2;) and "standard;" (Num. ii. 34;) designating a smaller kind of standard, belonging to each single tribe, and perhaps to the separate classes of families.—3. *Nes*, rendered "banner;" (Ps. lx. 4; Isa. xlii. 2;) "ensign;" (Isa. v. 26; xi. 10, 12; xviii. 3; xxx. 17;) "standard;" (Isa. xlix. 22; lxii. 10; Jer. iv. 6, 21; ii. 12, 27;) and "pole," (Num. xxi. 8, 9,) designates a long pole, with a flag on the top, fixed in the earth, or erected on a lofty mountain as a signal of rendezvous. This term is also rendered "sail," properly the flag of a ship. (Ezek. xxvii. 7.)—4. *Massith*,

rendered "a sign of fire," perhaps a fire signal on a mountain, or an iron grate filled with fire and elevated on a pole. (Jer. vi. 1.) There appear to be several allusions in the Scriptures to the standards of ancient nations; a proper knowledge of their symbology would contribute to our understanding of several passages. In Daniel the symbols on several standards are probably referred to, instead of the names of the nations; as the "ram with two horns," designated the Medo-Persian kingdom; the he-goat with one horn, that of Alexander; the goat with four horns, the kingdoms of Alexander's successors; and the goat with the little horn, the kingdom of Antiochus Epiphanes. (Dan. viii. 3-25; compare Dan. vii. 3-27.) So also the Roman standard, which was an eagle, is frequently referred to. (Deut. xxviii. 49; Matt. xxiv. 28; Luke xvii. 37.) We give a figure of an Assyrian, an Egyptian, and a Roman standard, from the ancient monuments. On the latter are the letters S. P. Q. R., signifying the "Senate and the People of Rome."

STAR. Under the name of stars, the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the sun and moon. (Ps. viii. 3; xix. 1.) Astronomers tell us that the nearest of the fixed stars is distant from us twenty millions of millions of miles; and to give us some idea of that mighty interval, they tell us that a cannon ball, flying at the rate of five hundred miles an hour, would not reach that star in less than four millions five hundred and ninety thousand years. They tell us further, what the reason of every man must dispose him to admit, that every fixed star is probably a sun, irradiating its own system of worlds; and that their instruments enable them to compute not less than one hundred millions of those radiant orbs; and even that number may form but an insignificant fraction of the whole. Jehovah is represented as taking a survey of the

stars, as a king taking a review of his army, and knowing the name of every one of his soldiers. (Ps. cxlvii. 4.) The term stars was frequently employed to symbolise persons in eminent stations. Thus "the star out of Jacob" designates king David; (Num. xxiv. 17;) the eleven patriarchs are called "stars;" (Gen. xxxvii. 9;) so also "stars" denote the princes, rulers, and nobles of the earth. (Dan. viii. 10; Rev. vi. 13; viii. 10, 11; ix. 1; xii. 4.) Christ is called the "Morning Star," as He introduced the light of the gospel day. (Rev. xxii. 16.)

STAR IN THE EAST. The star which was seen by the Magi in their own country, as an indication of the birth of the Messiah, seems to have been a remarkable star which appeared for a transient period. Towards the end of the year 1603, a phenomenon in the starry heavens led the celebrated astronomer Kepler to make some astronomical and chronological investigations in respect to the year of Christ's birth. In that year, on the 17th of December, a conjunction of the two planets Jupiter and Saturn occurred. In March, 1604, Mars approached, and in the autumn a new fixed star, which stood in the vicinity of those two planets in the eastern foot of Serpentarius, and which, though at first a star of the first magnitude, and shining very brightly, gradually faded, till in October, 1605, it was hardly to be seen, and finally, in March, 1606, it entirely disappeared. Aware that the conjunction of the planets Jupiter and Saturn occurs about every twenty years, Kepler was led to inquire, whether such a conjunction might not have occurred shortly before the Dionysian era, and thus afford a basis for an historical calculation in respect to the birth of Jesus. He attained the remarkable result, that this conjunction actually occurred three times in the year of Rome 747. Ideler, pursuing the theory of Kepler, has given the following results, in respect to the three planetary conjunctions:—The first occurred on the 29th

fl. 17,) does not refer to the usage among the Greeks, when a person was tried on the ground of any accusation, by throwing stones or balls together into an urn, whence they were drawn and counted; thus absolving by the number of white ones, and condemning by the black ones. The reference is undoubtedly to Hebrew sources. The "white stone," with the mystic inscription, which no one but the recipient could read, is given to the victor himself. On the front of the mitre or turban worn by the Hebrew high priest was a plate of gold, with the inscription "*Sacred to Jehovah.*" (Ex. xxviii. 36.) The name *Jehovah* was the incommunicable and *secret* name, which could be pronounced only by the high priest, and was known, as the Jew say, only to him. Victors in the Christian struggle are called "kings and priests unto God." (Rev. i. 6; v. 10; xx. 6; 1 Pet. ii. 5.) As a token of dignity, instead of a plate of gold in their mitre—externally—they have a white stone, a pellucid or resplendent gem, with an inscription equivalent to *Sacred to Jehovah*, (Rev. i. 4), a new name, doubtless some name of the Saviour, perhaps *Sacred to the Logos or Word*, i.e., the incarnate *Jehovah*. (John i. 1; xix. 13.) The whole probably symbolizes the assurance of the faithful by the indwelling of the Holy Spirit. This is the pellucid gem, the seal of the living God, having the inscription of Divine acceptance which no one can read but he who possesses it.—See CHURCH, and SEAL.

STONING. The capital punishment generally inflicted on notorious criminals among the Hebrews and among the Egyptians. (Ex. viii. 26; xvii. 4; Lev. xx. 2—27; xxiv. 14—23; Num. xiv. 10; Josh. vii. 25.) The culprit was led out of the city to the place of execution; and the witnesses against him were required to commence the work of death. He was stoned in one of two ways; either stones were thrown upon him till he died; or he was thrown headlong down a steep place, and large stones

rolled upon his body. (Acts vii. 58, 59; xiv. 19; Matt. xxi. 44.)



— Egyptian Granaries.

STORE-HOUSES. According to Gen. xli. 48, 49, Joseph "built store-houses" in Egypt, in which he laid up the superabundance of corn against the years of dearth. From the monuments we learn that such ancient Egyptian granaries, as in the illustration, consisted of a double range of structures resembling ovens, built of brick, with an opening at the top, and a shutter in the side. A flight of stairs gave access to the top of these receptacles, into which the grain, measured and noted, was poured till they were full. The mode of emptying them was to open the shutter in the side.

STORK. The Hebrew name of this bird of passage, *hasidah*—"the kind or affectionate," was supposed to indicate the affection and tenderness it manifested towards its parents and its young. The stork—*Ciconia alba*—or white stork, stands, nearly four feet high, has black wings, red beak and legs; it feeds on insects, frogs, and serpents, which was probably the reason of its being classed by Moses among the unclean birds; but from the same cause it was regarded as a sacred bird in all marshy countries. The black and the white species are numerous in Palestine. (Jer. vii. 7; Lev. xi. 19; Deut. xiv. 18; Zech. v. 9; Ps. civ. 17; Job xxxix. 13, margin.)

STRANGER.—See FOREIGNER.

STRAW.—See THRESHING.

STREAM.—See RIVER.

STREET.—See CITIES.

STRIPES.—See SCOURGES.

SUA

SUAH=*sweeper*. A descendant of Asher. (1 Chron. vii. 36.)

SUBURBS.—See CITIES.

SUCCOTH=*booths*. 1. A town in the tribe of Gad, on the west of the Jordan: which originated from Jacob encamping here on his return from Mesopotamia. (Gen. xxxiii. 17; Josh. xiii. 27; Judg. viii. 5; 1 Kings vii. 46.) Dr. Robinson mentions a ruin on the west bank of the Jordan, called *Sakut*, nine miles south of Bethshean. The Palestine Exploration Party accept this as the representative of Succoth. A good deal of clay is found between this place and Zarthan—a little further southward, where were the foundries for casting the brass-work of the Temple. (2 Chron. iv. 17.) The name seems to be applied to the rich and well watered district, as well as to a small Tel, on which are some inconsiderable ruins; there is no very marked feature such as would answer to the expression "Valley of Succoth." This district of the Jordan valley is undoubtedly the "Valley of Succoth." (Ps. lx. 6; cviii. 7.) 2. A station of the Hebrews, on the Egyptian side of the Red Sea. (Ex. xii. 37; xiii. 20; Num. xxxiii. 5.)

SUCCOTH-BENOTH = *booths of daughters*. Booths or tents in which the idolatrous females prostituted themselves, in the Babylonian manner, to Mylitta, the Assyrian Venus. Rawlinson thinks that Succoth-benoth represents the Chaldean goddess Zirbanit, the wife of Merodach, who was especially worshipped at Babylon. If so, undoubtedly her worship was celebrated with obscene rites. (2 Kings xvii. 30.)

SUCHATHITES = *branches*. A family of the Kenites. (1 Chron. ii. 55.)

SUKKIMS = *dwelling in booths*. An African people mentioned along with the Libyans and Ethiopians. The Septuagint and the Vulgate understand the "Troglydites," who dwelt along the coast of Ethiopia. (2 Chron. xii. 3.) Furst thinks the Sukkim were dwellers in *Sok*, a mountain region near the Red Sea, where Pliny fixes the troglodyte city of Suche; and he thinks the modern Nubian name Suakim may

SUN

be connected with the same district. The name, however, may designate a shepherd or wandering race, because of their dwelling in *tents*.

SUMMER. In the Scriptures the spring and the seasons of harvest and heat, extending from the beginning of March to the beginning of September, thus including part of autumn, were called Summer; (Judg. iii. 20; Ps. xxxii. 4; Prov. xxvi. 1;) while part of autumn, and the seasons of seed-time and cold, extending from the beginning of September to the beginning of March, were called Winter. (Gen. viii. 22; Ps. lxxiv. 17; Jer. viii. 20; Zech. xiv. 8.) During Dr. Robinson's sojourn, from April 14th to May 6th, the thermometer ranged at sunrise from 44 deg. to 64 deg. F., and at 2 p.m. from 60 deg. to 79 deg. F.; from the 10th to the 13th of June, at Jerusalem, at sunrise a range from 56 deg. to 74 deg.; and at 2 p.m. once 86 deg., with a strong N.W. wind. Yet the air was fine and the heat not burdensome; the nights were uniformly cool, often with a heavy dew. Yet the total absence of rain soon destroys the verdure of the fields; and the only green thing which remains is the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet.—See SEASONS.

SUN. This luminary is the centre of our solar system, and the largest body that exists within its limits. This vast globe is about 885,000 miles in diameter; and though distant from the earth 93,000,000 of miles, its light reaches the earth in *eight* minutes. The only motion which the sun is found to possess is that of *rotation* on its axis, which is performed in 25 days and 10 hours. Though the sun is the grand source of light and heat to all the planetary bodies of this system, yet, it is not improbable that it is a solid and opaque body, surrounded with luminous clouds which float in the solar atmosphere. (Gen. i. 16; xv. 17; Judg. v. 31; Eccl. i. 3, 9; Ps. lxxii. 17.) The account of the sun and moon *standing still*, as recorded in

Josh. x. 12—14, is not, as some have supposed, a statement contrary to the philosophy of nature. Though we are acquainted with the rotation of our globe, its periodical revolution, and the relative immobility of the sun, do we not still say "the sun rises" and "the sun sets"? The habitual language of astronomers is now, and ever will be, after all, but the language of appearances, and in close resemblance to that of the Scriptures. And we could not wish that the sacred Writers had spoken to us in a more scientific language than that of Newton or La Place. Moreover, if the rotatory motion of our globe was arrested for a short interval, such a phenomenon could have, mechanically, no very sensible effect upon the earth's surface. The rotation of the earth, at the equator, is 1426 feet, and at Jerusalem, 1212 feet per second. And, as the force of retardation necessary to overcome a giving impulsion, is in inverse proportion to the time it occupies, so if God had employed eighteen minutes to arrest, by brief and successive retardations, the rotation of our globe, the miracle would be accomplished, and the warring armies at Beth-horon would no more feel what was going on than do, at present, thousands of railroad travellers, when stopping at the assigned stations. Nor would this miracle interfere with the conditions of our orbit, inasmuch as it would not involve the slightest disturbance of the earth's progressive motion; but merely of its rotation: for according to the laws of celestial mechanism, the rotation of the planet on its axis is entirely independent of the movement which is imposed upon its centre of gravity, and which impels it in its elliptical course. Let us suppose, then, a double concussion communicated to the earth, above and below its centre, in two opposite and parallel directions; and it will be explained how the rotation on its axis may have been suspended, without its progressive motion being at all affected. However, it is not even necessary for us to account for

this miracle, by assuming so absolute an act of Almighty power, as the suspension of the rotatory motion of the earth. To effect it God may have employed only one of those numerous causes which divert light from its course, and produce the countless illusions of optical science; some of those refractions, for instance, which daily give new aspects, in various ways, to all the stars of the celestial hemisphere. It is well known, that in the polar regions, the power of horizontal refraction causes the sun to appear to the inhabitants of those bleak countries ten days before it is really above their horizon. Such might have been the cause of the miracle, when to the eyes of the inhabitants of Palestine, "the sun stood still in Gideon, and the moon in the valley of Ajalon." The Saviour, as the source of light and heat, i.e., of every blessing to His people, is called "a Sun." (Pa. lxxxiv. 12; Mal. iv. 2; John i. 4; viii. 12.) Among several ancient nations the sun was an object of idolatry. The "sun-images were probably images of Baal. (2 Chron. xiv. 8. margin.)—See AMON, and BAAL.

SUPH.—See FLAG, and SEA, RED.

SUPHAH.—See VAHAB.

SUPPER.—See LORD'S SUPPER.

SUR=*removed*. A gate of the temple; (2 Kings xi. 6;) also called the "foundation gate." (2 Chron. xxiii. 5.)

SURETY. In Heb. vii. 22, Jesus is called the "Surety of a better covenant." The hope inspired by the new dispensation is called the "better hope," inasmuch as it is superior to that which the old dispensation inspired. Hence, if it is asked, What is the ground or security that this better hope will be realized? The Apostle answers by the assurance, that Jesus is the "Surety" for the new dispensation, pledging Himself for the fulfilment of the stipulations, on both sides—for God the righteous Judge, and for man the supplicant for mercy. Is commercial dealings suretiship was not uncommon. And, as the surety of

course became liable for his client's debts in case of his failure, the danger of a man becoming surety for another is strongly reprehended. (Gen. xlv. 32; Job xvii. 3; Prov. vi. 1; xi. 15; xvii. 16; xx. 18; xxii. 26; xxvii. 13.)

SUSANCHITES. The inhabitants of Shushan, the Susians, who had been settled in Samaria by the king of Assyria. (Neh. i. 1; Ezra iv. 9.)

SUSANNA=*a lily*. One of the women who ministered to our Lord. (Luke viii. 2, 3.)

SUSI=*horseman*. A descendant of Manasseh. (Num. xiii. 11.)

SWALLOW. The Hebrew word *deror*, rendered "swallow," (Ps. lxxxiv. 3; Prov. xxvi. 2,) probably designates the Egyptian *dururi*, the swift or black martin. The word *agur* may designate a smaller kind of "swallow." The term *sis* or *sus*, rendered "crane," some suppose to designate a species of swallow. (Isa. xxxviii. 14; Jer. viii. 7.) All the species found in Britain are common in Palestine.—See CRANE.

SWAN. The Hebrew word *tinshemeth*, rendered "swan," is rendered in the Septuagint *porphyrio*, i.e., the purple gallinule or water hen, which is common in Egypt and Palestine; but others think the *pelican* is intended. (Lev. xi. 18; Deut. xiv. 16.) The swan is common on the rivers and lakes of Palestine.

SWEARING.—See OATH.

SWEAT, BLOODY.—See AGONY.

SWINE. Perhaps the Mosaic prohibition of the flesh of this well-known animal was absolutely necessary for the health of the people in Palestine. (Lev. xi. 7; Deut. xiv. 8.) Wild hogs abounded on the hills of Syria, as they do in the present day. And in times of idolatry, if the Hebrews did not rear swine, they were in the habit of sacrificing them to their idols, and of eating the flesh. (Isa. lxxv. 4; lxvi. 3, 17.) In the time of the Roman dominion, herds of swine were reared by the Jews, probably for the purpose of gain, and also for food. And it was probably in order to punish this violation of the Divine law, that our Sav-

iour permitted the demons to enter the swine, which caused them to rush headlong into the Lake of Gennesaret. The Palestine Exploration Party, in 1866, visited the eastern shore of the Lake. The Party observe that between Khersa—the ancient Gerasa—and Wady Fik, opposite Tiberias, appears to have been the scene of the destruction of the herd of swine; indeed no other point on that side of the Lake is so suitable. From the eastern plateau the ground slopes steeply, in a few places almost precipitously, down to the level of the Lake, leaving a margin of fertile land from half a mile to a mile broad between the base of the hills and the water; but at this particular point, and only at this, a spur runs out to the shore; there is no "cliff," but a slope sufficiently steep to fulfil the requirements of the Bible narration. (Matt. vii. 6; viii. 32; Luke xv. 15; 2 Pet. ii. 22.)—See GERASENES.

SWORD. The swords in use among the Hebrews appear to have been short; (Judges iii. 16; and sometimes two-edged. (Ps. cxlix. 6.) The Assyrian swords, as seen on the monuments, were often richly decorated. The hilt was generally ornamented with several lions' heads, arranged to form both handle and cross bar. The scabbard or sheath was elaborately embossed or engraved. The term "sword" is used as the symbol of war and slaughter; (Lev. xxvi. 25; Isa. xxxiv. 5; Rev. xix. 17, 18;) of Divine judgments; (Deut. xxxii. 41; Ps. xvii. 13; Jer. xii. 12; Rev. i. 16;) and of power and authority. (Rom. xiii. 4.) The word of God is called "the sword," i.e., the weapon or instrument of the Spirit. (Eph. vi. 17.)

SYCAMINE TREE. It is now generally understood that the term "sycamine" designates the *morus nigra* or *black mulberry tree*. Both black and white mulberry trees are common in Palestine. This tree is lofty and affords shade; and is much cultivated in the present day on account of its affording food for the silk-worm. (Luke xvii. 6.)

SYCAMORE TREE. The Hebrew word *shikmā* signifies "sycamore trees;" (1 Kings x. 27; 1 Chron. xxvii. 28; Isa. ix. 10; Ps. lxxviii. 47;) a different tree from what is called sycamore in this country. Its Greek name is from *syco*=a fig, and *moros*=mulberry, i.e., the *fig-mulberry*. (Luke xix. 4.) It belongs to the family of fig trees, hence its fruit is called "wild figs." (Am. vii. 14.) This tree is very common in Egypt, Arabia, and Palestine, growing large and to a great height; and resembles the mulberry tree in its leaves and general appearance. The tree is always green; and bears fruit several times in the year, which in appearance is similar to the fig, growing directly from the stem and larger boughs in clusters. It is used mainly by the poorer classes. The wood, though spongy and porous, is much used in building, and is very durable.

SYCHAR.—See **SHECHEM**.

SYCHEM.—See **SHECHEM**.

SYENE = *opening, key*, i. e., of Egypt. A city in the southern extremity of Egypt, towards Ethiopia, between Thebes and the cataracts of the Nile, the ruins of which are still to be seen near the modern town of *Assuan*. "From Midgol to Syene, even unto the border of Ethiopia," designates the whole length of the land of Egypt from north to south. (Ezek. xxix. 10; xxx. 6, margin.) The site of this ancient frontier city occupies a high bluff formed by a ridge of granite rock, which here comes to the Nile. There are no splendid remains of architecture to be seen. The principal Syenite quarries, whence the most, if not all, the obelisks now seen in Egypt and Europe were obtained, are situated near Syene. Several places are seen whence obelisks were taken, and the processes of quarrying, in all their stages, are exhibited as they were left thousands of years since by the workmen.

SYNAGOGUE. This Greek word properly denotes an *assembly, a congregation*; but, like the word *church*,

at length was used to designate the *building* in which such assemblies were convened. As the tabernacle, and afterwards the temple, was the only recognised place of religious assembly, (Deut. xii. 5, 11, 14,) though sacrifices were occasionally offered at other places, (Judg. vi. 24; xi. 11; xiii. 19; 1 Sam. vii. 5, 6,) it would appear that synagogues were not in use till after the Exile. In Ps. lxxiv. 8, we read that the invading Chaldean armies had "burned up all the synagogues of God in the land," but this can only refer to the temple, with all its courts, etc. Three times in the year, on the great festivals, all the males had to appear before the Lord at the tabernacle or temple. (Ex. xxiii. 14—17.) But we have no account of the Hebrews having any places of public social worship on the Sabbath day till after the captivity. That public and social worship in the synagogues was instituted by Ezra and Nehemiah, would seem to be indicated in Acts xv. 21, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." The establishment of synagogues by these enlightened and patriotic reformers, in the reading of Moses and the prophets, every Sabbath day, was evidently the substitute for the *personal* instruction of the inspired prophets. In the later periods of Jewish history synagogues were extensively multiplied. They were not only found in all the chief cities and lesser towns in Syria, but in the principal cities of the Roman empire. (Mark i. 21; Acts vi. 9; ix. 2—20; Luke vii. 5.) The establishment of these synagogues providentially prepared the way for the preaching of the gospel. As any one who happened to be present was at liberty to read and expound the sacred books, (Acts xiii. 14, 15; xv. 21,) this privilege afforded our Lord and His disciples many opportunities for preaching the gospel of the kingdom in the various synagogues. (Isa. lxi. 4; Luke iv. 16,

28; Matt. xiii. 54; Mark vi. 2; John xviii. 20; Acts xiii. 5—44; xiv. 1; xvii. 2, 17; xviii. 4, 26; xix. 8.) The "ruler of the synagogue" granted permission to expound. (Luke viii. 49; xiii. 14; Mark v. 35; Act xviii. 8.) The "minister" of the synagogue was the attendant who handed the books to the reader, and opened and closed the synagogue. (Luke iv. 20.) The "elders" of the synagogue preserved order in the assembly, (Luke vii. 8; Mark v. 22; Acts xiii. 15,) and appear also to have constituted the lowest tribunal, which took cognizance mainly of religious matters, and sometimes inflicted the punishment. (Matt. x. 17; xxiii. 34; Mark xiii. 9; Luke xii. 11; xxi. 12; John xvi. 2; Acts xxii. 19; xxvi. 11.) The Palestine Exploration Party found that the ruins of the synagogues, in several places in Palestine, show that they were magnificent buildings, and exhibited a large amount of architectural display.

SYNTYCHE=*with fortune, or one who speaks*. A female Christian at Philippi. (Phil. iv. 2.)

SYRACUSE. A celebrated city on the south-east coast of the island of Sicily, once noted for its splendour and wealth. It is now called *Siragoso*. While under the power of its own kings it carried on an extensive trade. About 210 B.C. Syracuse was taken and sacked by the Romans; when Archimedes, a native of the city, who had sorely galled the Romans during the siege with his astonishing military engine, was slain by a common soldier while intent upon his mathematical studies. (Acts xviii. 12.)

SYRIA. This name is probably derived from *Tzor*, i.e., Tyre, hence Syria seems to be the region of Tzor or Tyre. The name Syria, is, however, unknown throughout the region at this day. The Arabs call this region *Bar esh-Sham*, or simply *esh-Sham*, i.e., *the country to the left*, or towards the north, in contradistinction to southern Arabia, or *Yemen*, i.e., *the country to the right*. Ancient Syria

only comprehended the region which is shut in on the north and south by the mountain ranges of Amanus and Lebanon, and on the east and west by the Euphrates and the Mediterranean. The Hebrews distinguished this country by the general name of *Aram*, the eastern part of which they accounted Mesopotamia. Syria Proper, or Aram on the west of the Euphrates, was early divided into the several small kingdoms—Zobah, Damascus, Hamath, Maachah, Rehob, Geshur, and Arvad. These kingdoms were rendered tributary by David, (2 Sam. x. 18, 19,) but before the death of Solomon some of them threw off the Hebrew yoke. (1 Kings xi. 23—25.) After being subjected to the Assyrians, the Chaldeans, the Persians, and the Macedonians, the Syro-Macedonian empire was formed, of which Antioch was the metropolis. About B.C. 63, Syria was made a Roman province, and governed by a pro-consul. Syria now comprehended all the countries which extended northward from the Isthmus of Suez and the Arabian Peninsula, and which are bounded on the east by the Euphrates and the desert of Arabia, and on the west by the Mediterranean. (Luke ii. 2; Matt. iv. 24; Acts xi. 19; Gal. i. 21.) Syria finally became absorbed in the Ottoman empire. In 1832, Muhammed Aly, Pasha of Egypt, wrested Syria from the Porte to the Egyptian sway. However, in 1840, the United Powers compelled the Egyptians to evacuate Syria, and the supremacy of the Sultan was once more established over the country. The present population of Syria, composed of Muhammedans, Yezidees, Druses, Romanists, Jews, and Greek Christians, has been estimated at 1,880,000. Most of the commercial establishments are either in the hands of the Christian or Jewish population; but commerce, under the execrable Mussulman rule, in this land of almost unparalleled natural resources, is in a low state. Exportation is the great desideratum for the extension of the Syrian trade. In the present state of

things, Syria produces silk, cotton, and wool—three staple articles of British demand. Under a fostering government, the immense tracts of waste lands would be restored to cultivation, and the commerce of Syria would speedily advance to a high degree of prosperity. The Arabic is the vernacular language of Syria.

SYRO-PHENICIAN. When Phenicia was included in the Roman province of Syria, the inhabitants seem to have been called Syro-Phenicians, i.e., Phenicians of Syria, in distinction from the Phenicians of Libya or the Carthaginians. The Syro-Phenician woman is also called "a Canaanitish woman," because the coasts of Tyre and Sidon were peopled by Canaanites. (Mark vii. 24—31; Matt. xv. 21, 22.)

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TAANACH=*sandy soil*. A royal Canaanitish city, in the territory of Issachar, but assigned to Manasseh; (Josh. xii. 21; xvii. 11; Judg. i. 27; v. 19; 1 Kings iv. 12;) also written "Tanach." (Josh. xxi. 25.) This city appears to have been also called "Aner." (1 Chron. vi. 70.) It is now called *Taanuk*, and is described as a small village, with ruins about four miles south-east of Megiddo, on the western side of the plain of Esdraelon.

TAANATH-SHILOH = *approach to Shiloh*. A place in the confines of Ephraim; which some identify with *Tana*, north-east of Mejdol. (Josh. xvi. 6.)

TABBAOTH=*rings*. One of the Nethinim. (Ezra ii. 43.)

TABBATH=*celebrated*. A place not far from Abel-meholah; probably the Tel with ruins, called *Tub-ukat Fakil*. (Judg. vii. 22.)

TABEAL=*God is good*. A person whose son the Syrians and Ephraimites were about to make king, instead of Ahaz, in Jerusalem. (Isa. vii. 6.)

TABEEL=*God is good*. A Persian governor in Samaria. (Ezra iv. 7.)

TABERAH=*a burning*. A station of the Hebrews in the desert, where the judgment by fire came upon them for their murmurings. (Num. xi. 3; Deut. ix. 22.)

TABERNACLE. As Jehovah was the King of the Hebrews, He caused a royal tent, as a moveable palace, to be erected near the centre of the encampment, and to be fitted up with all the splendour of royalty. It was made in all things according to the pattern which Jehovah showed to Moses in the Mount. (Ex. xxv. 9, 40; Heb. viii. 5.) The tabernacle was a rectangular edifice, thirty cubits = 52½ feet long; ten cubits = 17½ feet wide, and the same in height. The framework of the edifice was formed of perpendicular gilded boards of shittim wood, fixed in sockets of silver. They were secured at the top by transverse bars of the same wood, passed through rings of gold. (Ex. xxv. 9; xxvi. 1, 6; xxxvi. 8; xxxix. 32; xl. 9; Num. i. 50, 53; x. 11.) The framework had a ceiling of fine cotton, magnificently embroidered with figures of cherubim, in shades of blue, purple, and scarlet. The exterior covering was of goat's hair, rams' skins dyed red, and badger or seal skins, for the purpose of resisting inclement weather. (Ex. xxxvi. 8—36.) The entrance to the tabernacle, towards the east, was closed by a curtain, embroidered in shades of blue, purple, and scarlet, and suspended on five richly-gilded columns. (Ex. xxxvii. 37, 38.) The interior of the tabernacle was divided into two apartments, separated from each other by four gilded columns, from which was suspended a curtain called the "vail," richly embroidered in shades of blue, purple, and scarlet. (Ex. xxvi. 31—36; xxxvi. 35, 36; Matt. xxvii. 51; Heb. ix. 3.) The first apartment was called "the holy place," "the sanctuary," or "the first tabernacle;" while the inner apartment, comprising one-third of the whole, ten cubits = 17½ feet square, was called "the Holy of Holies," "the Most Holy place," "the

Holiest of all," or "the second tabernacle." (Ex. xxvi. 58; Lev. xvi. 2; Heb. ix. 2—8.) In the first apartment were the altar of incense, the royal table, with the shew bread and the golden candlestick. The other apartment was the appropriate residence of Jehovah, the Supreme King; hence it contained the royal throne; supported by golden cherubim; and the ark of the covenant, which was the footstool of the throne. And the royal palace stood in an open courtyard, of an oblong form, 100 cubits=175 feet in length, and 50 cubits=87½ feet in breadth, situated due east and west. It was surrounded by columns, from which cotton curtains were suspended; the entrance was at the east end. In the fore-court stood the altar of burnt offering, and the brazen laver; and here also the sacred music was performed. Neither of the apartments had any window; hence the need of the golden candlestick in the one for the service performed therein; the darkness of the other was occasionally illuminated by the glory of the Divine King.

The tabernacle, however, was not a place of public, social, devotional worship for the nation. Yet on special occasions the congregation of the people was assembled before the door. The males thus assembled, arranged on rising ground in a circular section, in front of the tabernacle, would not occupy so much space, but that the most distant would be able to see the outline of the ceremonial. The tabernacle was properly *only* the place of ritual worship, in which the priests and Levites were engaged. Indeed, from the time of Moses to that of Ezra, we cannot find a trace of any such thing as public social worship, either on the Sabbath or on any other day of the week. While the Sabbath was kept with the utmost strictness, yet only on the three great annual festivals were all the Hebrew males of a suitable age required to repair to the palace of Jehovah, with presents, to render homage to their King. In

Palestine the tabernacle was pitched at Shiloh; (Josh. xviii. 1; 1 Sam. i. 8; iv. 8, 22;) and was afterwards removed to Gibeon. (1 Chron. xxi. 29; 2 Chron. i. 3, 13.) The ark appears to have been occasionally separated from the tabernacle, and had been located at different places, which were hence regarded as sanctuaries. (Judg. vi. 4; 1 Sam. vii. 2; xxi. 5; 2 Sam. vi. 2, 11; 1 Chron. xiii. 6, 14.) David prepared a tabernacle for the ark at Jerusalem; (2 Sam. vi. 17; 1 Chron. xv. 1, 28, 29;) which was finally placed in the temple. (2 Chron. i. 4; v. 2, 5.)—See TEMPLE.

TABERNACLES, FEAST OF.

The last of the three great annual festivals which required the attendance of all the Hebrews at the national sanctuary. During the seven days of its celebration the people dwelt in booths, constructed of the branches and leaves of trees, in commemoration of the forty years' wandering in the wilderness. (Lev. xxiii. 34—44.) As the season of thanksgiving for the fruits of the earth, it is also called the "Feast of Ingathering." (Ex. xxiii. 16; xxxiv. 22.) It commenced on the fifteenth day of Tisri=October; the first day and the eighth day were distinguished as Sabbaths. (Num. xxix. 12—40; Dent. xvi. 13—15; Zech. xiv. 16—19.) On every seventh year, during this festival, the law of Moses was read in the hearing of all the people. (Dent. xxxi. 10—13; Neh. viii. 14—18.) In later times, the priests went every morning during the festival, and drew water from the fountain of Siloam, and poured it out to the south-west of the altar; the Levites, in the meanwhile, playing on instruments of music, and singing the Psalms cxlii—cxviii. This ceremony is said to have been founded on Isa. xii. 3; and was probably a memorial of the abundant supply of water which God afforded to the Hebrews during their wanderings in the wilderness. (John vii. 2—39.)

TABITHA.—See DORCAS.

TABLE.—See MEALS.

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TABLET.—See **BOOK**.

TABOR=*quarry*, or *height*. 1. A beautiful limestone mountain on the confines of Zebulun and Naphtali. (Josh. xix. 22; Judg. iv. 6; viii. 18.) It rises from the north-eastern arm of the plain of Esdraelon, about six or eight miles almost due east from Nazareth. It is now called *Jebel-et-Tur*. The height is estimated by Dr. Robinson at not over 1000 feet above the plain. The Palestine Exploration Party say "half-an-hour's journey to the summit, 800 feet above the plain." There are ruins all round the top or summit of Tabor; and the sides of the mountain are mostly covered with bushes and orchards of oak trees, which, with the abundant herbage, have made it the chosen retreat of numerous wild swine. The ruins on the summit of the mountain appear to belong to different ages. The beauty of Tabor and its conspicuous position, rendered it a favourite object of poetic contemplation. (Ps. lxxxix. 12; Jer. xli. 18; Hos. v. 1.) 2. A grove of oaks in the territory of Benjamin. (1 Sam. x. 8.) 3.—See **CHESULLOTH**.

TABRET.—See **TIMBREL**.

TABRIMON=*good is Rimmon*. The father of Benhadad, king of Syria. (1 Kings xv. 18.)

TACHES. The hooks, clasps, or latches of gold and copper, used in connecting the curtains of the tabernacle. (Ex. xxvi. 6—11.)

TACHMONITE.—See **JASHOBEAM**.

TADMOR=*city of palms*. An ancient city, in a fertile spot in the Syrian desert, between Damascus and the Euphrates; called by the Greeks and Romans *Palmyra*—"the city of palms." It is still called by the Arabs *Tadmur*. This city was fortified, if not founded, by Solomon, probably with the view of placing in it a garrison, by means of which, as the northern bulwark of his kingdom, it might serve to prevent the predatory inroads of the Arabs, and at the same time facilitate his commerce with the East. (1 Kings ix. 18; 2 Chron. viii. 4.) After many changes, of which

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history is silent, Palmyra seems to have retained its freedom until about A.D. 180, when it submitted to the emperor Hadrian, and came under the protection of Rome. After the death of the brave Odeinathus, his widow Zenobia adopted the title of "Queen of the East." But Rome could brook no rival. Aurelian, A.D. 275, vanquished her army, and led her in fetters to grace his triumph in Rome. He also caused the desert city to be reduced to ruins. When the Saracens triumphed in the East they strongly fortified this ancient city. Tadmor is now a mere village of about fifty peasant's huts, built in the court of the splendid Temple of the Sun. The ruins of the city consist of a range of erect columns, occupying an extent of more than 2,600 yards, and groups of ruined temples and palaces. Dr. Porter says, "when this colonnade was perfect it contained more than 1500 columns, and of these above 150 still occupy their places. The height of the order, including base and capital, is 57 feet." On every side the plain is strewn with vast stones half-buried, with broken entablatures, damaged capitals, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by the dust. Of this remarkable place, with a tiny stream flowing from the mountain side, Burckhardt observes: "I must confess that, at the first moment I was still more struck by the aspect of trees and verdure in the midst of a sandy sea, than by that of the proud remains of human grandeur."

TAHAN=*station*. 1. A son of Ephraim; his descendants were called "Tahanites." (Num. xxvi. 35.) 2. A descendant of Ephraim. (1 Chron. vii. 25.)

TAHAPANES.—See **TAFANHES**.

TAHATH=*place, station*. 1. A station of the Hebrews in the desert. (Num. xxxiii. 26, 27.) 2. A descendant of Kohath. (1 Chron. vi. 24, 27.) 3. Two of the descendants of Ephraim. (1 Chron. vii. 20.)

TAFANHES=*head of the world*.

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A city at the northern extremity of Egypt; (Jer. xliii. 7, 8, 9; xli. 1; xli. 14;) also written "Tahapanes;" (Jer. ii. 18;) and "Tehaphnehes." (Jer. xxx. 18.) The mound *Tel Defenneh*, situated nearly in a direct line between the modern Zan and Pelusium, is supposed to mark the site of the ancient Tahpanhes, called by the Greeks *Daphne*.—See HANES.

TARPENES=*head of the world*. A queen of Egypt in the time of David. (1 Kings xi. 19, 20.)

TAHREA=*cunning*. A descendant of Saul; (1 Chron. ix. 41;) also written "Tarea." (1 Chron. viii. 35.)

TAHTIM-HODSHI=*lower Hodshi*. A district mentioned only in 2 Sam. xxiv. 6; probably the neighbourhood of the Lake Merom.

TALENT. The Hebrew word *kikker*, rendered "talent," signifies a circle, hence a weight of 3,000 shekels, and equal to 125 lbs. troy. (Ex. xxxviii. 24—26; 2 Sam. xii. 80; Zech. v. 7; Jos. Ant. iii. 6, 7.) The *talent* was also used as a denomination for money, the value of which varied in proportion to its various weights. In money, the Hebrew talent of 3,000 shekels may be estimated at £375. The Greek word *talanton* signifies a balance, then something weighed; and hence *talent*, as a fixed weight for gold or silver in commerce. The talent, as a weight, appears to have varied in different countries, though everywhere containing 60 minae or 6,000 drachmae. The weight of the Attic talent, which was the most usual, was reckoned equal to 57 pounds. In money, the common Attic talent is estimated at £250. The word "talent" is also put for an indefinitely large sum of money. (Matt. xviii. 24; xxv. 15, 28.)—See MONEY.

TALITHA CUMI. A Syro-Chaldean phrase, signifying "maiden, arise." (Mark v. 41.)

TALMAI=*full of furrows*. 1. A descendant of Anak. (Num. xiii. 22; Josh. xv. 14; Judg. i. 10.) 2. A king of Geshur. (2 Sam. iii. 8; xiii. 37; 1 Chron. iii. 2.)

TALMON=*oppressed*. One of the

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Levites. (1 Chron. ix. 17; Esra ii. 42; Neh. vii. 45; xii. 26.)

TAMAH=*laughter*. One of the Nethinim; (Neh. vii. 55;) also written "Thamah." (Esra ii. 58.)

TAMAR=*a palm-tree*. 1. A place on the southern borders of Palestine; (Ezek. xlvii. 19; xlviii. 28;) which Dr. Robinson fixes at *Kurnub*, a site with ruins south of Moladah, at some distance towards the passes-Sufah. (Josh. xv. 26.) 2. The daughter-in-law of Judah; (Gen. xxxviii. 6, 11, 13, 24;) also written "Thamar." (Matt. i. 3.) 3. A daughter of David. (2 Sam. xiii. 1—32; 1 Chron. iii. 9.) 4. A daughter of Absalom. (2 Sam. xiv. 27.)

TAMMUZ=*weeping*? 1. The fourth Hebrew month, which commenced with the new moon of July. (Ezek. viii. 14.) 2. Tammuz is generally supposed to have been a Phœnician deity, perhaps the same as the Adonis of the Greeks, for whom the infatuated Hebrew women, in idolatrous times, were accustomed to hold an annual lamentation in the month Tammuz. The "image of jealousy," or "wrath," i.e., the idol provoking God's wrath, has been supposed to designate the same idol. (Ezek. viii. 8, 5.) The river Adonis, now the *nahr Ibrahim*, rises from a cave in Lebanon, at the spot where, according to the fable, Adonis is said to have been slain by the wild boar; and its purple waters—tinged with the earth—fall into the Mediterranean between Gebal and Beirut. But Chwolson, the Russian scholar, has shown from ancient documents, that the lamentation for Tammuz was an indigenous Babylonian rite; and that Tammuz was not a deity, but a sage, who tried to introduce a new worship, and died a martyr to his zeal,—his worship being another aspect of all-prevailing man worship. His title, "a web woven of tears and dreams," is related in the documents.

TANACH.—See TAANACH.

TANHUMETH=*comfort*. The father of Seraiah. (2 Kings xxv. 23; Jer. xl. 8.)

TANIS.—See ZOAN.

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TAPESTRY.—See **EMBROIDERY**.

TAPHATH=*drop*. A daughter of Solomon. (1 Kings iv. 11.)

TAPPUAH=*apple region*. 1. A city in the plain of Judah. (Josh. xii. 17; xv. 34.) 2. A city on the confines of Ephraim and Manasseh. (Josh. xvi. 8; xvii. 8.) Van de Velde identifies *Atuf*, about ten miles north-east of Shechem, with this place. "En-Tappuah" was probably the fountain near the city; (Josh. xvii. 7;) and the "land of Tappuah" seems to have been a district adjacent to Tappuah. (Josh. xvii. 8.) 3. A descendant of Caleb. (1 Chron. ii. 43.)

TARAH=*delay*. A station of the Hebrews in the desert. (Num. xxxiii. 27, 28.)

TARALAH=*a reeling*. A place in the tribe of Benjamin. (Josh. xviii. 27.)

TAREA.—See **TAREBA**.

TARES. The Greek word *zizania* appears to be a general name for weeds infesting grain; but in Matt. xiii. 25—40, it probably denotes the noxious *Lolium temulentum*, or darnel, called *suwa* by the Arabs, which is common in Palestine and Syria.

TARGET.—See **SHIELD**.

TARPELITES. A people from which the Assyrian kings sent colonists to Samaria; (Ezra iv. 9;) perhaps the *Tapyri*, dwelling on the east of Elymais.

TARSHISH=*a breaking, subjection*, i.e., *a subdued country*. 1. An ancient commercial city, probably founded by the Canaanites, who had retired before the Hebrews in the time of Joshua, on the southern coast of Spain, with the adjacent country, supposed to have been situated between the two mouths of the river Bætis, or Guadalquivir, not far from the Straits of Gibraltar. (Gen. x. 4; Ps. lxxii. 10.) The region of Tarshish, also written "Tharshish," (1 Kings x. 22; xxii. 48,) or *Tartessus*, as it was called by the Greeks and Romans, was probably the original seat of the *Etruscans*. Some have identified Carthage with Tarshish; others Point de Galle in Ceylon. The Hebrews and the Phœnicians imported

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silver, iron, tin, lead, and other articles of merchandise, from this emporium of trade. (Isa. xxiii. 1, 6, 10; lxvi. 19; Jer. x. 9; Ezek. xxvii. 12, 25; xxxviii. 13.) "Ships of Tarshish," not only designated ships employed by the Tyrians in voyages to and from Tarshish, (Isa. lx. 9; Jon. i. 3; iv. 2,) but also generally all large merchant ships, although sailing to other and different countries, just as the English phrase *East Indiaman*. (Isa. ii. 16; Ps. xlviii. 8.) 2. A son of Javan. (Gen. x. 4; 1 Chron. i. 7.) 3. A Persian prince. (Est. i. 14.)

TARSUS=*sole of the foot*? A celebrated city, the metropolis of Cilicia, in Asia Minor, situated in a fertile plain on the banks of the river Cydnus, which anciently flowed through it and divided it into two parts, but now holds its course half a mile to the east of it. Of this city, which was not only celebrated for its wealth and grandeur, but also as a seat of Greek philosophy and literature, but few ancient ruins now remain. In reward for its exertions and sacrifices during the civil wars of Rome, Tarsus was made a free city by Augustus. This seems to have implied the privileges of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship, since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen. (Acts ix. 30; xi. 25; xxi. 39; xxii. 3, 24, 27; Jos. Ant. i. 6. 1.)—See **PAUL**.

TARTAK=*hero of darkness*. An idol of the Avites, probably Saturn or Mars, whose worship was introduced by the Assyrians into Samaria. (3 Kings xvii. 24, 31.)

TARTAN=*hero, or chief*. The title of the commander of the Assyrian armies, under Sargon and Sennacherib. (Isa. xx. 1; 2 Kings xviii. 17.)

TATNAI=*gift*. A Persian governor in Samaria. (Ezra v. 3; vi. 6.)

TAVERNS, THE THREE. A town where travellers refreshed themselves, some of the ancient ruins of which still

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remain, situated on the Appian way, about thirty-three miles from Rome, near Cisterna. The Roman Tres Tabernæ is still called Tre Taverne. (Acts xxviii. 15.)

TAXING.—See CYRENIUS, and TRIBUTE.

TEACHING.—See PREACHING.

TEBAH = slaughter of cattle. A son of Nahor. (Gen xxii. 24.)

TEBALIAH = whom Jehovah has immersed, i.e., purified. A descendant of Kora. (1 Chron. xxvi. 11.)

TEBETH. The tenth month of the Hebrews, commencing with the new moon in January and terminating with the new moon in February. (Est. ii. 16; Ezek. xxix. 1.)

TEHAPHNEHES.—See TAHFAN-HESES.

TEHINNAH = cry for mercy. A descendant of Judah. (1 Chron. iv. 12.)

TEL TREE.—See OAK.

TEKEL.—See MERE.

TEKOA = a fixing or pitching of tents. A fortified city, situated twelve miles south by east from Jerusalem; (1 Chron. ii. 24; Jer. vi. 1; Am. i. 1;) also written "Tekoah." (2 Sam. xiv. 2, 4, 9.) The inhabitants were called "Tekoites." (Neh. iii. 5.) Tekoa, now called Teku'a, is situated on a hill, which is covered with ruins to the extent of four or five acres. Tekoa also gave name to a desert lying east of it towards the Dead Sea. (2 Chron. ii. 20.)

TEL-ABIB = corn-hill. A place in Mesopotamia, on the river Chebar. (Ezek. iii. 15.)

TELAH = breach. A descendant of Ephraim. (1 Chron. vii. 25.)

TELAIM.—See TELEM.

TELASSAR = Assyrian Tel or Hill. A city or region in Mesopotamia, (Isa. xxxvii. 12,) also written "Thelassar;" (2 Kings xix. 12;) which the Jerusalem Targum considers the same as "Ellasar;" (Gen. xiv. 19;) it occurs also in the same Targum, and in that of Jonathan, in Gen. x. 12, as another name for Resen. Mr. Layard, during his researches in Mesopotamia, visited a place with a large mound, called Tel Afes, which was once a

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town of some importance, and which he thinks may perhaps be identified with the Telassar of Isa. xxxvii. 12, in connection with Gozan and Haran. —See ELLASAR.

TELEM = oppression. 1. A city in the tribe of Judah; (Josh. xv. 24;) also called "Telaim" = young lambs. (1 Sam. xv. 4.) The district of the Dhullam Arabs, north-east of Beer-sheba, is supposed to mark the region of Telem. 2. One of the temple porters. (Ezra x. 24.)

TEL-HARESHA = forest-hill. A place in Babylonia; (Neh. vii. 61;) also written "Tel-Harsa." (Ezra ii. 59.)

TEL-HARSA.—See TEL-HARESHA.

TEL-MELAH = salt-hill. A place in Babylonia. (Ezra ii. 59; Neh. vii. 61.)

TEMA = desert. A son of Ishmael; (Gen. xxv. 15;) who gave name to a region in the Arabian desert, peopled by his descendants. (Isa. xxi. 14; Jer. xxv. 23; Job vi. 19.) Some identify Teima, on the western border of the province of Nejd, about three days' journey north-west of Medina, with Tema; but Gesenius thinks that the Hebrew "Tema" is the same as "Teman," which is rendered in the Septuagint Thaiman.

TEMAN = the south. A grandson of Esau; (Gen. xxxvi. 11, 15; 1 Chron. i. 36;) who gave name to a city and region on the east of Edom, peopled by his descendants; (Gen. xxxvi. 42; Ezek. xxv. 13; Am. i. 12; Obad. 9;) who were called "Temanites;" (Job ii. 11; xxii. 1; 1 Chron. i. 45; Jer. xlix. 7, 20;) and "Temani." (Gen. xxxvi. 34.) Eusebius places "Teman," i.e., Thaiman, in Arabia Petraea, a few miles from Petra. —See TEMA.

TEMANI.—See TEMAN.

TEMANITES.—See TEMAN.

TEMENI = southward. A descendant of Judah. (1 Chron. iv. 6.)

TEMPLE. The magnificent palace of the invisible King of the Hebrews, at Jerusalem, called the "temple of Jehovah;" (2 Chron. iii. 17; 2 Kings xxiv. 13; Jer. i. 28;) the "house of Jehovah;" (1 Kings vi. 5, 37; vii. 12; Isa. lxvi. 1; Ps. cxxii. 1, 9;) and the

"habitation or dwelling-place of God." (Ps. xxvi. 8; 2 Chron. xxxvi. 15.) The Holy City stood on the end of a platform of table-land, which was divided by ravines into three hills. Not far from the centre of the rocky eminence of the eastern hill, called Mount Moriah, Solomon erected the palace of Jehovah. (2 Chron. iii. 1.) The foundation was laid in the fourth year of Solomon's reign, about B.C. 1012. In the preparation of the materials and its erection there were employed 183,600 Hebrews and strangers. The parts were all prepared at a distance from the site of the building, and when they were brought together, the whole immense structure was erected without the sound of hammer or any tool of iron. At the end of seven and a half years, in the eleventh year of Solomon's reign, B.C. 1005, it stood complete in all its splendour, the glory of Jerusalem, and the most magnificent edifice in the world. It was dedicated the next year, not by the high priest, but by the king in person, with peculiar solemnity, to the worship of Jehovah. (1 Kings v. 1—18; vi. 1, 37, 38; 2 Chron. ii. 1—18.)

The sacred edifice was simply rectilinear in its form, 60 cubits=105 feet in length, 20 cubits=35 feet in breadth, and the height thereof was 30 cubits=52½ feet. (1 Kings vi. 2, 8.) But in 1 Kings vi. 20, the height of the oracle or Holy of Holies is said to be 20 cubits, the same as its length and breadth. Probably the porch was 10 cubits=17½ feet higher than the main body of the edifice. The proportions of the temple were analogous to those of the ancient tabernacle. Its front, which faced the east, was entirely open. Before it, to support the projecting roof, were the two pillars, Jachin and Boaz; and the lily work upon the top of the pillars extended to the roof of the porch. To the north and south sides, and the west end, besides the two spacious courts, chambers and other apartments were attached, which were much more extensive than the temple itself. (1

Kings vi. 4, 10.) The "outward court," also called the "great court," and the "court of the Lord's house," (2 Chron. iv. 9; Ezek. xl. 17; Jer. xix. 14; xxvi. 2,) was the court in which the worshippers probably stood while their sacrifices were burning in the court of the priests. The "inner court," also called the "court of the priests," and the "upper court," (1 Kings vi. 36; 2 Chron. iv. 9; Ezek. viii. 16,) was the court in which stood the altar of the burnt offering, etc. The inner court stood rather higher than the outer court, and was separated from it by a low stone balustrade. (2 Chron. iv. 9—18.) The holy place or temple stood near the centre of the inner court. The Holy of Holies, which was regarded as the heart of the entire sanctuary, was situated at the western extremity of the temple. (1 Kings viii. 12.)

Though the temple, thus described, was the only place of ritual worship in the land, it never could have been designed, on account of its comparative smallness, as the place for public social worship for the entire nation. Three times in the year, on the great festivals, all the males had to appear before the Lord, and present their offerings and sacrifices at the temple. (Ex. xxiii. 14—17; 1 Kings ix. 25.) The Sabbath was kept sacred by the Hebrews at home, as the law did not require them to attend upon stated social, devotional instruction every Sabbath day. (Deut. vi. 7; xxxi. 10, 11; 2 Kings xxiii. 2; Neh. viii. 18.) So also among the idolatrous nations, the temples were not designed for the assemblage of the congregations. They were the shrines of the images of their deities. The sacrifices were usually offered upon altars in the open air, in front of the temples, and the worshippers were sheltered from the sun and rain under the colonnades which surrounded the enclosures.

The magnificent temple, erected by the munificence of Solomon, was frequently desecrated by the impious kings

of Judah. (2 Kings xvi. 10—18; xxi. 8, 7.) It was pillaged by Shishak, king of Egypt; (1 Kings xiv. 25, 26; 2 Chron. xii. 9;) by Jehoash, king of Israel; (2 Kings xiv. 13, 14;) and by Nebuchadnezzar, king of Babylon. (2 Kings xxiv. 18.) About B.C. 588 the temple was finally burnt down by the Chaldean army, and all the sacred utensils were carried to Babylon. (2 Kings xxv. 9.)

The Hebrew exiles availed themselves of the privilege granted by Cyrus to return to Jerusalem, B.C. 536; and the foundations of the second temple were laid by Zerubbabel, B.C. 534. (Ezra i. 4; ii. i; iii. 8, 10.) After various hindrances it was dedicated in the sixth year of Darius, B.C. 516. (Ezra vi. 14, 15.) The second temple, though built upon the site of the first, far exceeded it in size, being 70 cubits = 122½ feet long, 60 cubits = 105 feet broad and 60 cubits = 105 feet high. Though this temple lacked the ark and mercy seat, the glory of the Divine Presence, the holy fire, the urim and thummim, and the spirit of prophecy; (Ezra iii. 12, 13; Hag. ii. 8;) still "the glory of the latter house was greater than that of the former." (Hag. ii. 6—9; Mal. iii. 1; Luke ii. 27—47; John i. 14; vii. 36.) Antiochus Epiphanes entered Palestine, B.C. 170, and slew certain influential men. He also pillaged and desecrated the temple, plundered Jerusalem, and ordered the discontinuance of the daily sacrifice, B.C. 167. In December, the same year, he placed an altar of Jupiter Olympius on the altar of Jehovah in the temple. This was "the abomination that maketh desolate." Three years after this profanation, at the close of B.C. 164, Judas Maccabæus having defeated the Syrian armies, cleansed the temple, and again instituted the daily sacrifice. Forty-five days after the cleansing of the sanctuary Antiochus died. Thus were fulfilled the predictions of Daniel: From "the casting down some of the host and stars," i.e., slaying some of the pious and influential Jews

by Antiochus, B.C. 170, to the cleansing of the sanctuary, B.C. 164, was 6 years and 140 days, or 2,300 days; (Dan. viii. 8—14;) from the reduction of Jerusalem, B.C. 167, to the cleansing of the sanctuary, B.C. 164, was full three years and a half, i.e., "a time, times, and a half," or 1,290 days; (Dan. vii. 25; xii. 7, 11;) and from the reduction of Jerusalem, B.C. 167, to the death of Antiochus, which occurred early in 163 B.C., forty-five days after the purification of the temple, 1,335 days. As to the 140 days, we have no certain date in history to reckon on them, but if the years are correct, we may well suppose the days to be so. (Dan. xii. 12; Jos. Ant. xii. 7. 6; Wars, pref. 7; i. 1. 1; 1 Macc. i. 46, 47; iv. 38—61; vi. 7; xiii. 52; 2 Macc. v. 11—27; vi. 1—9.) In B.C. 63, Pompey impiously entered the Holy of Holies, but abstained from plundering the treasury. (Jos. Ant. xiv. 4. 4.)

Herod the great, who had stormed the temple in B.C. 37, wishing to ingratiate himself with the Jews, about B.C. 17, undertook the charge of its gradual renovation. These protracted building operations continued during all the time of our Saviour's abode on earth. (John ii. 20.) The temple was considerably enlarged, being 100 cubits = 175 feet long, 70 cubits = 122½ feet broad, and 100 cubits = 175 feet high. The porch was raised to the height of 100 cubits = 175 feet, and was extended 15 cubits = 26 feet 3 inches beyond each side of the rest of the building. The interior of the temple enclosure was surrounded by porticos along the walls; and the open part was paved with variegated stones. The outer court is sometimes called the "court of the Gentiles." It was a great place of resort for Jews and strangers, and from this place our Saviour expelled the merchants and money-changers. (Matt. xxi. 12, 13; Luke xxix. 45; Acts ii. 46.) Near the middle of this court, an ornamented balustrade formed the boundary of a smaller en-

closure, which neither foreigners nor the unclean might pass. (Eph. ii. 13.) The second court was divided into two parts; that next to the outer court was called the "court of the women;" and the other the "court of the Israelites." The court of the women was not a place exclusively devoted to women, but rather a place to which women were admitted, together with other persons who were not allowed to advance farther. In this court was the "treasury," where our Saviour delivered His striking discourse; and where parties assembled for worship. (John vii. 14, 28, 39; viii. 2—10; Luke xviii. 10—13; Acts iii. 8; xxi. 28.) Within this second court was the third or Most Sacred enclosure, which none but the priests might enter; consisting of the temple itself, and the small court before it, where stood the altar. To this there was an ascent from the second court by twelve steps.

This splendid building, once the admiration of the world, was burned down and razed to its foundations by the Romans, A.D. 70. (Mark xiii. 1, 2.) Its site is now occupied by the Muhammedan sanctuary, with its mosks and domes, into which neither Jew nor Christian was, until lately, permitted to enter. In some of the lower parts of the wall of the enclosure of the Haram or temple area, are still to be seen several courses of large, bevelled stones, which probably belonged to the ancient temple. Several of these huge blocks vary from 20½ to 24½ feet long, by 5 feet in thickness. One block in the corner on the west side measures 30 feet 10 inches in length, by 6½ feet broad. Lieut. Warren, of the Palestine Exploration Party, in 1867, discovered that the foundations of the immense wall at the south-eastern and south-western angles of the Haram area repose from 40 to 80 feet below the accumulation forming the present level of the valley; so that these depths added to the heights of the parts of the walls which were visible would make the height of the walls from 120 to 180 feet above the deep

ravine. These were the "walls" and "bulwarks," celebrated by the Hebrew poets. (Ps. xlviii. 12, 13.) The subterranean vaults or passages beneath the site of the temple, which are of remote antiquity, exhibit some of the noblest arches of hewn stone existing in the country. The recently discovered great subterranean quarry, situated under the north-eastern part of the city, and extending for more than a third of a mile, is probably the place where the stones of the wall and the temple were quarried. In this quarry many immense blocks of stone still remain, just as the ancient workmen had left them. Here the whole secret is revealed of the noiseless construction of the temple—of the "stones squared by the stone-squarers," before they were brought for the construction of the wonderful edifice. So also the remaining substructions of the temple seem to say that the foundations, like the everlasting hills on which they stand, were laid "for all time."—See JERUSALEM, and PINNACLE.

TEMPTATION. A trial or proof, especially for an evil purpose, wherein something is presented to the mind as an inducement to sin. So satan, having access to the sensorium, lays inducements before the minds of men to solicit them to sin. (1 Cor. vii. 5; 1 Thess. iii. 5; James i. 13, 14.) Hence satan is called that "old serpent," the "devil," and the "tempter;" (Rev. xii. 9; Matt. iv. 3;) and the temptation of the first human pair to sin is expressly recognised as his work. (Gen. iii. 1—15; John viii. 44; 2 Cor. xi. 3; 1 John iii. 8.) In the figurative costume of the Mosaic narration, satan is called "the serpent;" and is said to have been "more subtle than any beast of the field,"—not that he was a beast of the field, but that no beast or creature in the vast field of creation equalled him in subtlety. From his insinuating method, in the first temptation to evil, he is called the "serpent;" and thence forward he was doomed to "go upon his belly," i.e., to be the vilest of creatures; and to "eat

dust," i.e., his appetite was not only to be in all that was grovelling and vile, but that he should ultimately "lick the dust"—be conquered by the seed of the woman. (Gen. iii. 14, 15; Ps. lxxii. 9.) The inspired narrative does not require us to suppose that satan appeared to Eve, either as a serpent or as an angel of light, or in any other form, in the work of temptation. It is no more necessary to the essential verity of the narration of the temptation, to suppose that there was an actual *physical* form presented to view, than it is in our Saviour's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of satan, and words audible to the outward ear addressed to Him. (Gen. iii. 1—15; Matt. iv. 1—11; Luke iv. 1—13.) If Jesus was "tempted in *all* points as we are," a physical appearance of the devil can hardly be supposed to have been one of the means of temptation. To suppose the devil in reality to have assumed a visible form of any kind, would be attributing a miraculous power to him, to be employed for the most fatal of purposes. As to the conversation between the tempter and the woman, it may be viewed like that between the Saviour and the tempter, i.e., as mental, not with words audible to the external ear. Is not this the mode in which we ourselves are often tempted by our adversary, the devil? The Saviour was "tempted in all points like as we are, and yet without sin," and He knows how "to succour those that are tempted." (Heb. ii. 18; iv. 15.)—See **SERPENT**.

TENT. The tents of pastoral tribes are usually made of black *ba* cloth, generally of an oblong figure, varying in size according to the wants or rank of the owners. (Gen. iv. 20; xxv. 27.) A length from twenty-five to thirty feet, by a breadth not exceeding ten feet, form the dimensions of an Arab family tent. The height in the middle is from seven to ten feet, while the sides are lower to throw off the rain. The tents are stretched in the usual

way, by cords fastened one end to the poles and the other to pins driven into the ground. The interior of the tent is divided into two apartments by a curtain, one for the men and the other for the women. In the former the ground is usually covered with carpets or mats, and the wheat sacks and camel bags, etc., are heaped up in it around the middle pole like a pyramid. The women's apartment is encumbered with all the lumber of the tent, the water and butter skins, and the culinary utensils. The tents formed the common rendezvous of men, women, children, calves, lambs, and kids. In the Arab encampments, the tents are usually arranged in a sort of square; the tents being mostly open at one end and on the sides, the latter being turned up. (Gen. xviii. 4; Judg. iv. 5; Ex. xxvi. 14; Sol. Song i. 5; Hab. iii. 7.)

TENT-MAKER.—See **PAUL**.

TENTH-DEAL. The Hebrew word *issaron*, rendered "tenth-deal" (Lev. xvi. 10, 21; xxiii. 18, 17,) properly signifies a *tenth*, a *tenth part*; hence a measure of things dry, specially for grain and meal. It was probably the tenth part of an ephah.—See **EPHAH**.

TERAH = *delay*. The father of Abraham, who, with his family, quitted the city of Ur to go to Canaan, but he died at Haran, in Mesopotamia, at the age of 206 years. (Gen. xi. 24—32; Josh. xxiv. 2, 14; Acts vii. 2—4.) He is also called "Thara." (Luke iii. 34.)

TERAPHIM = *givers of prosperous life*. This term like the Latin *Penates*, has no singular. It designates the idolatrous images occasionally worshipped as household gods among the Hebrews; (Gen. xxx. 19, 34;) not unlike the *Penates* among the Romans. They seem to have had generally the human form, and not unfrequently to have been consulted as oracles. (1 Sam. xix. 13, 16; Judg. xvii. 6; xviii. 14; Hos. iii. 4.) The term is translated "images;" (Gen. xxxi. 19, 34; 2 Kings xxiii. 24; Ezek. xxi. 21;) "image;" (1 Sam. xix. 13;) "idols;" (Zech. x. 2;) and "idolatry." (1 Sam.

xv. 23.) M. Botta found in cavities, under the pavement of the porch of the palace at Khorsabad, several small images of baked clay, some with lynx head and human body, and others with human head and lion's body. These household gods of the ancient Assyrians, being secreted near the doors, were intended to protect the palace from the admission of evil.

TERESH=*auster*. A eunuch at the court of Xerxes. (Est. ii. 21; vi. 2.)

TERTIUS = the *third*. The amanuensis whom Paul employed to write his Epistle to the Romans. (Rom. xvi. 22.)

TERTULLUS = *little Tertius*. An advocate employed by the Jews, to sustain their accusation against Paul before the Roman governor at Cæsarea. (Acts xxiv. 1-8.)

TESTAMENT.—See COVENANT.

TESTAMENT, NEW.—See SCRIPTURES.

TESTIMONY. This term sometimes denotes the whole revelation of God's will. (Ps. cxix. 88, 89; 1 Cor. i. 6; Rev. i. 2.) It also designates the tables of stone, which contained the covenant between God and the Hebrews; hence the ark in which they were deposited is called the "ark of the testimony;" (Ex. xxv. 16, 22;) and the tabernacle is called the "tabernacle of testimony." (Ex. xxxviii. 21.)

TETRARCH = *ruler of the fourth part*. The Greek word *tetrarches*, signifies the ruler of the fourth part of a country; in later times it was used as the common title among the Romans for those who governed any *part* of a province or kingdom, subject only to the Roman emperor. Thus Herod the great and his brother Phasael were at one time made tetrarchs of Judea by Antony. (Jos. Ant. xiv. 18. 1.) Herod became king of Judea; and at his death, half his kingdom was given by Augustus to his son Archelaus, with

the title of *ethnarch*; (Matt. ii. 22;) the remaining half being divided between his other two sons,—Herod Antipas, who is sometimes called king; (Matt. xiv. 1, 9; Mark vi. 14; Luke iii. 19; ix. 7;)—and Philip, with the title of *tetrarch*. (Luke iii. 1; Jos. Ant. xviii. 5. 1.) Lysanias was tetrarch of Abilene. (Luke iii. 1.)

THADDEUS.—See JUDE.

THAHASH = *flight, or silence*. A son of Nahor. (Gen. xxiii. 24.)

THAMAH.—See TAMAH.

THAMAR.—See TAMAR.

THANK-OFFERING.—See OFFERINGS.

THARA.—See TERAH.

THARSHISH = *a breaking, subjection*. 1. A descendant of Benjamin. (1 Chron. vii. 10.)—2. See TARSHISH.

THEATRE. The Greek word *theatron*, designates a place where dramatic and other public spectacles were exhibited, a theatre,—the theatre at Ephesus, the ruins of which still remain. (Acts xix. 29, 31.) The Herods erected theatres in Palestine. (Jos. Ant. xv. 8. 1.) Josephus says, that it was in the theatre at Cæsarea that Herod was seized with death. (Acts xii. 21-23; Ant. xix. 8. 2.) The ruins of the amphitheatre are still to be seen at Cæsarea. In such places the people were accustomed to convene, to hear harangues, and to hold public consultations. (Jos. Ant. xvii. 6. 3.) The term *theatron* is also used for the *scene* exhibited, "a spectacle" or "gazing-stock." (1 Cor. iv. 9.)

THEBEZ = *brightness*. A place near Shechem; (Judg. ix. 50; 2 Sam. xi. 21;) now a village with ruins called *Tubas*, on the way from Shechem to Nazareth.

THELASAR.—See TELASSAR.

THEOPHILUS = *lover or friend of God*. A person of distinction, perhaps resident at Rome, to whom Luke inscribed his Gospel and the Acts of the Apostles. (Luke i. 3; Acts i. 1.) The title "Most excellent," is the same which is usually given to the Roman governor of a province, as we say your *Excellency*; whence it is not unlikely

that he was a civil magistrate in some high office, who had embraced Christianity. (Acts xxiii. 26; xxiv. 8; xxvi. 25.)

THESSALONIANS, EPISTLES TO THE. The authenticity of the two Epistles is clearly attested by Irenæus, Clement of Alexandria, and Tertullian. The *First Epistle* is generally understood to have been the first of all the Pauline letters; it appears to have been written, not at Athens, but at Corinth, about A.D. 52. The design of the Epistle was to establish the followers of Christ in all those graces for which they were so conspicuous, and to encourage them under the severe persecutions they had to endure from the exasperated zealots of the law, as well as from the idolatrous pagans. (Acts xvii. 1—11; 1 Thess. i. 5, 6.) Paul also exhorted them to seek for higher attainments in the divine life; and, as the day of the Lord will come suddenly, and no man knows the time of this event, he urges them to be always ready.

The *Second Epistle* appears to have been also written at Corinth, near the close of A.D. 53 or early in 54, and seems to have been designed to correct some misapprehensions which had occurred respecting the first Epistle. In the church at Thessalonica there appears to have been some who made a handle of the Apostle's words, and taught that the day of the Lord was *very near at hand*. (1 Thess. v. 2—4.) So also, many in the present day suppose that Paul, with other Apostles and primitive Christians, expected the *judgment day* before the close of the then present generation of men. This view says little for the inspiration of the New Testament Epistles. Paul assures them that the sudden destruction which awaited the wicked was not intended for them. And that the "man of sin" or "son of perdition," that is the idolatrous persecuting power of pagan Rome, must reach the highest pitch of arrogance before final ruin from the Lord be hurled upon the "mystery of iniquity," which was

already working. (2 Thess. ii. 1—17.)—See **ANTICHRIST**.

THESSALONICA. A city of Macedonia, anciently called *Therma*, situated at the mouth of the river Echedorus, near the present Gulf of Saloniki. Under the Romans it was the capital of the second Macedonian district, and the largest city in the whole country. It was an important commercial city, the residence of the Roman prætor, and contained many Jews. The chief magistrates were called *politarchas*, translated "rulers of the city," a term still read on an arch in the city of the early Imperial times. Soon after his first entrance into Europe, Paul introduced Christianity into this city, and his labours were attended with considerable success. (Acts xvii. 2—9; Phil. iv. 16; 1 Tim. iv. 1; 1 Thess. i. 1.) Thessalonica is now called *Saloniki*, and is the capital of a province of the same name, which forms part of Turkey in Europe. Among the principal antiquities are the propylæa of the hippodrome, the rotunda, and the triumphal arches of Augustus and Constantine.

THEUDAS=*gift of Jehovah*. An insurgent who excited a tumult among the Jews in the closing part of the reign of Herod. Josephus mentions a certain Matthias, who, about that period, was put to death for heading an insurrection in Jerusalem. The insurgents appear to have opposed the census, which was taken about the time of Christ's birth, for the purpose of raising the annual tax. (Jos. Ant. xvii. 6. 2—4; viii. 4; ix. 1; x. 4.) All the marks given by Gamaliel in reference to Theudas are found in the Matthias of Josephus, even as far as the name; for Matthias is only the Hebrew expression for the Greek form *Theodotus*, or *Theudas*. Gamaliel also mentions the insurrection under Judas the Galilean, on account of a "taxing," or census, as occurring about nine years after that under Theudas. (Acts v. 36.)—See **CYRENIUS**.

THIEF. Among the Hebrews, the restitution was required, in case

of theft, was *double* the amount taken. (Ex. xx. 3—8.) If a sheep, however, was stolen, and had been slain or sold, fourfold was required; or if an ox, a fivefold restitution was to be made. The reason of this restitution was, that sheep were peculiarly exposed to be stolen; and oxen being so indispensably necessary in agriculture, could not be taken without great injury to their owners. (Ex. xxii. 1.) In case the thief was unable to make the restitution demanded by the law, he was sold, with his wife and children, into servitude, till the amount was paid. (Ex. xxii. 3; 2 Sam. xii. 8; 2 Kings iv. 1; Gen. xlv. 17.) In later times the fine seems to have been increased. (Prov. vi. 30, 31.) Whoever slew a thief who was attempting to break a house at night, was left unpunished, as the thief might have a design upon his life; and, owing to the darkness, it might have been difficult to identify and bring him to justice. (Ex. xxii. 2.) The Greek word *lestes*, rendered "thief," signifies a *robber, plunderer*; (Matt. xxi. 13, 26, 55; Luke x. 30, 36; Mark xv. 27; also rendered "robber;" (John x. 1;) but the term *kleptes*, properly signifies, a *thief, pilferer*. (Matt. vi. 19, 20; xxiv. 48; John x. 1; xii. 6; 1 Cor. vi. 10; 1 Pet. iv. 15.)—See BARABAS.

THIMNATHAH.—See TIMNAH.

THIRST.—See WATER.

THISTLES. There are several kinds of this well-known troublesome plant in Palestine, some of them six or eight feet high, having many fragrant purple flowers. The Hebrew word *dardar*, designates a thorny plant, the *caltrop, thistle, tribulus terrestris* of Linnaeus, growing in fields and among grain. (Gen. iii. 18; Hos. x. 8.) The Greek word *tribolos*, rendered "thistle;" (Matt. vii. 16;) and "brier;" (Heb. vi. 8;) properly signifies *three pronged*, hence a "thistle," the *land caltrop*: whence the name of the military caltrop, composed of three or more radiating spikes or prongs, thrown upon the ground to annoy cavalry.—See THORNS.

THOMAS = *twin*. One of the

twelve Apostles, also called "Didymus = the twin. Nothing is known of his early history; but he is described as one who readily followed Christ, though he showed signs of incredulity when first informed of Christ's resurrection. (Matt. x. 3; Mark iii. 18; Luke vi. 16; John xx. 24; Acts i. 13.) We have no reliable information concerning his later history.

THORNS. There are many varieties of prickly or thorny plants in Palestine, some of which grow to a very large size; and in some parts the ground is covered with almost impenetrable thickets of weeds, thorns, briars, and thistles. The most of the following Hebrew and Greek words designate thorny plants and shrubs. 1. *Kotz*, rendered "thorns," is probably the generic name for all kinds of thorny plants. (Gen. iii. 18; Hos. x. 8.) If any particular plant be designated, it may be the *Oxalis spinosa*, or rest-harrow, a most pernicious and prickly plant, which covers entire fields and plains in Egypt and Palestine. (Ex. xxii. 6; Judg. viii. 7, 16; Isa. xxxii. 18; xxxiii. 12; Jer. iv. 3.) 2. *Atad*, rendered "bramble," margin, "thistle;" (Judg. ix. 14, 15;) and "thorn;" (Ps. lxxviii. 9;) perhaps the *Rhamnus paliurus*, or buck-thorn, which is common in Palestine. 3. *Ehdek*, rendered "thorn;" (Prov. xv. 19;) and "brier;" (Mic. vii. 4;) perhaps the *melongena spinosa*, or prickly mad-apple, whose stem and leaves are thorny. 4. *Sirtm*, rendered "thorns," such as spring up luxuriantly among ruins. (Isa. xxxiv. 13; Hos. ii. 6; Nah. i. 10; Eccl. vii. 6.) 5. *Sallon*, rendered "thorn," such as are found on the palm-tree; (Ezek. ii. 6;) also rendered "brier;" (Ezek. xxxviii. 24.) 6. *Hoahk*, rendered "thorn;" (Job. xli. 2; Prov. xxvi. 9; Sol. Song ii. 2;) "thickets;" (1 Sam. xiii. 6;) "bramble;" (Isa. xxxiv. 13;) and "thistle;" (2 Kings xiv. 9; Job xxxi. 40; 2 Chron. xxv. 18, margin, "furze-bush, or thorn;") perhaps the *prunus sylvestris*, the *sloe*, or *black-thorn*. 7. *Naatsatz*, rendered "thorn;" (Isa. vii.

19; lv. 18;) perhaps the *siraphus vulgaris*, or Jews' thorn, which grows in many parts of Palestine. 8. *Sirpad*, rendered "brier," (Isa. lv. 18;) probably the *white mustard* is to be understood; others think the *wolf's milk* is designated. 9. *Tzinnim*, rendered "thorns;" (Prov. xxii. 5; Num. xxxiii. 55; Josh. xxiii. 18.) 10. *Shamir*, rendered "briers," chiefly in the expression "briers and thorns;" (Isa. v. 6; vii. 23, 24, 25; ix. 18; x. 17; xxvii. 4; xxxii. 18;) perhaps the *lotus spinosa*, or prickly lotus. 11. *Shait*, rendered "thorns," as growing spontaneously in the fields and among ruins; usually coupled with *shamir*—"briers," in the same passages. 12. *Sikkim*, rendered pricks; (Num. xxxiii. 55;) also "barbed irons," seeming to designate any kind of sharp points. (Job xli. 7.) 13. *Barganim*, rendered "briers," (Judg. viii. 7, 16,) properly signifies *threshing-sledges*, with bottoms or rollers of jagged iron or stone. 14. *Serabim*, rendered "brier," (Ezek. ii. 6,) properly signifies *rebellious*, or as in the margin, "rebels." The Septuagint translates the word, "stung by the *æstrus*, or gad-fly." 15. *Batos*, rendered "bush;" (Mark xii. 26; Luke xx. 37; Acts vii. 30, 35;) "bramble-bush;" (Luke vi. 44;) any thorny bush or shrub. 16. *Akantha*, rendered "thorns." (Matt. vii. 16; xiii. 7, 22; Luke vi. 44; viii. 7, 14; Mark iv. 7, 18; Heb. vi. 8.) As so many species of thorny and ivy-like plants exist in Palestine, all conjectures as to the particular plant which afforded the crown of thorns put upon the head of Christ must necessarily remain uncertain. (Matt. xxvii. 29; John xix. 2, 5.) The term *skolops*, rendered "thorn," is used figuratively for the *pain, trouble*, i.e., the buffeting Paul received from the messenger of Satan. Lest the Apostle should have been over-elated, through the several Divine revelations with which he was favoured, the hostility of satan, in the form of false friends or avowed foes, was permitted to meet him in every step of his career, which ulti-

mately brought on him an infirmity, probably a nervous weakness. (2 Cor. xii. 7—10.)—See THISTLE, and BUSH.

THREE TAVERNS.—See TAVERNS,

THREE.

THRESHING. There were different methods of threshing among the ancient Hebrews. The *staff* or *flail*, which was used for the grain that was too tender to be treated in the other methods. (Isa. xxviii. 27.) The *threshing-sledges*, called by the Hebrews *barganim*, rendered "briers," (Judg. viii. 7, 16,) were of two kinds, the *morag* and the *agalah*. The *morag*, (2 Sam. xxiv. 22; 1 Chron. xxi. 28; Isa. xli. 15,) still in use in the north of Palestine, consists chiefly of two planks fastened together side by side, and bent upwards in front, with holes bored in the bottom underneath, and in which are fixed sharp fragments of hard stone. The machine is dragged by oxen as they are driven round upon the grain; sometimes a man or a boy sits upon it. The effect of it is to cut up the straw quite fine. The *agalah* is a sledge with wheels or rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge. (Isa. xxviii. 27, 28.) This machine, which was used for separating the grain of wheat or barley, etc., and cutting the straw, which serves as fodder, was drawn in a circle by a pair of cows or bulls, over the corn. *Treading out* the corn by the feet of neat cattle, is perhaps the most ancient mode of threshing, and is still practised in Palestine. Dr. Robinson says, "A level spot is selected for the threshing floors, which are then constructed near each other, of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Here, near Jericho, were no less than five such floors, all trodden by oxen, cows, and younger cattle, arranged in each case five a-breast, and driven round in a circle, or rather in all directions over the floor. By this process the

straw is broken up and becomes chaff. It is occasionally turned up with a large wooden fork, having two prongs, and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly "wasteful." On another occasion the same traveller saw them winnowing the grain on the floors, by tossing it up against the wind with a fork. And the owners of the crops came every night and slept upon their threshing floors to guard them. (Ruth iii. 2—14.) On one of the ancient Egyptian tombs, representing oxen treading out the corn, may still be read the song, in hieroglyphics, which the overseer sings while threshing:

Tread ye out for yourselves,
Tread ye out for yourselves,
O, oxen!
Tread ye out for yourselves,
Tread ye out for yourselves,
The straw;
For men, who are your masters,
The grain.

The Mosaic law allowed the ox, during threshing, to eat both the grain and the straw. (Deut. xxv. 4.) The monuments also show that the ancient Egyptians suffered the ox to tread out the corn unmuzzled. Dr. Robinson, when at Jericho, observed the process of threshing by oxen, cows, and younger cattle. He says, "The precept of Moses was not very well regarded by our Christian friends, many of their animals having their mouths tied up, while among the Muhammedans I do not remember to have seen an animal muzzled." This ancient custom of leaving the ox unmuzzled was designed to enforce a similar obligation in reference to man. (Hos. x. 11; 1 Cor. ix. 9—11; 1 Tim. v. 18.) The straw, both of wheat and barley, was used by the Hebrews as fodder for their horses, camels, and cattle. (Gen. xxiv. 25, 32; Judg. xix. 19; 1 Kings iv. 28; Isa. xi. 7; Ixv. 25.)

THRONE. A high chair with a footstool, on which kings and princes sat on state occasions. The thrones

of Oriental monarchs were often magnificent. The throne of Solomon was of ivory and gold. (1 Kings x. 18—20.) Mr. Layard discovered in the mound at Nimrud, among other extraordinary relics, portions of the throne on which the Assyrian monarchs sat more than 2,600 years ago. With the exception of the legs, which appear to have been partly of ivory, it was of wood, overlaid with bronze. The metal was elaborately engraved and embossed, and the ivory beautifully carved. The throne of the Egyptian monarchs is often exhibited on the ancient monuments. The term "throne" is sometimes equivalent to "kingdom." (2 Chron. ix. 8; Acts ii. 30; Heb. i. 8.) So also "thrones" designate earthly potentates, and celestial beings, archangels. (Col. i. 16.)—See **FOOTSTOOL**.

THUMMIM.—See **Urim**.

THUNDER.—See **LIGHTNING**.

THYATIRA. A city of Asia Minor, situated on the Lycus, on the borders of Mysia, between Sardis and Pergamus. It was a Macedonian colony, and is now called *Ak-Hissar*=White Castle. (Rev. i. 11; ii. 18, 24.) This city was famous for the art of dyeing purple; (Acts xvi. 14;) an ancient inscription by the corporation of *dyers* has been found there; and it still maintains its reputation, as large quantities of scarlet cloth are regularly sent to Smyrna. Thyatira teems with relics of a former splendid city, though there is not the trace of the site of any ruin or early building. Fellows saw a vast number of parts of columns, with fragments of granite, and grey, white, and red-veined marble.

THYNE-WOOD. A kind of cedar growing in Spain, and on the coast of Africa, in the neighbourhood of Mount Atlas. It was the *citrum* or citron-wood of the Romans, the *Thuja articulata* of Linnaeus. The timber being highly aromatic was much employed in ornamental wood-work, for tables, statues, etc.; and it was almost indestructible. It was frequently employed to give fragrance to sacrifices. (Rev. xviii. 12, margin, *sweet*.) The tree

TIB

grows to the height of thirty feet or even more, and resembles the cypress in its boughs, leaves, and fruit. It produces the Sandarach resin of commerce. The wood-work of the roof of the celebrated mosk, now the cathedral of Cordova, built in the 9th century, is said to be of this wood.

TIBERIAS. A city of Galilee built by Herod Antipas, and named in honour of the emperor Tiberius. It is situated on the western shore of the Sea of Galilee, about four miles from its southern end; hence the Sea of Galilee is sometimes called "the Sea of Tiberias." (John vi. 1, 23; xxi. 1.) There are many traces of the city still existing, and fragments of granite columns lying about. For several centuries after the destruction of Jerusalem, Tiberias, now called *Tubariyeh*, was the central point of Hebrew learning; and it still retains something of its former reputation. According to the testimony of all travellers, it is a mean and miserable place; the houses are infested with swarms of fleas; it is even a current saying among the natives, "The king of the fleas has his court at Tubariyeh." The town was nearly all overthrown by an earthquake, January 1st, 1837, when about 700 persons perished in the ruins.

TIBERIAS, SEA OF.—See **SEA**.

TIBERIUS. Tiberius Claudius Drusus Nero, the third Roman emperor or Cæsar, was the son of Livia and step-son of Augustus; and being adopted by that emperor, he was associated with him in the government probably three years before his death, when he succeeded to the throne in the year of Rome 767. John the Baptist commenced preaching in the fifteenth year of his *entire* reign, and the crucifixion of Jesus took place three or four years later. Tiberius died A.D. 37, after a cruel reign of twenty-two and a half years. He is often mentioned under the title of Cæsar. (Matt. xxii. 17, 21; Mark xii. 14, 17; Luke xx. 22—25; xxiii. 2; John xix. 12, 15.)

TIBHATH.—See **BETHA**.

TIM

TIBNI = *building of Jehovah*. A factious man who disputed the throne of Israel with Omri. (1 Kings xvi. 21—23.)

TIDAL = *fear, veneration*. One of the allies, who, with Chedorlaomer invaded Palestine in the time of Abraham. He is called "king of *Goyim* or nations;" he was probably a chief over various nomadic tribes. (Gen. xiv. 1.)

TIGLATH-PILESER = *Asshur lord of the Tigris*. A king of Assyria, also written "Tilgath-Pilneser," (1 Chron. v. 26,) who reigned B.C. 747—730, or possibly longer. He was invited by Ahaz, king of Judah, to aid him against the kings of Syria and Israel, B.C. 739. This he did, but he proved a dangerous ally, and exacted a heavy tribute from Ahaz, so as to distress him without affording him permanent security. (2 Kings xvi. 7—10; 2 Chron. xxviii. 20, 21.) From the kingdom of Israel, also, he carried off the inhabitants of many cities, which was the forestalment of the captivity of that kingdom into Assyria. (2 Kings xv. 29; xvii. 3—6; 1 Chron. v. 26.) Several monumental slabs of Tiglath-Pileser have been found at Nimrud, i.e., Calah, where he built or adorned a residence. The inscriptions speak of his defeating Rezin, and capturing Damascus, and also of his taking tribute from Menahem—a name which some suppose to have been sculptured by mistake for Pekah, the king of Samaria.

TIKVAH = *a cord, line, or expectation*. 1. The father-in-law of Huldah; (2 Kings xxii. 14;) also written "Tikvath." (1 Chron. xxxiv. 22.) 2. The father of Jahaziah. (Ezra x. 15.)

TIKVATH.—See **TIKVAH**.

TILGATH-PILNESER.—See **TIGLATH-PILESER**.

TILON = *gift*. A descendant of Judah. (1 Chron. iv. 20.)

TIMBREL. The Hebrew word *toph*, whence the *diff* of the Arabs, and the Spanish *adduffa*, rendered "timbrel," denotes a musical instrument, somewhat like the modern tambourine. It was used on solemn and festive occasions. (Ex. xv. 20; Judg. ix. 84;

TIM

Ps. lxxviii. 25; cxlix. 3.) It is rendered "tabret." (Gen. xxxi. 7; 1 Sam. xviii. 6; Job xvii. 6; Jer. xxxi. 4.) Among the Egyptians the timbrel was of three forms; one was circular, another square or oblong, and the third consisted of two squares, separated by a bar. They were all beaten by the hand.

TIMÆUS.—See **BARTIMÆUS**.

TIMNA=*restraint, or one withheld*.

1. A concubine of Eliphaz, the son of Esau. (Gen. xxxvi. 12–23; 1 Chron. i. 36, 39.) 2. A duke or phylarch of Edom, who appears to have given name to a tribe. This name, instead of being written "Timna," is written "Timnah." (Gen. xxxvi. 40; 1 Chron. i. 51.)

TIMNAH=*portion assigned*. 1. A place which formed one of the land marks on the northern border of Judah. (Josh. xv. 10.) It belonged to the tribe of Dan; and was a long time in possession of the Philistines. (2 Chron. xxviii. 18.) It is also written "Timnath;" (Gen. xxxviii. 12; Judg. xiv. 1–5;) and "Thimnathah." (Josh. xix. 43.) The inhabitants were called "Timnites." (Judg. xv. 6.) Timnah is called "Thamnatha," in 1 Macc. ix. 50, and appears as an important military post. The modern representative of the various forms of this name is supposed to be *Tibneh*, a deserted village, about two miles west of Bethshemesh, and not far south-west from Zorah. 2. A town in the mountain district of Judah. (Josh. xv. 57.)—3.

—See **TIMNA**.

TIMNATH.—See **TIMNAH**.

TIMNATH-HERES.—See **TIMNATH SERAH**.

TIMNATH-SERAH=*portion of abundance, i.e., remaining portion*. A town in the mountains of Ephraim, which was assigned to Joshua; and in which he was buried. (Josh. xix. 49, 50; xxiv. 30.) It is also written "Timnath-heres"=*portion of the sun*. (Judg. ii. 9.) It is now called *Tibneh*, and lies north-west of Gophna on the Roman road to Antipatris. The site is covered with foundations of what

TIM

was once a considerable town, near which are seen several sepulchral excavations. In 1866, the Palestine Exploration Party visited the tombs at Tibneh, which "had apparently been rifled of anything valuable that they may have contained. Many of the "loculi," contained great numbers of bones, and one a perfect female skeleton, which, however, crumbled to pieces directly it was touched.

TIMNITE.—See **TIMNAH**.

TIMON=*honourable*. One of the seven primitive deacons of the church at Jerusalem. (Acts vi. 5.)

TIMOTHEUS.—See **TIMOTHY**.

TIMOTHY=*honoured of God*. A disciple and the travelling companion of Paul. (Acts xiv. 3–6.) He was the son of a Christian Jewess; his father was a Greek. He was probably a native of Lystra, in Lycania. (Acts xvi. 1.) Timothy received a pious education from his mother and grandmother; (2 Tim. i. 5; iii. 14, 15;) and when Paul became acquainted with him, he was already of good report among the faithful. (Acts xvi. 2.) As the friend of the Apostle, and possessing his confidence and affection in a very high degree, he is called his "son." (1 Tim. i. 2; 2 Tim. i. 2.) He appears to have been with Paul at Rome; but his later history is unknown. (Philem. 1; Heb. xiii. 23.) He is frequently called "Timotheus." (1 Cor. iv. 17; xvi. 10; 2 Cor. i. 19; Phil. i. 1; ii. 19; 1 Thess. i. 1.)

TIMOTHY, EPISTLES TO. The Pauline origin of these two pastoral Epistles is attested by Irenæus, Theophilus of Antioch, Clement of Alexandria, Tertullian, and Origen; and the dictation everywhere evinces their Pauline authorship.

The *First Epistle* appears to have been written in some part of Macedonia, soon after Paul had left Ephesus the second time, about A.D. 57. After a residence of three years, Paul was unexpectedly compelled to leave Ephesus. However, before he departed by way of Macedonia to Greece, (Acts xix. 1–41; xx. 1, 2; 1 Cor. xvi. 8, 21,)

he sent thither Timothy and Erastus. (Acts xix. 22.) Timothy executed his commission and returned at once to Ephesus, where Paul left him when he took his departure. (1 Cor. xvi. 8—12.) Paul wrote to Ephesus from Macedonia, giving Timothy the commissions which the Epistle contains, to appoint teachers and elders, possessing the requisite qualifications, who should conduct the affairs of the church. He also gave instruction on Christian doctrine, with warnings against heretical fables; and also counsels to Timothy himself. Timothy, however, could not long remain in Ephesus with safety; hence, as soon as the commissions were executed, he sought the Apostle, with whom we find him shortly after, when the second Epistle to the Corinthians was written. (Act. xx. 8—5; 2 Cor. i. 1—19.)

The *Second Epistle* appears to have been written towards the close of Paul's imprisonment at Rome, after the expiration of the "two years," mentioned in Acts xxviii. 30, and after the Epistles to Philemon, the Colossians, Ephesians, and the Philippians, but before the close of the winter of A.D. 63. (2 Tim. iv. 21.) During Paul's imprisonment, Luke and Demas were in his company; (Col. iv. 14; Philem. 24; 2 Tim. iv. 11;) Tychicus, Mark, and Timothy, were likewise with him for sometime; (Col. i. 1; iv. 7, 8, 10; Philem. 24;) but some of them had departed as messengers to the churches; Demas at least had forsaken him; (Col. iv. 7, 8, 14; 2 Tim. iv. 10, 11;) and Luke appears to have left Rome before the Apostle's death. (Acts xxviii. 30, 31.) Paul, having made his first defence, when he had just been delivered from imminent peril, and under the prospect of a speedy departure, wrote this Epistle to Timothy, earnestly summoned him to his side, and desired him to bring Mark with him. (2 Tim. iv. 9, 11, 21.) Among the delegates from the churches, who came with supplies, and to console and assist him on his trial. (Phil. iv. 18; Col. iv. 12, 18; 2 Tim. i. 15—17,) Erastus ought to have come from Corinth, but

he "abode," i.e., *remained*, at home; and Trophimus was on his route with others, "but *they left Trophimus at Miletus, sick.*" (2 Tim. iv. 20.) So also a cloak and certain documents seem to have been left at Troas for the Apostle by some of those delegates: "The cloak which *they left* at Troas, when thou comest, bring with thee, and the books, especially the parchments." (2 Tim. iv. 13.) This Epistle was evidently the last which the Apostle wrote. It has been well called "the dying testimony of the noblest of the sons of men." It was written in order to encourage Timothy to faithfulness and perseverance in the discharge of his Christian duties, counselling him not to meddle with disputes on unprofitable topics, to be on his guard against false teachers, and to teach pure doctrine according to his early instructions.—See PAUL.

TIN. The Hebrew word *bedil*, rendered "tin," (Isa. i. 25,) denotes an alloy of lead, tin, or other inferior metals. But in Num. xxxi. 22; Ezek. xxii. 18, 20; xxvii. 12, it seems to denote tin. It was one of the articles of commerce which the Tyrians received from Tarshish, whither, as some suppose, it was brought from the British islands. Tin was used in the composition of bronze; and employed in colours by the Egyptians and the Assyrians. In Zech. iv. 10, the Hebrew word rendered "plummet," margin, "stone of tin," designates a levelling instrument of tin, as used by ancient builders.—See LEAD.

TIPSAH=*passage, ford*. 1. A city on the western bank of the Euphrates, at the point where it was usual to cross the river; and supposed to be the *Thapsacus* of the Greeks and Romans. It constituted the north eastern extremity of Solomon's dominions. (1 Kings iv. 24.) Its site has generally been supposed to be marked by the village *ed-Deyr*; but as there is no ford at this place, others assume that Thapsacus was at *Suriyeh*, a ruined city with a ford, a considerable distance higher up the Euphrates. 2. A city

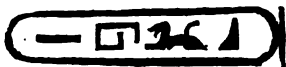
which some have identified with Thapsacus; but it seems rather to have been near Tirzah, in the land of Israel. (2 Kings xv. 16.)

TIRAS = *subjugated*. A son of Japheth, from whom sprang a northern people, probably the *Thracians*. (Gen. x. 2.)

TIRATHITES = *gates*. Probably the name of a family of the Kenites. (1 Chron. ii. 55.)

TIRES. The Hebrew word *saharonim*, rendered "round tires like the moon," (Isa. iii. 18.) and "ornaments like the moon," (Judg. viii. 21, 26, margin,) denotes *crescents*, little moons, worn as an ornament on the necks of men and women, and also on camels. So also in Isa. iii. 18, the word *shebiisim*, rendered "cauls," margin, "network," signifies *little suns*; hence an ornament with studs of precious stones, resembling suns, worn around the heads of females. The term *peer*, rendered "tire of thine head," plural "tires," (Ezek. xxiv. 17,) designates an ornamental head-dress, worn on festive occasions. The word *netiiphoth*, rendered "collars," margin, "sweet jewels," (Judg. viii. 26,) and "chains," margin, "sweetballs," (Isa. iii. 19,) properly signifies *pendants* for the ears, *ear-drops*.—"And the sun-spangles, and the crescents; the ear-pendants and the bracelets." (Isa. iii. 18, 19.)—See **JEWELS**.

TIRHAKAH. A king of Ethiopia and Egypt, who reigned B.C. 714—696, though some place his ascension to the throne about the latter period. The name of this Egypto-Ethiopian monarch is written on the ancient monuments



T h r k.

Tihrak; evidently the *Tarkos* of Manetho, the third and last king of the twenty-fifth or Ethiopic dynasty. He was one of the greatest heroes of antiquity; he is said to have extended his conquests over Egypt and along

the coast of Africa, as far as the pillars of Hercules. He was the ally of the Hebrews; he also successfully opposed Sennacherib, and maintained his Asiatic possessions. His successful opposition to the Assyrian power is recorded on the walls of a Theban temple; at Medinet Habu are the figure and name of this monarch, and the captives he took. (2 Kings. xix. 9; Isa. xviii. 1—7; xxxvii. 9.)

TIRHANAH = *inclined*. A descendant of Judah. (1 Chron. ii. 48.)

TIRIA = *fear*. A descendant of Judah. (1 Chron. iv. 16.)

TIRSHATHA = *the austere, severe*. This title, borne by the Persian governor of Judea, is equivalent to *Your Severity*. It is given to Zerubbabel, (Ezra ii. 63; Neh. vii. 65, 70,) also to Nehemiah. (Neh. viii. 9; x. 1.) In the margin it is rendered "governor;" and in Neh. xii. 26, it is exchanged for *pahha*, i.e., *pasha*, or "governor."

TIRZAH = *pleasantness*. 1. An ancient Canaanitish city; (Josh. xii. 24; Sol. Song vi. 4;) which Jeroboam made the capital of the kingdom of Israel, and which retained that rank till Samaria was built by Omri. (1 Kings xiv. 17; xv. 21; xvi. 6, 8, 15, 23, 24; 2 Kings xv. 14, 16.) Its site is probably the present *Tilzrah*, a well built village, surrounded by groves of olive trees, but with few antiquities, lying north of Mount Ebal. 2. A daughter of Zelophehad. (Num. xxvi. 83; xxvii. 1; xxxvi. 11; Josh. xvii. 8.)

TISHBITE. Elijah is called "the Tishbite," (1 Kings xvii. 1; xxi. 17,) from a city of Naphtali called "Thisbe" = *the captive*. (Tobit i. 2.)

TISRI.—See **ETHANIM**.

TITHES. The setting apart of the *tenth* of the produce, and even of the spoils of war, as a eucharistic donation for religious purposes, obtained among various nations in remote antiquity. (Gen. xiv. 16, 20; Heb. vii. 4; compare Gen. xxviii. 22.) The ancient Egyptians devoted two-tenths of their produce for civil and religious purposes. (Gen. xlvii. 20, 26.) The custom of paying tithe was introduced

into the Hebrew code. (Dent. xii. 11, 17—19; xiv. 22, 23.) The Hebrews were obliged to devote to Jehovah, as the Sovereign of the State, after the payment of the first fruits of their produce, two-tenths of what remained. One-tenth of what was devoted to Jehovah, called the "first tithe," was assigned to the Levites, as a remuneration for their services. (Num. xviii. 8—31; Lev. xxvii. 30—33.) The Levites paid a tenth of this tithe, called the "tithe of the tithes," to the priests. (Num. xviii. 26—28; Neh. x. 37—39.) The tithe of the *fruits* of the earth could be redeemed or commuted, in case a fifth part of the estimated value was added to the whole amount. (Lev. xxvii. 31—33.) The Hebrew then carried the second tenth to the courts of the tabernacle or temple, as a thank-offering, in order to entertain the Levites and his own household. He was at liberty to sell it, but he was bound to carry the money to the sanctuary, to purchase what he pleased for the appointed feast. (Dent. xii. 17—19; xiv. 22, 27.) However, on every third year, called the "year of tithing," the Hebrew celebrated the feast with the second tithe in his own house, in giving entertainments to the widow, the orphan, the stranger, and the Levites; (Dent. xiv. 28, 29; xxvi. 12—15;) which contributed to promote a kindly feeling, among all classes, throughout the nation. (Prov. iii. 9, 10; Mal. iii. 8, 9; Hos. ii. 9.) Though it does not appear that the law demanded the tithe of herbs, yet the Pharisees tithed their mint, anise, cummin, and rue; but it was not for this that our Lord condemned them, but for neglecting weightier things, as mercy, judgment, and faith, while they were so scrupulously exact in matters of inferior moment. (Matt. xxiii. 23, 33.)

TITTLE. The Greek word *keraiā*, rendered "tittle," denotes the *apex*, *point*, or *extremity* of a letter; hence it is used to designate the *least particle*. (Matt. v. 18; Luke xvi. 17.)—See JOR.

TITUS=honourable. A Christian teacher, supposed to have been a native of Antioch in Syria, probably converted under the labours of Paul. (Gal. ii. 1—3; Tit. i. 4.) He accompanied Paul and Barnabas from Antioch to Jerusalem, to consult the Apostles concerning certain Mosaic rites. (Acts xv. 2; Gal. ii. 1.) Titus appears to have accompanied Paul to Crete, where he was left to establish and regulate all the churches. (Tit. i. 5; Acts xix. 1—11; xx. 31.) Afterwards he was with Paul at Ephesus; whence he was sent by him to Corinth. (2 Cor. xii. 18; viii. 16.) When Paul departed from Ephesus he met with Titus in Macedonia. (2 Cor. ii. 12, 13; vii. 5, 6.) Titus was sent a second time to Corinth, when he took with him Paul's second Epistle to the Corinthians. (2 Cor. viii. 6, 16, 17, 22, 23.) Titus appears to have been with Paul in Rome during his imprisonment; whence he was sent into Dalmatia. (2 Tim. iv. 10.)

TITUS, EPISTLE TO. The Pauline origin of this first of the pastoral Epistles is acknowledged in the canon of Muratori and in the Peshito; also by Irenæus, Tertullian, and Clement of Alexandria. It appears to have been written shortly after Paul's *first* arrival at Ephesus, about A. D. 53. When Paul left Corinth he embarked at its eastern harbour, Cenchrea, intending to sail to Syria. (Acts xviii. 18.) In this voyage Paul appears to have visited Crete on a missionary tour, and left Titus behind him. (Tit. i. 5.) On his arrival at Ephesus, *en route* for Jerusalem, Paul met with Apollos, who was on his way to Corinth, apparently by way of Crete; the way by which the Apostle himself had come. (Acts xviii. 19—28; Tit. iii. 13.) Paul now wrote this Epistle, and forwarded it to Crete, by Apollos, encouraging Titus to bring to maturity the seeds which were sown among the degenerate Cretans, to establish the church; and at the same time exhorting Titus to be an example to all.—See CRETE.

TIZITE. A name descriptive of Joha. (1 Chron. xi. 45.)

TOAH. A descendant of Levi. (1 Chron. vi. 34;) also written "Tohu;" (1 Sam. i. 1;) and "Nahath." (1 Chron. v. 26.)

TOB=*good*. A region on the east of the Jordan; (Judg. xi. 8;) probably the same as *Tobie* or *Tubin*, in 1 Macc. v. 18. "Ishtob" is not a proper name, but is properly rendered in the margin, "the men of Tob." (2 Sam. x. 6.)

TOB-ADONIJAH=*good, my Lord is Jehovah*. One of the Levites. (2 Chron. xvii. 8.)

TOBIAH=*goodness of Jehovah*. 1. An Ammonite, who became the favourite of Sanballat, the satrap of the king of Persia in Samaria, who strenuously opposed the Jews in the rebuilding of Jerusalem. (Neh. ii. 10; iv. 3, 7; vi. 1, 17, 18, 19.) 2. One whose descendants went up from the Exile. (Esra ii. 60; Neh. vii. 62.)

TOBIJAH=*goodness of Jehovah*. 1. One of the Levites. (2 Chron. xvii. 8.) 2. One who went up from the Exile. (Zech. vi. 10, 14.)

TOCHEN=*weighed, measured*. A place in the tribe of Simeon. (1 Chron. iv. 82.)

TOGARMAH. A northern region, apparently in Armenia, south of the Caucasus, on the Black Sea to the Caspian, peopled by the descendants of Togarmah, a son of Gomer. (Gen. x. 3; 1 Chron. i. 6; Ezek. xxxviii. 6.) Togarmah, or as it is sometimes written "Torgamah," was celebrated for its horses and mules. (Ezek. xxvii. 14.) Recent writers hold that the inhabitants of this region were connected with the ancient Scythians, Phrygians, and Cimmerians; and that at an early period they sent colonies from Armenia westward to Asia Minor.

TOHU.—See **TOAH**.

TOL.—See **Tou**.

TOLA=*a worm*. 1 The eldest son of Issachar; (Gen. xlii. 13; 1 Chron. vii. 1;) his descendants were called "Tolaïtes." (Num. xxvi. 23.) 2. The seventh judge or regent of the Hebrews. He was of the tribe of

Issachar; his administration continued twenty-three years. (Judg. x. 1, 2.)

TOLAD.—See **ELTOLAD**.

TOMB.—See **SHULCHER**.

TONGUE. The Hebrew word *lashon*, rendered "tongue," (Job xxxiii. 2; Ps. xii. 4; Prov. xv. 4,) has occasionally a remarkable usage, e.g., a "scourge of the tongue,"—a tattler, a slanderer; (Job v. 21; Ezek. xxxvi. 3;) "a revolving tongue," a froward tongue, i.e., "double tongued," a flatterer; (Prov. x. 31; 1 Tim. iii. 8;) "tongue of the instructor,"—a learned tongue. (Isa. i. 4.) The word is also used for language, dialect, also a foreign tongue; (Deut. xxviii. 49; Isa. xxviii. 11; lvi. 18; Neh. xiii. 24; Acts xxii. 2; Rev. vii. 9;) so also, to "speak with tongues," is to speak in foreign languages, and interpret them. (Acts ii. 4, 11; 1 Cor. xii. 10, 28, 30.) The term was also used figuratively, as "a tongue of gold,"—a bar of gold; (Josh. vii. 21, 24;) "a tongue of fire,"—a flame of fire, a *lambent* flame; (Isa. v. 24; Acts ii. 3;) also, "a tongue of the sea," a *bay*, just as we say a "tongue of land." (Josh. xv. 2, 5; xviii. 19; Isa. xi. 15.)—See **LANGUAGE**.

TOOTH. When a person had been deprived of an eye or tooth, the law of retaliation allowed the Hebrew magistrate to deprive the aggressor of a tooth or an eye, in revenge; (Ex. xxi. 24; Lev. xxiv. 20, 22; Deut. xix. 21;) though, not improbably, a pecuniary compensation might be accepted, under private arrangement. If a master deprived his servant of an eye or tooth, he was obliged to give the servant freedom. (Ex. xxi. 26, 27.) The Jews, at a later period, construed the Mosaic law of *taliones* to justify *private revenge*; (Matt. v. 38—48;) but this construction, so subversive of the principles of natural justice, was condemned by our Saviour. "Cleansest of teeth," is a figurative expression for *famine*. (Am. iv. 6.) "Gnashing the teeth," indicates *terror, rage, and despair*. (Matt. viii. 12; Rev. xv. 10.) "To escape with the skin of the teeth," is just to escape with *one's*

life. (Job xix. 13, 14, 20.) The action of acids on the teeth, is used to show that children not unfrequently suffer in consequence of the sins of their fathers. (Ezek. xviii. 2.)

TOPAZ. The Hebrew word *pitdah*, rendered "topaz," denotes a kind of gem, apparently the *topaz*. (Ex. xxviii. 17; xxxix. 10; Job xxviii. 19; Ezek. xxviii. 13.) This transparent gem has a strong glass lustre; and its prevailing colour is golden or orange of every degree of shade. (Rev. xxiv. 20.)—See **CHRYSOLITE**

TOPHEL=lime, cement. A place in Edom, on the east of the Arabah; (Deut. i. 1;) probably the village now called *Tufleh*, at some distance north of Bozrah, towards the south-east corner of the Dead Sea, into which the water flows from wady Tufleh.

TOPHET.—See **HINNOH**.

TOPHETH.—See **HINNOH**.

TORGAMAH.—See **TOGARMAH**.

TORMAH=*fraud, deceit*. This word, rendered "privily," some suppose to be the name of a place not far from Shechem. (Judg. ix. 81.)

TORTOISE.—See **LIZARD**.

TOU=*error*. A king of Hamath; (1 Chron. xviii. 9, 10;) also written "Tol." (1 Sam. viii. 9, 10.)

TOWER. A fortified place, where the sentinels kept watch. (Judg. ix. 49; Isa. xxi. 8.) The monuments of Egypt and Assyria frequently exhibit fortified towers. Towers are still frequently seen in the vineyards of the East. (Isa. v. 2.) They serve as a shelter for the watchmen, and as a summer retreat for the owner. (Isa. v. 2.) Jehovah, as the protector of His people, is called "a strong tower." (Ps. lxi. 3; Prov. xviii. 10.)

TOWN.—See **CITIES**.

TOWN-CLERK.—See **CLERK**.

TRACHONITIS=*rough or rocky region*. The north-easternmost of the districts into which the habitable region east of the Jordan was divided. It lay contiguous to Gaulanitis, Auranitis, and Batanae, and extended from the territory of Damascus on the north, to near Bozrah on the south.

The province *el-Lejah*=the *asylum* or the *retreat*, comprises the principal portion of the Hebrew Argob and the Greek Trachonitis. It is described by Drs. Robinson and Porter, as a rocky region, one vast wilderness of black basalt, — here piled up in shapeless, jagged masses, there spread out in flat, rugged fields, intersected by yawning fissures and chasms. In this region of volcanic rocks and caves, there are numerous strange old cities, with the houses still habitable, though most of them are desolate. The inhabitants are fanatical Muslims, wild and lawless robbers; with outlaws from the surrounding regions, who, in this labyrinth of passages make their home. At an early period this region was soinfested with robbers, that Augustus gave it to Herod the Great, on condition that he would extirpate them; and after his death it formed part of the tetrarchy of his son Philip. (Luke iii. 1; Jos. Ant. xv. 10. 1. 2.)—See **ARGOB**.

TRADITION. The Jews pretend, that besides the written law, God delivered to Moses an oral law, which was handed down from generation to generation. But the sources of their traditions were the various decisions of the Jewish doctors on points which the law had passed over in silence. The numerous traditions, which appear to have been a long time in accumulating, were not finally collected by the Rabbins, before their wars against the Romans, under Hadrian and Severus. Many of their traditions were in direct opposition to the law of God; hence our Saviour often reproached the Pharisees with preferring them to the law itself. (Matt. xv. 2, 3; Mark vii. 3—13.) All such traditions are not only destitute of authority, but are without value, and tend greatly to distract and mislead the minds of men. (Col. ii. 8; 2 Thess. ii. 15; iii. 6.)

TRANCE. The Greek word *ekstasis*=*ecstasy*, rendered "astonishment;" (Mark v. 42;) and "amazed," (Mark xvi. 8; Luke v. 2,) denotes *astonishment, amazement*, arising from any

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strong emotion, as admiration or fear. It would thus seem that the trance was rather the condition of the mind than objects presented to it in that condition. In Acts x. 10, the term is rendered *trance*, "a trance fell upon him." Here the word seems to denote a sort of *ecstasy* or *rapture*, in which, even though awake, the mind seems to be so wholly absorbed in the contemplation of the internal and mental image as to be unconscious of external objects. (2 Cor. xii. 2-4.) In Num. xxiv. 4, 16, the term "trance" is supplied by the translators, no corresponding word being found in the Hebrew. The Hebrew word *tardamah*, render "deep sleep," (Gen. ii. 21,) is translated in the Septuagint, "ecstasy." Lightfoot supposes that such was the nature of the "deep sleep" that fell upon Adam, that the whole scene of Eve's creation was presented to his imagination as in a divinely-inspired dream; as it is evident from the context that he was fully apprised of the circumstances of her origination. (Gen. xv. 12; Dan. iv. 19.)

TRANSFIGURATION. The Greek word *metemorphothe*, rendered "was transfigured," has no reference to a dream or vision, but properly signifies a *change of form or appearance*; (Matt. xvii. 2; Mark ix. 2;) and is so explained in Luke ix. 29, "the fashion of His countenance was altered." The "high mountain" on which the transfiguration of our Lord occurred, is supposed by some to have been Hermon, by others Tabor; but it would seem that the precise mountain, like some other sacred places, for wise purposes, cannot now be really ascertained. The design of Christ's transfiguration—in which the glory of His Deity seemed to beam through the veil of His humanity—was evidently to attest, in the most impressive manner, the absolute Divinity of our Lord; (Luke ix. 35; John i. 1, 14; 2 Pet. i. 16-18;) to furnish to His disciples evidence of the immortality of the soul, and of the existence of a future state, by the appearance and conversation of Moses,

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who had been dead about 1,400 years; and of Elias, who had been translated about 900 years; and also to show them that the new dispensation, founded by the Messiah, is not only the fulfilment of the old, but is now the only Divinely appointed means of saving instruction to the human race. (Matt. xvii. 1-9; Acts x. 43; xxvi. 22; xxviii. 23.)

TRANSGRESSION.—See **SIN**.

TREASURE CITY.—See **PTTHOM**.

TREASURY.—See **TEMPLE**.

TREE. In Eastern countries, trees are not only graceful ornaments in the landscape, but essential to the comfort and support of the inhabitants. The Hebrews were forbidden to destroy the fruit trees of their enemies in time of war, "for the tree of the field is man's life." (Deut. xx. 19, 20.) Trees of any kind are not now very abundant in Palestine. Some trees are found, by an examination of the internal zones, to attain to a very long age. There are some in existence which are stated to have attained a longevity of 8,000 years, and for some of them a still higher antiquity is claimed.

TREE OF KNOWLEDGE.—See **LIFE, TREE OF, and DEATH**.

TREE OF LIFE.—See **LIFE, TREE OF, and DEATH**.

TRESPASS.—See **OFFERINGS**.

TRIAL. According to the Mosaic law, there were to be judges in all the cities, though weighty causes were submitted to the supreme ruler. As no mere formal or complicated method of procedure was established, trials were everywhere summary. (Ex. xxi. 21; xxiii. 1-9; Lev. xix. 15; Deut. xxiv. 14, 15.) The forum or place of trial was in the *gates* of cities. (Gen. xxiii. 10; Deut. xxi. 19.) In the trial, the accuser and the accused appeared before the judge; (Deut. xxx. 1;) the witnesses were sworn, and in capital cases also the parties concerned. (1 Sam. xiv. 37-40; Matt. xxvi. 63.) In order to establish the accusation, two witnesses were necessary, and, including the accuser, *three*; but the accused person had the liberty of being

present. (Num. xxxv. 30; Deut. xvii. 1—15; Mark xxvi. 59.) The sentence was pronounced; and the criminal, without any delay, even if the offence was a capital one, was taken to the place of punishment. (Josh. vii. 22; 1 Sam. xxii. 8; 1 Kings ii. 23.)

TRIBE. The name of the great groups of families into which the Hebrew nation, like other Oriental races, was divided. The Hebrew tribes are sometimes called "the twelve tribes," because the sons of Jacob, their progenitors were twelve. (Gen. xlix. 1—28; Acts xxvi. 7; James i. 1.) The tribes were, however, in point of fact, thirteen. Instead of the tribe of Joseph there were the two tribes of Ephraim and Manasseh; (Gen. xlviii. 8—22;) but as the tribe of Levi received no inheritance, the tribes were but twelve in a geographical point of view. (Num. i. 32—35; Deut. x. 8; xviii. 1; Josh. xiii. 14; xvii. 14—18.) In the division of the promised Land, the tribes of Reuben, Gad, and half of Manasseh had their lot beyond the Jordan, east; all the other tribes, and the remaining half of Manasseh, had their inheritance on this side the river, west. Each tribe was governed by its own rulers, and constituted, to a certain extent, a civil community independent of the other tribes. (Judg. i. 21—34; xx. 11—46; 2 Sam. ii. 4.) But, although in many matters each tribe existed by itself, and acted separately, yet in others they were closely united; for all the tribes were bound together, so as to form one community, and Jehovah was their King. (Josh. xxii. 9—34.) Notwithstanding occasional rivalships, the tribes continued united as one nation, till the death of Solomon, when ten of the tribes revolted from the house of David, and formed the kingdom of Israel.—See ASHER.

TRIBUTE. Under all civil governments the subjects contribute, i.e., *pay in tribute*, or taxes, in support of the State, in return for the protection they receive in person and property. And, as no government can be carried on without expense, those who reap the

benefits ought not to grudge the necessary expenditure, inasmuch as those who spend their time and talents, in the public service have a right to a fair compensation for their labours. The ancient Hebrews paid a tribute or capitation tax of half a shekel, for the service of the sanctuary; but it is not certain that it was intended to be an annual payment. (Ex. xxx. 11—16.) This tribute, or "collection," was resumed in the time of Joash, king of Judah. (2 Chron. xxiv. 6.) The annual tribute, established after the captivity for the service of the temple, was only the third of a shekel; (Neh. x. 32;) but it would appear, that in our Lord's time, this tribute, which was a religious impost, and in a great measure voluntary, had been raised to a *didrachma*, which was taken to represent the half-shekel. (Matt. xvii. 24—27.) The Hebrews also paid tribute in support of the civil government. (1 Sam. viii. 15; x. 27; xvii. 25; 1 Kings x. 25; xii. 8, 4.) Extrataxes were occasionally paid; (2 Kings xv. 20; xxiii. 35;) as were the *excise* on articles of consumption, (Ezra iv. 14, 19, 20,) and the transit tax imposed upon foreign merchants. (1 Kings x. 15.) Tribute was also paid by conquered nations. (1 Kings iv. 21; 2 Chron. xxvii. 5; Dan. vi. 2, 3.) The Hebrews were at various times subjected to heavy tribute by their foreign conquerors. (Jos. Ant. x. 5, 6.) The capitation tax, established by Julius Cæsar, was very high, and the oftener the Jews rebelled, the more oppressive it was made. It was imposed upon all males from 14, and all females from 12 up to 65 years of age. (Jos. Ant. x. 5, 6; xvii. 8, 5; xviii. 1, 1; Mark xii. 4—17; Luke ii. 1—7; Acts v. 36, 37.) The denarius, rendered "penny," was the tribute paid by the Jews to the Roman emperor. (Matt. xxii. 17; Luke xx. 24.) Still the Jews, even while in subjection to the Romans, seem to have boasted that they "were never in bondage to any man." (John viii. 33.) It is the duty of Christians conscientiously to pay the required

tribute in support of the government under which they live: "tribute unto whom tribute is due." While they righteously "render unto Cæsar the things which are Cæsar's," they must also as conscientiously "render unto God the things that are God's." But should the government under which they live levy tribute in support of any object which they know to be directly opposed to the will of God, they are not only not bound to pay it, but bound not to pay it, inasmuch as no act of the legislature can make it right to support what God has forbidden. Their refusal may subject them to certain legal penalties, but while thus peaceably submitting, and respecting the authority, they commit no moral offence. (Matt. xxii. 16-22; Acts iv. 19; Rom. xiii. 1-8; 1 Pet. ii. 13.)

—See PUBLICAN.

TRINITY. This term, which is not found in the Scriptures, properly denotes *tri-unity*, and is used to designate God revealed to us as the Father, the Son, and the Holy Ghost. This doctrine, which is peculiar to the Christian system, cannot be said to hold a prominent place in the Old Testament, inasmuch as the great doctrine therein taught is the *Unity* of God, as opposed to polytheism. (Deut. iv. 35, 39; vi. 4; Isa. xlv. 6; xlv. 5.) All the efforts to prove that the Hebrews, before the coming of Christ, were fully acquainted with the doctrine of the Trinity, have ended in mere appeals to cabballizing Jews, who lived long after the New Testament was written. Undoubtedly there are passages in the Old Testament in which this doctrine is thought to be noticed incidentally. (Gen. xvi. 7-13; xvii. 17-33; xix. 24; xxi. 1, 12, 17, 19; xxxi. 11-13; xxxii. 24-30; Ex. iii. 2-4, 14; xiv. 19; Num. xxii. 22-26; Judg. xiii. 3; Neh. ix. 80; Ps. li. 2; Isa. xl. 2; lxiii. 9-11; xlviii. 12, 13, 16.) However, with Calvin, Drusus, Bellarmine, Buxtorf, Hottinger, and Gesenius, we do not include among these the passages in which plural terms for the Deity are used, (Gen. i. 26; iii. 22; xi. 7; Isa.

vi. 8,) as they are susceptible of a different explanation. It is mainly the light which the New Testament casts upon many passages, which makes us acquainted with this doctrine, in the Old Testament. The doctrine of the Trinity, throughout the New Testament, stands forth as the fundamental doctrine of Christianity. (Matt. xxviii. 19; Luke iii. 22; John i. 18; xiv. 9-17, 26; xv. 26; 1 Cor. xii. 3-6; 2 Cor. xiii. 13; Col. i. 15; 1 Tim. iii. 16; Tit. iii. 4-6; 1 Pet. i. 2.) The plan of redemption is based upon the triune idea of God, and moves forward on it in the unity of historic order, and the sublimity of a majestic Divine providence. It forms the deep rich background, on which are laid, with infinite skill, the contrasting colours—fall and redemption, law and gospel, justice and mercy.

Some have supposed that the doctrine of the Trinity of Persons in the Unity of the Godhead is capable of rational demonstration. But, says Mr. Watson, "this great mystery of our faith, for the declaration of which we are so exclusively indebted to the Scriptures, is not only incapable of proof *a priori*, but it derives no direct confirmatory evidence from the existence, and wise and orderly arrangement, of the works of God." Indeed, such is the inadequacy of the human mind to search the deep things of God, that it is not only impossible to prove this mystery by mere argument, but equally fruitless are the pretensions to explain it, as such failures have not unfrequently evidenced. Such efforts, even of the acutest intellects, have only contributed to "darken counsel by words without knowledge." On this mystery Mr. Wesley has well said:—"I insist upon no explication at all; no, not even on the best I ever saw; I mean that which is given us in the creed commonly ascribed to Athanasius. I dare not insist upon any one's using the word Trinity, or Person. I use them myself without any scruple, because I know of none better. We do not require you to believe any my-

story in this. Nay, the Bible does not require you to believe any mystery at all. The Bible barely requires you to believe such facts, not the manner of them. Now, the mystery does not lie in the *fact*, but altogether in the *manner*. I believe this *fact* also—that God is Three and One, but the *manner how* I do not comprehend, and I do not believe it. Now in this, in the *manner*, lies the mystery, and so it may; I have no concern with it; it is no object of my faith. I believe just so much as God has revealed, and no more. But this, the *manner*, He has not revealed; therefore, I believe nothing about it. But would it not be absurd in me to deny the fact, because I do not understand the manner? That is, to reject what God *has revealed*, because I do not comprehend what He *has not revealed*. It remains that these ‘Three are One’—they are One in essence, in knowledge, in will, and in their testimony.”

The Sacred Writers, in all their references to the doctrine of the Trinity, uniformly ascribe the *very same* and entire perfection to the Father, the Son, and the Holy Ghost; and while the full and entire equality of each Person, in all essential respects, is exhibited, the Unity of the Godhead is nowhere and in no measure infringed by them. Yet, while maintaining the true and proper Divinity and perfect equality of the three personal distinctions of the Godhead, they nowhere represent them under the polytheistic aspect of three *separate* consciousnesses, wills, affections, etc. Indeed, any theory which derives the essence of the Godhead of the Son and Spirit from the Father—which is numerically the same substance—seems to strike at the root of equal power and glory among the three personal distinctions of the Godhead.

It is not claimed that the idea of Person has the same breadth of meaning in the Divine nature as in the human, for that would give us three Gods, instead of the inseparable Triune. On the indivisibility of the Trinity in Unity, the catholic faith is this: “The Father

eternal, the Son eternal, and the Holy Ghost eternal; and yet there are not three eternals, but one eternal.” Hence says Mr. Watson, “the Scripture doctrine, therefore, is, that the Persons are not separate, but distinct, that they are united Persons, or Persons having no separate existence, and that they are so united as to be but one Being—one God. In other words, that the one Divine nature exists under the personal distinction of Father, Son, and Holy Ghost. The *manner* of the union, it is granted, is incomprehensible, and so is Deity Himself, and every essential attribute with which His nature is invested.” Of the Holy and Incomprehensible Trinity, so graciously engaged in the economy of our salvation, we join in the majestic language of the ancient church—“The Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God.”—See *SOW*, and *SPIRIT, HOLY*.

TRIUMPH. The Hebrews, like other ancient nations, used to celebrate their victories by triumphal processions—the women and children went out to meet the returning conquerors with dancing, accompanying their steps with music, and singing hymns of triumph to Jehovah, their God and King. (Ex. xv. 1–21; Judges xi. 34–37.) Triumphal songs were uttered for the living; (1 Sam. xviii. 6–8; Judg. v. 1–31; 2 Chron. xx. 21–28;) and elegies for the dead. (2 Sam. i. 17–27; 2 Chron. xxxv. 25.) The conquerors were intoxicated with joy; (Isa. xlii. 11; lli. 7, 8; lxiii. 1–4; Jer. l. 2; Ezek. vii. 7; Nah. i. 15;) and the arms of the enemy were hung up as trophies in the temples. (2 Sam. viii. 13; 1 Sam. xxi. 9; xxxi. 10; 2 Kings xi. 10.) Among the Romans, a triumph was the highest honour granted by the senate to a general after having gained a signal and decisive victory. On such

occasions the temples were thrown open, flowers decorated every shrine, and the altars smoked with incense. The general was accompanied in solemn procession by the senate and the magistrates, from the gate of the city, along the Via Triumphalis, and thence to the capital. First came the musicians, followed by the spoils taken from the enemy, carried in open carriages. Next came the victims destined for sacrifice, with gilded horns and decorated with flowers. The captive kings, princes, or generals, followed in chains, with their children and attendants. Then came the triumphal chariot, preceded by the lictors, in which stood the general, usually drawn by four white horses. The general was clad in a richly embroidered robe and tunic, with a wreath of laurel on his brow, in his right hand a laurel bough, and in his left a sceptre. His children sometimes accompanied him or rode in a second chariot, escorted by the military tribunes who had served in the war. The rear was brought up by the victorious army, some shouting *Io Triumphe*, others singing hymns to the gods as they passed along. The procession was closed by putting to death some of the hostile chiefs, and sacrificing victims to the gods. The Apostle alludes to the triumphs of the Saviour; (Col. ii. 15; Eph. iv. 8;) and of His followers with Him, in spreading abroad, in every place, the savour of the gospel of salvation. (2 Cor. ii. 14—16.)

TROAS = *penetrated*. A city of Mysia, situated on the coast southwest of the strait of the Hellespont, and at some distance southward from the site of ancient Troy. The name Troas, or *the Troad*, strictly belonged to the whole district around Troy. Troas, sometimes called Alexandria Troas, became one of the most flourishing of the Asiatic colonies of the Romans. Here Paul preached, and Eutychus was restored to life. (Acts xvi. 8, 11; xx. 5, 6; 2 Cor. ii. 12; 2 Tim. iv. 13.) Troas is now a miserable village, called *Eski Stamboul*. Hundreds of columns lie scattered in all directions,

and bristle among the waves of the ancient port. But the most striking ruins are about a mile from the sea; where the ground in every direction is strewn with carvings, mouldings, and pedestals, in marble, some of which have inscriptions, generally in Greek.

TROGYLLIUM = *a fruitery*? A town and promontory on the western coast of Asia Minor, on the extremity of the ridge of Mount Mycale, opposite to the island of Samos. (Acts xx. 15.)

TROPHIMUS = *nourisher*. A Christian of Ephesus, who was the innocent cause of Paul's imprisonment at Jerusalem; (Acts xx. 4; xxi. 29;) he was delegated to visit Paul at Rome, but was taken sick at Miletus. (2 Tim. iv. 20.)

TRUMPET. The Hebrew word *keren*, rendered "cornet," (Dan. iii. 5, 7, 10, 15,) signifies "horn;" hence *keren hajobel*, rendered "rams' horns," is properly the "horn of jubilee," i. e., the signal horn, with which an attack or alarm is sounded. (Josh. vi. 5.) The Hebrew word *jobel* is unhappily rendered "aram," instead of *alarm* or *signal*. So also, the Hebrew *sophar* properly signifies "trumpet;" (Ex. xix. 16; Lev. xxv. 9; Josh. vi. 14; Job xxxix. 25; Judg. vii. 8; Joel ii. 1;) hence *sophar hajobelim*, rendered "trumpets of rams' horns," ought to have been *trumpets of jubilee*, i. e., of *alarms*, or *signal trumpets*. (Josh. vi. 4, 6, 8, 13.) These trumpets were crooked like a horn. In Ex. xix. 13, *jobel* is rendered "trumpet" or "cornet" by an ellipse of *keren*. The horns of neat cattle, as we know from the ancient monuments, were sometimes used as signal trumpets; but the passages cited do not prove that "rams' horns" were employed by the Hebrews. The Hebrew word *khalsotzerah*, rendered "trumpet," (Num. xxxi. 6; Hos. vi. 8,) designates the straight trumpet, which appears to have been made of silver; (Num. x. 2; 1 Kings xii. 13;) and to have been chiefly used on military, (Num. x. 9; 2 Chron. xiii. 14,) and on religious occasions. (Num. x. 10.) As the trumpet could not have been used as

an appropriate accompaniment to the singing, its only office was to fall in at certain points, like our *peals*, when intercession was expressed, to indicate an appeal to Jehovah for help, or to remind Him of His mercy. In the Levitical psalmody the trumpets were used by the priests, and the other instruments by the Levites. The peal of the trumpets was the appeal to heaven, the *Selah*—Hear, Jehovah! (1 Chron. xv. 18—24; xvi. 4—6; 2 Chron. v. 12; vii. 6; xxix. 26—28; Ezra iii. 10; Neh. xii. 35.)—See *SELAH*.

TRUMPETS, FEAST OF. This Hebrew festival was celebrated on the first day of the seventh month, called *Tisri*=October. The day was distinguished by the blowing of trumpets, all servile business was suspended, and particular offerings were enjoined. (Num. xxix. 1—8; Lev. xxiii. 24, 25.) The tenth day of this month was distinguished as the day of annual atonement for the sins of Israel. (Lev. xvi. 1—29.)

TRUTH. The Gospel, as being revealed by the true God, and as declaring the existence and will of the one true God, is called "the truth." (John i. 14, 18; viii. 32, 40, 45, 46; xvi. 13; xviii. 38; Rom. i. 18, 25.) As a *lie* was the instrument used by Satan to induce the first human pair to sin, (Gen. iii. 4,) so also *the truth* is the instrument used by the Holy Spirit in our conversion and sanctification—"the sword of the Spirit, which is the word of God." (Eph. vi. 17; John xvii. 17, 19.) The influence of the Holy Spirit is not to be identified with any supposed influence of the truth. Even Divine truth, independent of the agency of the Holy Spirit, is utterly powerless upon the human mind. There is no doubt, says Dr. Payne, an essential tendency in the truth of the Bible to kindle holy affections and volitions; but how can it do either, before objective truth becomes subjective truth—the truth of the Bible, the truth of the mind. The truth of the Bible must enter the mind, and the mind must be enabled to perceive its

meaning, previous to the purification of the affections. But how does a depraved mind come to understand and believe the gospel? "The natural man receiveth not the things of the Spirit of God." He resists the entrance of the truth; he hates the truth; and, frequently, the more clearly its holy tendency is discerned, the more powerfully is his hatred elicited. If no direct influence of the Spirit be put forth, leading such a man into just views of the truth, how can we account for his first spiritual apprehensions of the gospel? To say that the Spirit is always *in* the word of truth, as surely and abidingly as magnetism in the loadstone, will not meet the case; for if the Spirit be *in* the truth, then the Spirit is not of course in the mind, and so cannot affect the mind, until the truth is *in* the mind, or is understood and believed. And then, how is the transition of the truth of the gospel to the mind to be explained? If it should be admitted that there is a personal agency of the Spirit at work, then what the Spirit does is either *on* the word, adding to its power, or *in* the man, leading him to attend to the truth and believe it. To the Spirit acting *on* the truth, so as to strengthen it and *make* it efficacious, is to say that *He* makes the truth *more true*, which is absurd. The declarations in Scripture require a work of the Holy Spirit *in* the heart of man, inducing him, without doing violence to any law or mode of action in his nature, to attend seriously and earnestly to the things of Christ—Divine truth presented to him, in order that he may embrace it and be saved by believing it. (1 Cor. ii. 11—14; Gal. v. 7; 2 Thess. v. 10—18; 2 Tim. ii. 4; James i. 18; 1 Pet. i. 22.) Jesus Christ is called "the Truth," because He is the teacher of Divine truth; (John xiv. 6;) and the Holy Spirit is called the "Spirit of truth," because He reveals the truth to the mind, and helps the mind to receive it. (John xiv. 17; xv. 26; xvi. 13; John iv. 6.)—See *REGENERATION*.

TRYPHENA=*delicate*. A female Christian who laboured to extend the gospel at Rome. (Rome xvi. 12.)

TRYPHOSA=*delicately*. A female Christian who laboured to extend the Gospel at Rome. (Rom. xvi. 18.)

TUBAL=*metallic ore*? A son of Japheth, whose descendants were called after him; supposed to be the *Tiberani*, a people of Asia Minor who dwelt near the Euxine, on the west of the Moschi. (Gen. x. 2; Isa. lxvi. 19; Ezek. xxvii. 18; xxxii. 26; xxxviii. 2, 8; xxxix. 1.)—See *MUSHEON*.

TUBAL-CAIN=*worker of metallic ore*? A son of Lamech; the first who wrought in iron and brass. (Gen. iv. 22.)

TURBAN. The monuments of Egypt and Assyria furnish us with numerous forms of head-dresses, some of which were doubtless similar to those worn by the ancient Hebrews. The Hebrew word *parim*, rendered "bonnets," (Isa. iii. 20,) and "ornaments," (Isa. lxi. 10,) properly designates *tiaras*, as worn by females; and also *turbans*, as worn by men. The word *tzeppirath*, rendered "diadem," designates a *circlet* or turban, probably of fine muslin. (Isa. xxviii. 5.) The term *tzaniph*, rendered "a diadem," (Job xxix. 14; Isa. lxii. 8;) and "mitre," (Zech. iii. 5,) signifies to *roll round*, hence an ornamented turban. The word *kishshurim*, rendered "headbands," (Isa. iii. 20,) and "attire," (Jer. ii. 32,) signifies *girdles, belts*, female ornaments; so in Isa. xlix. 18, "as a bride bindeth her girdle." The word *marashotikem*, rendered "principalities," margin "head-tires," (Jer. xlii. 18,) ought to be rendered "from your heads shall come down the crown." The Chaldee term *karselathon*, rendered "hate," margin "turbans," properly denotes *mantles*. (Dan. iii. 21.) In Palestine the men usually wear red caps, with or without turbans; the women wear white veils, occasionally thrown over the taintoura or horn. Both men and women, in the East, generally attend Divine worship with their heads covered.—See *MIRRA*, and *TIARA*.

TURTLE-DOVE. The Hebrew word *ter* designates a species of the dove tribe, probably the "turtle-dove." (Gen. xv. 9; Lev. i. 14; v. 7, 11.) The *Turtura egyptiacus*—the Egyptian turtle or palm-dove, is found in amazing numbers in the wilderness. The *Turtur caritas* is abundant in the valley of the Jordan, and in Syria. The turtle is enumerated among the migratory birds, whose early return indicates the approach of spring. (Jer. viii. 7; Sol. Song ii. 12.) According to the Hebrew law, turtle-doves were allowed to be offered in sacrifice by the poor who could not afford the more substantial offering. (Lev. xii. 6; Luke ii. 24.) The term "turtle-dove," occurs in Ps. lxxiv. 19, as a name of endearment for the afflicted people of Israel.

TYCHICUS=*fortunate*. A Christian teacher and companion of Paul. He was engaged in various missionary journeys, and was a messenger to the churches. (Acts. xx. 4; Eph. vi. 21, 22; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.)

TYPE. The Greek word *typos*, generally signifies a *resemblance*, a *model*, however it may be produced, and is variously rendered "print;" (John xx. 25;) "figure;" (Acts vii. 43;) "fashion;" (Acts vii. 44;) "form;" (Rom. vi. 17;) "pattern;" (Tit. ii. 7; Heb. viii. 5;) "ensemble;" (Phil. iii. 17;) and "manner." (Acts xxiii. 25.) Specially the term *type* is employed to designate the pre-ordained representative relation which certain actions or objects in the institutions of the Old Testament bear to corresponding actions or objects in the New Testament. In this it differs from a representation, memorial, or commemoration of an event which is past. The type is properly an *act* or *institute*. As Adam introduced sin and misery into the world, so Christ introduced justification and happiness into the world. The *work* of the first Adam is typical of the *work* of the second Adam. (Rom. v. 14.) Melchisedec's priesthood was a type of Christ's priesthood. (Heb. vii. 1—15.) Many of the institutions of Moses partook of

the nature of types, and are called by the Apostle "the shadow of good things to come;" while the antitype is "the substance." (Col. ii. 17; Heb. x. 1.) The daily and annual sacrifices of the patriarchal and Mosaic dispensations adumbrated the great sacrifice, which, in the fulness of time, was to be offered effectually, and once for all. It must be observed, that it was not the animal or victim that was the type, but the symbolical act of which the animal was the object. It was not the Hebrew high priest that was the type of Christ; strictly speaking, it was the office with which he was invested. It was not David or Solomon, or any other king, that was the type of Christ; it was the *regal office* with which these were invested, which was typical of our Redeemer as King of Zion. Neither was it the mingled mass of the Hebrew nation, pure and vile, that constituted the type of the church of Christ; it was the theocratic national institution—the symbol of the chosen and special community of which Jehovah is Head and Ruler. It is not persons or things simply as such, so much as objects, offices, time, and actions, that really possess a typical character. The type, viewed simply in itself, is a symbolic representation of Divine truth. Its parallel is prophecy. "The difference," says Dr. Alexander, "between a prophecy and a type is only in this, that the former teaches by words, the latter by things; the former by an artificial combination of signs; the latter, by a scenical representation of the whole truth at once. A word is the symbol of an idea; a type is the symbol of some principle or law, and the predication of some general fact in the economy of redemption." The ulterior and prophetic reference was not the only purpose for which the Mosaic ordinances were appointed; as, in point of fact, they performed the two offices of symbol and of type. So far as they signified to the Hebrews any religious duties, they were *symbols*; and so far as they were Divinely appointed to represent things future they were *types*.

We know of no types in the Old Testament excepting those which are explained as such—either by direct statement or manifest implication—in the New Testament.

TYRANNUS=a prince, or tyrant. A man at Ephesus, probably a Greek sophist, in whose school Paul disputed, and thus taught the gospel, after he had withdrawn from the Jewish synagogue. (Acts xix. 9.)

TYRE=a rock. The celebrated and opulent emporium of Phenicia, situated on the coast of the Mediterranean, was originally a colony of Sidon, hence called the "daughter of Zidon." (Isa. xxiii. 12.) The city Tyre, called by the Hebrews "*Tzor*," (Josh. xix. 29, margin,) also written "*Tyrus*," (Jer. xxv. 22; Ezek. xxvi. 23; Hos. ix. 13,) which is not mentioned by Moses or Homer, is usually held to have stood upon the mainland, and the more modern city upon a rocky island opposite. However, if the more ancient city, usually called *Palae-Tyrus* or *Old Tyre*, stood anywhere on the mainland, the last vestige has long since disappeared. Hence others, from the signification of the name, Tyre=a rock, regard the insular city as the original one. Insular Tyre seems to be alone mentioned in the Scriptures, and is noticed as a "strong city" in the time of Joshua, when it was included in the limits of the tribe of Asher; but was never subjugated by the Hebrews. (Josh. xix. 29; Judg. xviii. 7; Jos. As. viii. 2. 7.) In historical times Tyre was composed of two distinct parts or towns, the one situated on the mainland, and the other on the island opposite—about half a mile from the shore. In the time of David, Tyre was a stronghold. (2 Sam. xxiv. 7.) Under the reigns of David and Solomon there was a close alliance of aid and commerce between the Hebrews and the Tyrians. The Tyrians had early become celebrated for their skill in the arts, in manufactures, in commerce, and in navigation. Their "merchants were princes." (1 Chron. xiv. 1: Isa. xxiii. 8; 2 Sam. v. 11; 1

Kings v. 1—6; vii. 18, 14; ix. 27; 2 Chron. ii. 3; Ezek. xxvii. 16.) Among the numerous colonies which the Tyrians sent out to distant regions, thus extending the benefits of civilization to remote countries, Carthage i.e., New Town, and Cadiz, probably Tarshish, stand foremost in historical interest. Tyre was blockaded by Shalmanezzer, for five years in vain; but it was probably at length made tributary to Assyria. (Isa. xxiii. 1—18; Jos. Ant. ix. 14. 2.) Afterwards for thirteen years it was besieged by Nebuchadnezzar, "yet he had no wages, nor his army." (Ezek. xxvi. 7—12; xxix. 18; Jos. Ant. x. 11. 1.) Tyre appears, however, to have come under the dominion of the Babylonians; and afterwards under that of the Persians. Then came the celebrated siege by Alexander the Great, about 332 B. C., who succeeded after seven months in taking the island city, after having, with great labour, thrown up a causeway or mole, from the main land to the walls. By the erection of this causeway, the materials of the city on the mainland would be hurled into the water; the island was turned into a peninsula, and the city rendered accessible by land forces. The mole divided the straits into two harbours. Insular Tyre afterwards came under the Romans, and for ages continued a flourishing trading city. (Matt. xi. 21; xv. 21; Mark iii. 8; vii. 24; Luke vi. 17; x. 13; Acts xxi. 8.) It fell finally in the hands of the Muhammadans, A. D., 1291; since then it has irrecoverably declined. The present city *Sur*, lies only upon the eastern part of the island, on the junction of the island and isthmus. The houses are mostly mere hovels, one storey high, with flat roofs; and the streets are narrow, crooked, and filthy. Yet the numerous Pride of India and Palm trees, interspersed among the houses and gardens, throw over the city an Oriental charm. The population is somewhat more than 8000 souls. The four springs, called *Ras el-Ayin*=head of the fountain, from which the water

was conveyed by aqueducts, more than three miles in length, to Tyre, still give out a large body of water; they are encircled by massive walls. The earthquake of 1837 did great injury to Tyre; and twelve persons were killed, and thirty wounded. On the 24th of September, 1840, Tyre was bombarded and captured by the allied fleet, under Admiral Stopford, and placed once more under Turkish misrule. The Hebrew prophets denounced fearful judgments against Tyre for her idolatry and wickedness. (Isa. xxiii. 1—18; Ezek. xxvi. 7—21; xxvii. 1—36; xxviii. 1—19; xxix. 18.) And how truthfully their predictions have been accomplished may be seen in the existing ruins scattered along the shore, and the number of splendid columns lying in heaps beneath the waves. This ancient city has indeed become like the top of a rock, "a place to spread nets upon!"—See SIDON.

TYRUS.—See TYRE.

TZIDON.—See SIDON.

TZOR.—See TYRE.

U

UCAL = *provision*. A disciple of Agur. (Prov. xxx. 1.)—See ITHIEL.

UEL = *powerful*. One of the sons of Bani. (Ezr. x. 84.)

UKNAZ.—See KENAZ.

ULAL. A river flowing by the city Shushan; and one of the rivers whose waters were said to be so pure that the Persian kings would drink no other. (Dan. viii. 2.) It was the *Euleus* of the Greeks, and is supposed to have been a branch of the ancient *Choaspes*, the modern *Kerkhah*, an affluent of the Tigris, which at some distance higher up the country divided from the Kerkhah, and passing by Susa, fell into the Pasitigris or Karun. The channel of this ancient river near the city is now dry. Mr Loftus notices the accuracy of Daniel—who heard the voice "between the Ulai"—evidently referring to the river being divided

into two streams. (Dan. viii. 16.)—See SHUSHAN.

ULAM=*vestibule*. 1. A descendant of Manasseh. (1 Chron. vii. 16, 17.) 2. A descendant of Benjamin. (1 Chron. viii. 39, 40.)

ULLA=*yoke*. A descendant of Asher. (1 Chron. vii. 39.)

UMMAH=*conjunction*. A city in Asher. (Josh. xix. 30.) Dr. Thomson suggests that it may be represented by *Aima*, a village in the highlands on the coast.

UNCLEAN.—See *ISSUE*, and *CLEAN*.

UNCTION.—See *ONIMENT*.

UNICORN. The Hebrew word *reem*, rendered "unicorn," furnishes no evidence that such a single-horned animal was known to the Hebrews. It is now generally understood to denote the *buffalo*, a wild and ferocious animal, well known to the Hebrews, bearing a similar relation to the ox as the wild ass does to the domestic one. It properly belongs to a species of ox, —*bos bubalus*,—found in India. This species, in the wild state, lives in herds of considerable numbers, frequenting moist and marshy situations. It is a different species from the *bubalus pegasus*, the wild buffalo of the Abyssinian forests; and also different from the buffalo—a name misapplied to the *bison*—which, in vast herds, roam over the western wilds of North America. The Septuagint translates the Hebrew term *reem*, by *monokerota*; the Vulgate, *unicorn*, an animal which most natural historians have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet. But this sense is inadmissible; since the unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the *reem* was an animal frequent and well known in Palestine and the adjacent regions. The *reem* doubtless existed anciently in Palestine; though probably in a wild state, or unsubdued to labour. In the Scriptures it is several times coupled with, or compared to the ox. (Num.

xxiii. 22; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 21; xxix. 6; xcii. 10; Isa. xxxiv. 7.) The actual existence of the buffalo in Palestine leaves little doubt that it is the *reem* of the Hebrew Scriptures; for which the several versions have substituted the apparently fabulous *unicorn*. Dr. Robinson, when in the plain near the Jordan, saw large herds of horned cattle, among which were many buffaloes, which were returning from pasture, to pass the night near the tents of their Arab owners. They are described as a shy, ill-looking, ill-tempered animal. They are also very common in Egypt, being kept both for milk and for labour; and are mingled with the neat cattle. The term "unicorn," in the margin, reads "Rhinoce-
rots," (Isa. xxxiv. 7.)

UNITY OF THE SPIRIT.—See *COMMUNION*.

UNNI=*depressed*. 1. One of the Levites. (1 Chron. xv. 18, 20.) 2. A Levite who returned from the exile. Neh. xii. 9.)

UPHARSIN.—See *MENE*.

UPHAZ.—See *OPHR*.

UPPER-ROOM. A sort of guest-chamber, not in common use, in the upper part of the house, where the Orientals received company and held feasts, and where at other times they retired for prayer and meditation. (Mark xiv. 15; Luke xxii. 12.) Among the Hebrews it seems to have been on, or connected with, the flat roofs of their dwellings. Dr. Robinson describes the upper room of a respectable house at Ramleh, as a large airy hall, forming a sort of third storey upon the flat roof of the house. (1 Kings xvii. 19, 22; 2 Kings iv. 10; Acts i. 13; ix. 37, 39; x. 9; xx. 8.)

UR=*light* or *fire*. 1. A city of the Chaldeans, and the birth-place of Abraham. (Gen. xi. 28, 31; xv. 7; Neh. ix. 7.) Ur was probably also the name of the surrounding district; and the region, in a wider sense, was sometimes called "Mesopotamia." (Acts vii. 2.) Recent researches have found the site of "Ur of the Chaldees" at the

large circuit of low mounds called *Mugeyer* or *Mugheir*, i.e., "the bitumen-ed," in the extreme south of Chaldea, about six miles west of the Euphrates, not very far above—and probably in the time of Abraham actually upon the head of the Persian Gulf. The name *Hur* or *Ur*, read in the cuneiform inscriptions of bricks and cylinders found at Mugheir, identifies the site of the ancient Chaldean metropolis, which seems from the mention of its ships to have been a maritime city. In 1854, Mr. J. E. Taylor, the British Vice-Consul at Busrah, examined this important heap of ruins, which is 2,946 yards in circumference. He describes the vast ruin as standing on but a slight elevation; which, owing to the flatness of the marshy plain around it, forms an island in the middle, during the annual flood of the Euphrates. The principal building among the ruins is a two-storied structure, erected on a platform twenty feet above the plain; the walls being a thick mass of partially burnt and sun-dried bricks, coated with a wall of kiln-burnt inscribed bricks, four feet thick. The bricks of the lower storey are embedded in bitumen, hence the name Mugheir. In excavating the corners—one of which points due north—of this ruined edifice, which appears to have been a temple, Mr. Taylor discovered in niches in the wall, near the foundation, the usual inscribed memorial cylinders. They contain, as Sir H. Rawlinson has shown, a memorial of the restoration of this structure, also of the restoration of other temples, built by earlier monarchs, together with the execution of other works in southern Chaldea, by Nabonnedus, the father of Belshazzar. On one of the bricks is the inscription: "Orchamus, king of Hur, is he who built the temple of Sin, i.e., the Moon-god." From the examination of numerous inscriptions on bricks and cylinders, found at Mugheir, Sir H. Rawlinson regards this as the earliest site colonised by the Hamite invasion. The exhumed tablets bear the names of a series of kings, from a remote period, to the

Shemitic Nabonnedus, B.C. 540. Among them is that of *Kudur-Mabuk*; and that of his father *Kudur Lagamar*, who enlarged the city of Ur, supposed to be the Chedorlaomer of the time of Abraham. But the most remarkable of the inscribed cylinders of of Mugheir—of one we give a copy—are those which, not only inform us that Nabonnedus, the last king of Babylon, repaired the great temple of Sin, at Hur; but also distinctly state that Belshazzar—



—was the eldest son of Nabonnedus, and that he was admitted to share in the government. Thus is the truth of Scripture confirmed, Belshazzar was king of Babylon, when Cyrus took the city; (Dan. v. 30;) at the same time, as profane history states, that his father Nabonnedus was king. Some of the mounds surrounding the principal ruin seem to have been used as the graves of the ancient people. One of the mounds which Mr. Taylor opened was found to be full of a kind of coffins embedded in the sun-dried bricks of which it was composed. The remains were generally dispersed under baked clay covers, and in arched brick vaults. Coffins, strictly so-called, and such as have been discovered by Mr. Loftus at *Warka*=Erech, were not found here. Among the remains, in some cases, inscribed and uninscribed cylinders of meteoric stones were met with. Various other articles were found in different tombs—such as copper bowls, shallow clay dishes, large and small water jars; also gold and agate beads, copper bangles, rings for the ears and toes, small bracelets, and the remains of a gold fillet or band, formed of pure beaten metal, about an inch broad. Most of these ancient relics are now deposited in the British Museum. 2.—See ANABRAI.

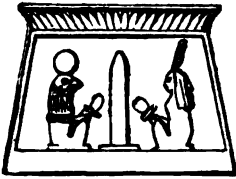
URBANE=*politely*. A Christian at Rome. (Rom. xvi. 9.)

URI = *fiery*. 1. The father of Bezaleel. (Ex. xxxi. 2; xxxv. 30; 1 Chron. ii. 20.) 2. The father of Geber. (1 Kings iv. 19.) 3. One of the Levites. (Ezra x. 24.)

URIAH = *flame of Jehovah*. 1. A noble-minded Hittite, and one of David's distinguished officers. He was treacherously slain according to an understanding between David and Joab, in order that David's guilt, in the case of Bathsheba, might be concealed. (2 Sam. xi. 8—27.) He is also called "Urias." (Matt. i. 6.) 2.—See **URIAH**.

URIEL = *flame of God*. 1. One of the Kohathites. (1 Chron. v. 24.) 2. A chief of the Kohathites. (1 Chron. xv. 5, 11.) 3. The father of Michaiah. (2 Chron. xiii. 2.)

URIAH = *flame of Jehovah*. 1. The Hebrew high priest in the time of Ahaz and Isaiah; (2 Kings xvi. 10—16; also written "Uriah." (Isa. viii. 2.) 2. A prophet who was slain by order of Jehoiakim, king of Judah. (Jer. xxvi. 20—23.) 3. The father of Meremoth; (Neh. iii. 4, 21; also written "Uriah." (Ezra viii. 33.) 4. One who stood by the side of Ezra. (Neh. viii. 4.)



Thmel, the symbol of Truth and Justice.

URIM AND THUMMIM = *light and truth*, i.e., *revelation and truth*. The sacred oracle or lot of the Hebrews, worn on or in the sacred breast-plate, whereby, in matters of great moment, the high priest alone discovered the will of Jehovah the invisible King. (Ex. xxviii. 21, 28, 30; Lev. viii. 8; Deut. xxxiii. 8.) It was also designed to prevent the Hebrews from inquiring at forbidden oracles. (1 Sam. xxviii. 6.) Josephus supposed that the Divine

response was taken from the degree of splendour exhibited on the twelve gems which decorated the exterior of the breast-plate. (Ant. iii. 8. 9.) But Philo says the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented *revelation*, and the other *truth*. (Philo 2. 152.) The Hebrews, according to this view, may have had a custom similar to that of the ancient Egyptians, whose high priest, as superior judge, wore, suspended from his neck, the common little symbol of the goddess *Thmei*, holding the sign of life, with closed eyes; showing that the chief judge must only see the truth. The monuments frequently represent *Thmei*, under the *dual* or double character of truth, as bearing on her head the disc of the sun, the symbol of *truth*, and the ostrich feather, the symbol of *justice*, as in the illustration; and honoured under the double character of *truth* and *justice*. Among the Egyptians, the symbol *Thmei* appears to have referred merely to judging in its narrowest sense; while the Urim and Thummim was a symbol of the judicial office in a broader sense, promising generally, to the high priest, Divine assistance in difficult and important decisions. The impartiality of the Hebrew judge with the Urim and Thummim is shown in Deut. xxxiii. 8, 9: "Who says unto his father and to his mother, I saw thee not, and his brother he recognises not, and his children he does not know;" words which receive illustration in a striking manner from the Egyptian symbol of *truth* and *justice*. (Ezra ii. 63; Neh. vii. 65.)

USURY.—See **PLEDGE**.

UTHAI = whom *Jehovah succours*.

1. The son of Ammihud. (1 Chron. ix. 4.) 2. A son of Bigvai. (Ezra viii. 14.)

UZ = *light sandy soil*? 1. A region and tribe in the north-eastern part of Arabia deserta, between the Euphrates, Palestine, and Idumea, probably including part of Bashan; called by Ptolemy *Ausitis*. Job was an inhabi-

tant of "the land of Uz," which was probably an extensive district, and subject to the Edomites. (Job. i. 1; Jer. xxv. 20; Lam. iv. 21.) 2. A son of Aram. (Gen. x. 23; 1 Chron. i. 17.) 3. The son of Dishan, the Horite. (Gen. xxxvi. 28; 1 Chron. i. 42.) 4.—See Huz.

UZAI=*strong, robust*. The father of Palai. (Neh. iii. 25.)

UZAL=*wanderer*. A descendant of Joktan, whose posterity peopled a city and district of the Joktanids in Arabia, probably the same afterwards called *Sanaa*, the metropolis of the kingdom of Yemen, and one of the most imposing cities of Arabia. (Gen. x. 27.) The words "Dan and Javan going to and fro," probably ought to read "Adan and Javan from Uzal;" (Ezek. xxvii. 19;) as the names of three celebrated Arabian marts.—See VEDAN.

UZZA=*strength*. 1. A descendant of Benjamin. (1 Chron. viii. 7.) 2. One of the Nethinim. (Ezra ii. 49; Neh. vii. 51.) 3. A son of Merari. (1 Chron. vi. 28.) 4.—See UZZAH

UZZAH=*strength*. A son of Abinadab, also written "Uzza," (1 Chron. xiii. 7—11,) a Levite, who was killed by the immediate act of God, for laying his hands upon the ark, in violation of the express provisions of the Divine law. (2 Sam. vi. 1—11; Ex. xxv. 14; Num. iv. 2—15; 1 Chron. xv. 12, 15.)

UZZEN-SHERAH=*ear of Sherah*, or *Sherah's corner*. A small city founded by Sherah the daughter of Ephraim; perhaps *Beit Sira*, near upper Bethhoron. (1 Chron. vii. 24.)

UZZI=*might of Jehovah*. 1. A high priest of the Hebrews, who was succeeded by Eli. (1 Chron. vi. 5, 6, 51; Ezra vii. 4.) 2. A descendant of Issachar. (1 Chron. vii. 2.) 3. The father of Elah. (1 Chron. ix. 8.) 4. A descendant of Benjamin. (1 Chron. vii. 7.) 5. One of the Levites. (Neh. xi. 22.) 6. One of the priests. (Neh. xii. 19, 42.)

UZZIA = *might of Jehovah*. The Ashterathite, one of David's distinguished warriors. (1 Chron. xi. 44.)

UZZIAH=*might of Jehovah*. 1. A king of Judah, who was elevated to the throne at the age of sixteen, and reigned fifty-two years, from 809 to 757, B.C. Uzziah was but five years old when his father was slain; hence it is disputed by chronologers whether to count the fifty-two years of his reign from the death of his father, or, eleven years later, i.e., from the time that he ascended the throne. Uzziah's arms were successful against the Philistines, the Arabians, and the Ammonites. Though so much engaged in military operations, he found time to cultivate the arts of peace, and to advance the interests of agriculture. He was for the most part obedient to the law; though on one occasion he forced his way into the temple and attempted to usurp the privileges of the priesthood. For this act of impiety, committed in the twenty-fourth year of his reign, he was smitten with leprosy. The affairs of government were administered by his son Jotham. In his reign an earthquake occurred; (Am. i. 1; Zech. xiv. 5;) which was apparently very serious in its consequences. Josephus says that it occurred while Uzziah was in the temple; and that at one place half the mountain broke off from the rest, and rolled itself four furlongs. (Ant. ix. 10. 4.) He is also called "Azariah." (3 Kings xiv. 21; xv. 1—27; Isa. i. 1; vi. 1; vii. 1; Hos. i. 1; Amos i. 1; 2 Chron. xxvi. 1—28.) 2. The father of Jehonathan. (1 Chron. xxvii. 35.) 3. A son of Harim. (Ezra x. 21.) 4. A descendant of Judah. (Neh. xi. 4.) 5. One of the Levites; also written "Azariah." (1 Chron. vi. 24, 36.)

UZZIEL=*might of God*. 1. A son of Kohath, the Levite; his descendants were called "Uzzielites." (Ex. vi. 18; 1 Chron. vi. 2, 18; xxvi. 23; Num. iii. 19, 27.) 2. A descendant of Simeon. (1 Chron. iv. 42.) 3. A descendant of Benjamin. (1 Chron. vii. 7.) 4. A son of Heman. (1 Chron. xxv. 4.) Some suppose him to be also called "Azrael." (1 Chron. xxv. 18.) 5. One of the Levites. (2 Chron. xxix.

14.) 6. The son of Harhaiah, one of the goldsmiths. (Neh. iii. 8.)

V

VAIL.—See VAIL.

VAHEB=*gift*? A place in the *Safieh*, at the south-east end of the Dead Sea. The passage in Num. xxi. 14, which reads, "Wherefore, it is said in the Book of the Wars of the Lord what he did in the Red Sea, and in the brooks of Arnon," ought perhaps to read, "Hence the saying in the Book of the Wars of Jehovah, 'At Vaheb, in Suphah, and at the streams of the Arnon, etc.'" The passage would seem to be a fragment of a triumphant song. The margin reads, "Vaheb in Suphah"—the *Safieh*, in which was the boundary between Moab and Edom.

VAJEZATHA = *whiteness, purity, or worthy of honour*. The youngest son of Haman. (Est. ix. 9.)

VALLEY. Palestine is an uneven and irregular country, "a land of hills and valleys." (Deut. xi. 12.) The term "valley," is the translation of several Hebrew words, which show that it is not only used of the long low plain; 1. *Nakhal*, to flow, is applied to a torrent bed, a *wady*; it is rendered "valley;" (Gen. xxvi. 17. 19;) "brook;" (1 Kings ii. 37; xvii. 3, 4; Num. xxi. 14;) "river;" (Deut. ii. 37; Josh. xv. 4;) and "stream." (Isa. xxvii. 12.) 2. *Gai*, properly a narrow valley or ravine, uniformly rendered "valley." (2 Kings xxiii. 10; Neh. xi. 35; Ezek. xxxix. 11; 2 Chron. xiv. 10.) 3. *Emek*, a low tract of land, the ordinary word for "valley;" (Judg. vi. 33; xviii. 28;) valley of the giants; (Josh. xv. 8; 2 Sam. v. 18; 1 Sam. xvii. 2; 2 Chron. xx. 26;) also rendered "vale." (Gen. xiv. 8.) Several of the valleys take their names from the adjoining places. Some of the valleys are long low plains adapted to cultivation; others are sparingly supplied with verdure, and possess the aspect of absolute sterility, while others again are partly overgrown with jungle and

tangled brushwood, which often make the paths through them somewhat difficult. (Ps. lxx. 13; Isa. xl. 4; Jer. vii. 32; Deut. viii. 7; 2 Chron. xxxv. 22; Num. xxiv. 6; xxi. 12.)—See PLAIN.

VANIAH=*wailing, or meekness*. A son of Bani. (Ezra x. 36.)

VASHNI = *a gift*. This Hebrew word, which is given in 1 Chron. vi. 28, as the name of a son of Samuel, is probably a corrupted form of the word *vehasehni*, i.e., "and the second;" the word *joel* is also left out, probably by an error of the copyist. The passage should read, "the first-born Joel, and the second Abiah." (1 Sam. viii. 2.)

VASHTI = *the beautiful*. The queen of Xerxes, king of Persia, whose degradation led to the advancement of Esther. (Est. i. 9—19.)

VEDAN. An Arabian city, whence wrought iron, cassia, and calamus were brought to Tyre. (Ezek. xxvii. 19.) The English version of the passage reads, "Dan also and Javan going to and fro," margin "Meuzal;" but the Hebrew reads "Vedan and Javan, Meuzal." The text should probably read "Adan and Javan from Uzal." The Javan here mentioned apparently designates *Jawan*, and *Uzal*, the ancient name of *Sanaa*, both towns in Yemen. Vedan probably refers to the city and mart *Aden*, on the southern shores of Arabia, in the province of Yemen. Edrisi not only mentions Aden with its port on the Red Sea, whence ships sailed to India and China, but also enumerates among its articles of merchandise the very wares mentioned by the prophet. This important place, situated on the west coast of the Strait of Babel-mandeb, became a British dependency in 1840. It commands the Red Sea and the Sea of Arabia, as Gibraltar does the Mediterranean and a portion of the Atlantic; hence Aden has been styled "the Gibraltar of the East." "At Gibraltar," says the Hon. C. Cushing, "England has excavated for herself a citadel in the heart of a limestone mountain; at Aden, she has planted herself in an ancient crater, and sits

secure within the primeval fortress formed by the lofty sides of an extinct volcano. The neighbouring mountains appear to be wholly volcanic. The southerly parts of Arabia, on the Red Sea and the Indian Ocean, appear to have been at an early period, the theatre of stupendous volcanic revolutions. Aden, as a part of Arabia, partakes of the peculiar climate of the country, which is nearly destitute of rivers. The climate is clear, pure, and dry. There are no sensible dews by night, and but a few days of brief showers during the year. All the fresh water is obtained from wells, some of which yield brackish water, and others water strongly impregnated with sulphur." Since Aden became a British possession it has become a flourishing place of trade, and is well supplied with all the necessities of life. From its advantageous position and excellent port, it has become a place of importance as a depot and halting place for the line of steamers established between Suez, Bombay, Calcutta, the Indian Archipelago, and China. Already Aden has become the rival of Mocha, and the mart of an extensive traffic; and it is expected that the whole commerce of the Red Sea, and especially that of Yemen and Hadramaut, will be transferred to it. A number of Banians, Parsees, Jews, and other merchants, have settled at Aden. It now contains more than 22,000 inhabitants.

VEIL. A covering, of which there were several kinds, used by females in the East, for concealing their face and person. The different Hebrew words rendered "veil," evidently designate some exterior article of female attire. *Mitpahhat*, rendered "veil," margin, "sheet or apron," (Ruth. iii. 15,) and "wimple," (Isa. iii. 22,) properly signifies a *mantle, cloak*, or large out-door veil. *Radid*, rendered "veil," (Isa. iii. 23,) and "veil," (Sol. Song v. 7,) signifies a finer kind of out-door veil. *Tzama* rendered "locks," (Sol. Song iv. 1, 8; vi. 7; Isa. xlvii. 2,) seems to designate a kind of veil, as

a part of in-door dress. *Tsaiph*, rendered "veil," signifies a large outer covering, a *veil*, wrapping over the shoulders. (Gen. xxiv. 65; xxxviii. 14, 19.) *Lot*, rendered "covering," designates a *muffler, a veil*. (Isa. xxv. 7.) *Maveh*, rendered "veil," designates a *covering, a veil*. (Ex. xxxiv. 33, 34, 35.) *Real*, rendered "muffler," probably denotes a light, thin veil. (Isa. iii. 19.) *Musak*, rendered "covering," also denotes a *veil*; (Isa. xxii. 8; 2 Sam. xvii. 19;) the same term designates the *curtain* before the door and the court of the tabernacle. (Ex. xxvi. 36; xxxix. 38; xl. 5; xxxv. 17; xxxix. 40.) But the *veil* or *curtain* of separation, which separated the Holy of Holies from the outer sanctuary, is called *paroketh*. (Ex. xxvi. 31, 33, 35; Lev. xvi. 2, 12; Num. xviii. 7; Matt. xxvii. 51.) To *uncover the covering*, i.e., to lift or rend the veil, is a figure made use of by the Arabs to express *exposure to reproach*, taken from a virgin whose veil wanton and violent men have torn away. (Isa. xxii. 8.) The words *keruth ainaim*, rendered "a covering of the eyes," (Gen. xx. 16,) do not designate an article of female attire, but are used in the sense of a *present offered*, as an expiation for some fault, in order that one may *shut his eyes* upon it—take no more notice of it—a *compensation* for the wrong Abimelech did to Sarah by depriving her of her liberty, and a public declaration of his honour and her innocence. From the ancient monuments it appears that the veil, for concealing the face, was not worn by the females of Egypt till the conquest of that country by the Persians. In modern times, the ideas of decency required Oriental females to be veiled with great strictness. Some of the face-veils worn by modern Syrian, Arab, and Egyptian ladies, are made of white muslin, richly embroidered with coloured silks and gold, and hanging down behind nearly to the ground. Sometimes they are made of black crape, and often ornamented with spangles, gold coins, false pearls,

etc. The modern ladies of Syria often have the veil gracefully thrown over the *tantour*, or horn. The Greek word *echousia*, translated "power," is generally supposed to denote a kind of head-covering for females, a *veil*, hence the emblem of subjection to the power of a husband. But the Apostle, in pointing out certain irregularities in the Christian assemblies, observes that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head," i.e., her husband. Hence, as the woman is to be in subjection to her husband, the Apostle enjoins, "For this cause ought the woman to bring honour upon her head, i.e., upon her husband, for the sake of the angels," i.e., the ministers, that they may not be put to the trouble of adverting to any such irregularities in the assemblies of the faithful. (1 Cor. xi. 3—16.)—See **HORN**.

VEIN. The operation of mining, and the art of purifying metals, attracted attention at a very early age of the world. (Gen. iv. 22.) The passage in Job xxviii. 1—11, in which metaliferous veins are mentioned, is remarkable from the light it throws on the method of mining then practised, and shows that the art had been carried to a high degree of perfection. It is not probable that veins of all the metals mentioned in the passage existed in the country in which Job dwelt, but he may easily have obtained information respecting them from the Egyptian and Phenician merchants.

VERMILLION. The Hebrew word *shasher*, signifies *red colour*, *red ochre*; and is supposed to denote *cinnabar*, vermilion, a well-known metallic paint of a bright red colour. It was imported by the Phenicians, in the form of a reddish sand, from their colonies in northern Africa, and was used in decorating houses, temples, and idols. (Jer. xxii. 14.) Ezekiel reproving the idolatry of the Jews, mentions "the images of the Chaldeans pourtrayed with vermilion," on the walls of Assyrian palaces. The

accuracy of the prophet is corroborated by existing Assyrian monuments. M. Botta noticed several figures on the walls of Khorsabad yet retaining a portion of the vermillion. And we have seen in the British Museum, among the marbles sent from Nimrud, by Mr. Layard, a large slab, with a figure of the king standing, holding in his right hand a staff, and resting his left on the pommel of his sword, still having the soles of his sandals *coloured red*.

VIAL.—See **CENSER**.

VILLAGES. The Hebrew words *kaphar*, *kephar*, and *kopher*, signify a *cover*, *shelter* to the inhabitants, like the Arabic *kefr*, so much in use, and properly designate a *village*. (Sol. Song vii. 11; 1 Chron. xxvii. 25; Neh. vi. 2; Josh. xviii. 24; 1 Sam. vi. 18.) So also the Greek *kome*, designates a "village;" (Matt. ix. 35; xxi. 2; Luke viii. 1;) or a small "town." (Matt. ix. 11; Luke v. 17; ix. 6.) The term *hazzar* or *hazar*, designates a village or hamlet, and is used of farm-buildings, farm-hamlets usually erected around an open space or court, often in the neighbourhood of cities. (Josh. xiii. 23, 28; xv. 32; 1 Chron. iv. 33; Neh. xi. 25.) This term is also used of the moveable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, so as to form an enclosure; it is rendered "villages;" (Isa. xlii. 11; Ps. x. 8;) "towns;" (Gen. xxv. 16;) and the Hebrew plural "*Hazerim*" is also used. (Dent. ii. 23.) The word *hlinrash*, rendered "villages," properly means "suburbs." (Lev. xxv. 31, 34.) The term *paraz*, also rendered "village," means an eminent man, a captain. (Hab. iii. 14.) So also *perazon*, rendered "villages," designates *rulers*; (Judg. v. 7, 11;) and *perazoth*, also rendered "villages," properly means "open country." (Ezek. xxxviii. 11.) There is little in the Old Testament to enable us precisely to define a "village" of Palestine, beyond the fact that it was destitute of walls or external defences. The term "village" is frequently used in the enume-

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drinks. Vinegar is also made by pouring water on the grape juice, and leaving it to ferment. The Muhammedans seem to have no objection to using vinegar, though it has fermented. (Matt. xxvii. 34.)—See **MYRRH**, and **WINE**.

VINEYARD.—See **VINE**.

VINTAGE.—See **GRAPES**.

VIOL.—See **HARP**.

VIPER.—See **SERPENT**.

VIRGIN. The Hebrew word *bethulah* properly denotes a virgin, a maiden; (Gen. xxiv. 16; Lev. xxi. 13; Deut. xxii. 14, 23, 28; Judg. xi. 37; 1 Kings i. 2;) the passage in Joel i. 3, is not an exception, as it refers to the loss of one betrothed, not married. The Mosaic laws concerning virginity are recorded in Deut. xxii. 13—29, compare Matt. i. 18—20. The Hebrew word *almah* also properly signifies a virgin, a maiden, but of marriageable age. (Gen. xxiv. 43; Ex. ii. 8; Prov. xxx. 19; Ps. lxxviii. 26; Sol. Song i. 3; vi. 8.) In the words of the prophet, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (Isa. vii. 14), the term "virgin" apparently refers to "the prophetess" who was about to become the spouse of Isaiah. Though the prophet already had a son, it is by no means improbable that his former wife was dead, and that he was about to be united in marriage to another who was a virgin. The prophet predicted the birth of a male child which should occur within the appointed period, from one who was then a virgin, an event which could be known only to God; and this event should constitute a sign to Ahaz of the truth of his prediction concerning Syria and Israel. In this remarkable event the prophet directed the minds of the king and people onward to the birth of the Messiah from a virgin, and to Him the name "Immanuel" should be more appropriately given. Hence the evangelist Matthew, considering the former event as the predicted type of the latter event, applies the passage to the miraculous birth of Jesus, from the virgin: "Thus was fulfilled, in a strict

and literal sense, the event which the prophet had predicted in the early type." (Matt. i. 22, 23.) The Greek term *parthenos*, rendered "virgin," is occasionally applied to both sexes, as indicative of moral purity. (1 Cor. vii. 25, 26; Rev. xiv. 4.) Among the Hebrews the population of a city was sometimes called a "virgin;" so the inhabitants of Tyre; (Isa. xxiii. 12;) of Babylon; (Isa. xlvii. 1;) of Egypt; (Jer. xlv. 11;) and of Judah and Israel, i.e., the Hebrews. (Lam. i. 15; Jer. xiv. 17; xviii. 18; xxxi. 4, 21; Am. v. 2.)

VIRTUE. That attention to personal and relative duties which renders character morally excellent, though it arise from nothing but considerations limited to the present state, is, in a general sense, denominated virtue. But even this, which is the virtue of this world, is not native to the human mind, but is the result of Divine influence. Notwithstanding the general acknowledgment of the universal and total depravity of human nature, it has sometimes been asked, "may there not be something virtuous among men independent of Divine influence?" If there is, we should say at once that human nature is not totally depraved. Indeed, to suppose the existence of virtue independent of Divine influence, is simply to suppose an impossibility; inasmuch as the Holy Spirit, through the sacrificial atonement, has been vouchsafed to all mankind. The mere notions of right and wrong, found everywhere in the human mind, do not belong to this question, as they are native to reason and understanding. Undoubtedly there is much restraint of evil, and many virtuous acts among the unregenerate; but they are to be attributed solely to the incipient workings and the controlling influence of the Holy Spirit, given in answer to the prayers of Him whom the Father heareth always. When, however, the same attention to personal and relative duties proceeds from higher principles—from a constant and reverential regard to the Divine will, as the result of regeneration—its nature is so changed

that it is no longer the virtue of this world, but a virtue of a nobler type, and may be denominated *holiness*. Just as under the law a vessel was considered "holy" when taken from common use and sanctified to the Lord; so virtue, when the human mind is sanctified by the Holy Spirit, sustains a new relation to God, and the believer henceforward delights in His will. Hence, as the fruit of the Spirit, all the moral and spiritual advantages which we may now possess—the virtues which constitute the Christian character—are supernatural and gracious. They are supplementary to our nature, and not a constituent part of it. They are not inherited through the channel of hereditary descent and succession; but are the gifts bestowed on us through the sanctification of the Spirit, and in virtue of the atonement of Christ. (Phil. iv. 8; 2 Pet. i. 3, 5; Prov. xii. 4.)

VISION.—See PROPHECY.

VOLUME.—See BOOK.

VOPHSI=increase, or addition. A descendant of Naphtali. (Num. xiii. 14.)

VOW. The Hebrew word *neder*, rendered "vow," signifies "a promise." Vows were not originally of Divine appointment, but originated with men themselves, as religious undertakings. The design of them was, in some cases, to express gratitude to God; in others, to obtain favour and mercy from Him. Some vows were *Positive*, by which property of various kinds, and even men themselves, might be consecrated to God, and which were capable of redemption; (Gen. xxviii. 20—22; Lev. xxvii. 1—25; Ps. lxxvi. 13; Mark vii. 11;) with the exception of what was devoted by the vow called *Herem* or the *curse*, i.e., to total destruction; (Ex. xvii. 14; Num. xxi. 2; Josh. vi. 17—26;) and of animals proper for sacrifices. Money, lands, and houses, which had been made the subjects of this vow, became the property of the sanctuary; but the lands might be redeemed before the year of jubilee. Other vows were *Negative*, by which abstinence was promised from certain things, in themselves lawful, and which

might be denominated a "restraint on the appetite." (1 Sam. xiv. 24; Acts xviii. 18.) The principal among this last class of vows was that of the *Nazirites*. (Num. vi. 9—12; Judg. xiii. 2—5; Luke i. 15.) Vows were generally uttered audibly, and sometimes confirmed by an oath. (Num. xxx. 3, 11, 14; Judg. xi. 35, 36.) Though the Mosaic law held out no encouragement to the making of vows, it insisted on a scrupulous fulfilment of them when made. (Deut. xxiii. 21—23; Eccles. v. 4; Ps. lxxvi. 11; cxvi. 18.) It not only permitted, in certain cases, the redemption of a vow, but also conferred the power on the father and the mother of annulling the vows of a daughter or wife. (Num. xxx. ii. 16.)

VULTURE. The Hebrew word *daak* rendered "vulture," (Lev. xi. 14,) and *raak*, rendered "glede," (Deut. xiv. 18,) also *dajak*, rendered "vulture," (Deut. xiv. 13; Isa. xxxiv. 15,) appear to be mere variations of the same word, designating a species of *ravenous bird*, having a rapid flight, inhabiting ruins; some say the *kite* or *falcon*; others the *black vulture*. The vulture is a large bird of prey, somewhat resembling the eagle, of which there are several kinds, differing in colour and size; yet they are easily distinguished by their bald heads and partially crooked beaks. They are common in most parts of Asia, and are noted for the extreme acuteness of their powers of vision. Mr. Tristram saw the *lammer-geyer* near the Sea of Galilee; and also many noble griffons, and an Egyptian vulture at Heshbon. They were accounted unclean by the Mosaic law.—See EAGLE, and KITE.

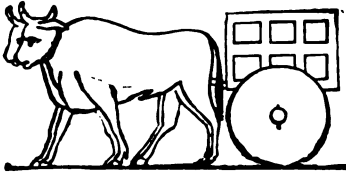
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WAFER.—See BREAD.

WAGES. The earliest mention of wages is of a recompence not in money but in kind. (Gen. xxix. 15, 20; xxx. 28; xxxi. 7, 8, 41.) In Egypt money

WAG

payments by way of wages were in use. (Ex. ii. 9.) The Mosaic law strongly inculcated the duty of paying fair wages as the price of labour, and also payment as soon as the work was performed. (Lev. xix. 13.) And the denunciations of the prophets were very severe against those who oppressed the labourer in his wages. (Jer. xxxii. 13; Mal. iii. 4.) The labourer's wages are set down at one *denarius*—about seven pence halfpenny—per day. And the New Testament writers show that equity in wages forms an important part of Christian morality. (Matt. xx. 8; Luke x. 7; James v. 4)—See **HIRELING**.



Philistine wagon.

WAGON. The Hebrew word *agalah*, rendered "wagon," designates any wheeled carriage, probably as drawn by oxen; (Gen. xlv. 19; Num. vii. 3; also an *ox-cart*. (1 Sam. vi. 7.) In Ps. xlv. 9, the term denotes a *war-chariot*; and in Isa. xxviii. 27, 28, a *threshing dray* or *sledge*, drawn by oxen. (Isa. v. 18.) The Egyptian and Assyrian monuments frequently represent carts or wagons drawn by oxen. We give the figure of a Philistine wagon from the Egyptian monuments.

WAIL.—See **MOURNING**.

WALLS. The walls of ancient cities and of houses were generally built of earth, or of bricks of clay mixed with reeds or straw, and hardened in the sun. And sometimes they were cased with stone. (Gen. xlix. 6; Ps. lxxii. 3; Isa. xxx. 18.) Such walls could be easily destroyed. (Am. i. 7, 10, 14.) The existing remains of some of the walls in Mesopotamia and Assyria are of an extraordinary thickness. The thickness of the wall sur-

WAR

rounding the palace of Khorsabad is fixed by Botta at 48 feet 9 inches. The walls of Ninevah and of Babylon were very broad. Not unfrequently stone walls with towers, and a fosse, surrounded fortified cities. (Isa. ii. 15; ix. 10; xxvi. 1; Neh. iv. 3; Zeph. i. 16.) The walls of the Haram or temple area at Jerusalem are of large stones, of surprising thickness, and rising from their foundations to an immense height. In the excavations made by the Palestine Exploration Party, some of the stones of the bottom rows of the great eastern wall of Moriah, were found to go down, from the surface to the rock, 70 or 80 feet; and at the depth of 90 feet, several had the masons' marks on them—some incised, others in red paint—the very paint still as fresh as when the stones were laid.



In one place, at the depth of 125 feet from the present surface, the monstrous stones of the ancient foundations were found reposing on the live rock in all their primæval majesty. Beneath this depth of rubbish—the accumulation of many generations—was found the ancient bottom of the valley of Kidron, more than 165 feet below the Dome of the Rock on Mount Moriah.—See **CITIES**.

WANDERING.—See **CAMP**.

WAR. From the dissensions of individuals arose, in process of time, the strife of families, contests between tribes, and eventually the wars of nations. Hence as the conquering parties frequently enriched themselves with plunder, every member of the community accustomed himself to arms. (Gen. x. 8—11; xiv. 1—21; xxi. 22—34; xxxiv. 20—29.) From the existing monuments of Egypt and Assyria, we learn that war was, among the ancient nations, the main business of life. The Egyptians early possessed a

considerable standing army, which was probably made up by conscription. Their armies, as represented on the monuments, were composed of troops of infantry, armed with the bow or lance; and of ranks of war-chariots drawn by two horses, which formed the cavalry of the age. (Ex. xiv. 6, 7, 9, 23, 25, 26, 28.) The Assyrian monuments also exhibit the military force of the Assyrians as composed of infantry armed with the bow and the lance; also of war-chariots and regular cavalry. (Isa. xxxvi. 8, 9; Ezek. xliii. 12; Nah. iii. 2, 3.) The Hebrews, while sojourning in Egypt, were evidently trained to arms, as appears from the incidents narrated in 1 Chron. iv. 22; vii. 21, where they are represented as defending the frontiers of the land from the marauding tribes of Arabia and Syria. After the Exode from Egypt, the Hebrews were engaged in hostilities with nearly every nation with which they came in contact. Their troops were composed of all who were able to bear arms, i.e., of all who were between the ages of twenty and fifty. (Num. i. 1, 2, 3, 49; xvi. 2.) In actual service, the whole body was not expected to take the field, except on extraordinary occasions. (Ex. xvii. 9; Num. xxxi. 3—6; Judg. xx. 1—11.) The following persons were excused from military service: 1. Those who had built a house and had not yet inhabited it. 2. Those who had planted an orchard or a vineyard, and had not yet tasted the fruit; an exemption, consequently, which extended through the first five years of such planting. 3. Those who had bargained for a spouse, but had not celebrated the nuptials, also those who had not lived with their wife for a year. 4. The faint-hearted, who would be likely to discourage others; and who, if they had gone into battle, which in those early times depended on personal prowess, would only have fallen victims. (Dent. xx. 5—9; xxviii. 30; Lev. xix. 23, 24.) Previously to going to war the heathen nations consulted oracles; but the Hebrews inquired of God, by means of the

Urim and Thummim. (1 Sam. xxviii. 6, 15; Ezek. xxi. 21; Judg. i. 1. xx. 27, 28; 1 Sam. xxxiii. 2; xxx. 8.) Before going against a city, war was sometimes formally declared. (Judg. xi. 12—28; 2 Kings xiv. 8.) Peace was offered to the inhabitants on condition of subjection; but if they refused every male was to be destroyed. (Dent. xx. 10—13.) As the Hebrew soldiers, in more ancient times, did not receive wages, excepting perhaps the officers and life-guard of the commander, but furnished their own arms and paid their own expences, or were supported by their families, they necessarily received a division of the spoils of the enemy as the reward of the toils they had endured. (Num. xxxi. 4, 8; Judg. viii. 24, 25.) The soldiers left to guard the camp and baggage were entitled to the same share of the spoil as those engaged in battle; and in order to make a fair division, the flocks, cattle, and prisoners appear to have been publicly sold and the money divided. The priests and the Levites also received a portion of the spoil. (Num. xxxi. 25—47; Ex. xv. 9; Judg. v. 30; 1 Sam. xxx. 29—25.) In case however, a city was subjected to the irrevocable curse, the soldiers were forbidden to plunder, and everything, generally speaking, was destroyed. (Dent. i. 34; Josh. vi. 24—26.) In later times, provisions were laid up for the soldiers against a time of war; (2 Chron. xvii. 12; xxxii. 28;) and troops were hired of the neighbouring kings. (2 Sam. x. 6; 2 Chron. xxv. 6, 9.) The Maccabees, in imitation of other nations, allowed wages to their soldiers. (1 Macc. xiv. 32; Luke iii. 14; Rom. vi. 23; 1 Cor. ix. 7.)

The Hebrews when they departed from Egypt, marched in military order by their "armies" or companies of fifty, or five in rank and ten in file, with a captain over them. (Ex. x. 31; xiii. 18, margin.) The Egyptian system of a decimal formation in divisions, on account of its efficiency in the various evolutions, continued to be practiced by them. (Num. xxxi. 48;

Deut. i. 15; Judg. vii. 12, margin; 1 Sam. viii. 12; xviii. 18.) The various divisions ranked, in respect to each other, according to their families. (1 Chron. xxvii. 1—15; 2 Chron. xxv. 5; xxvi. 12, 18.) The leader of the whole army was denominated the "captain of the host." (2 Sam. ii. 8; x. 7.) The Hebrew army anciently consisted entirely of infantry; as cavalry and chariots could be of no use except in the plains. (Deut. xvii. 16; Josh. xi. 6.) The infantry were divided into light-armed troops, and spearmen; (1 Sam. xxx. 8, 15, 23; 2 Sam. iii. 23; xxii. 30;) and were furnished with a sling and javelin; with a bow, arrows, quiver, and also a buckler. (1 Chron. xii. 24, 34; 2 Chron. xiv. 8; xvii. 17.) After the time of Solomon, chariots formed a part of the Hebrew army; (2 Sam. viii. 4; 1 Kings x. 26; xxii. 32, 35;) and in later times cavalry were introduced. (2 Kings xviii. 21—25.) The army was probably divided into the centre, left, and right wings, as would appear from the reference to the "captain" or "leader of a third part." (2 Kings ix. 25; xv. 25.) Before battle the troops were exhorted to exhibit that courage which was required by the exigency of the occasion. (Deut. xx. 2; 1 Sam. xiii. 9—12; 2 Chron. xiii. 4.) The trumpets were sounded by the priests; (Num. x. 9, 10; 2 Chron. xiii. 12—14;) the war shout was raised and the army advanced to battle. The attack, as still usual by the Orientals where European tactics have not been introduced, was characterised by the impetuosity of the onset; and if the front of the enemy remained unbroken they retreated, but soon returned to the charge with renewed ardour. The Roman armies generally stood firm, notwithstanding the violence of the onset. (1 Cor. xvi. 13; Eph. vi. 14; Phil. i. 27.) The consequences of victory were often fearful. Sometimes all the men were slain, their wives and children sold into servitude, and their cities razed to the ground. (2 Chron. xxviii. 9—15; Isa. xx. 3, 4; Mic. i. 11.) Frequently old men and

women and children were slaughtered, and thrown into heaps, and other horrid cruelties committed. (2 Kings viii. 12; Isa. xiii. 16—18; Hos. x. 14; Am. i. 13.) On one of the Egyptian monuments are seen, among other trophies delineated, large heaps of hands placed before the king; an officer notes down their number on a scroll, each heap containing 3,000. On the Assyrian sculptures are seen, among other indignities, captives having their eyes put out, and others flayed alive, by their conquerors. (1 Sam. xviii. 27; 2 Kings xxv. 7; Josh. x. 24; Judg. i. 6, 7.) In some cases the conquered nations were merely made tributary. (2 Sam. viii. 6; 2 Kings xiv. 14; xix. 8—18.) It has been questioned whether wars are, under any circumstances, justifiable in the light of Christianity. While it is certain that the practice of offensive wars cannot be defended by reference to sacred history, it is equally clear, if wars must be, that they can only be consistent with the light of that dispensation which breathes forgiveness and forbearance, on the clear and obvious ground of necessity and self-defence. When the principles of Christianity shall have illuminated the minds of all nations, wars shall cease from the ends of the earth, and peace will universally prevail. (Ps. xlv. 9; lxvi. 8; Isa. ii. 4; Ezek. xxxix. 9; Luke ii. 14.)

WARD. A prison, or an apartment thereof. (Gen. xl. 8; Acts xii. 10.) Also a watch post at the gates of the temple. (Neh. xii. 25; 1 Chron. ix. 23.) This term is also used to designate a class or detachment of priests or Levites. (1 Chron. xxv. 8; Neh. xii. 24; xiii. 30.)

WARS OF THE LORD, BOOK OF. An ancient document, evidently, used by Moses in the composition of the Pentateuch. (Num. xxi. 14.) It may have contained, among other matters, the history of the expeditions occasionally made by the Hebrews, while in Egypt, among the surrounding tribes. At any rate, some such a

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document seems to have been used by the writer of the Books of Chronicles, and its contents are characterised as "ancient things." (1 Chron. iv. 21—23; vii. 21, 22.)—See **SCRIPTURES**.

WASHING.—See **BATHE**, **HAND**, and **FEET**.

WATCH. In very early times, watchmen were employed to perambulate the streets of cities, to announce in a loud voice, or with a trumpet, the watch or time of the night, and to warn the inhabitants of the approach of danger. (2 Sam. xviii. 24; 2 Kings ix. 17; Sol. Song iii. 7; v. 7; Isa. xxi. 5, 6, 8, 11, 12; Jer. vi. 17; Ezek. xxxiii. 2, 6.) Hence the night appears to have been divided into three watches by the ancient Egyptians and the Hebrews. (Ex. xiv. 24; Ps. xc. 4.) The first, or "beginning watch," extended from sun-set to our ten o'clock; (Lam. ii. 19:) the "middle watch," from ten at night till two in the morning; (Judg. vii. 19;) and the "morning watch," from two o'clock till sunrise. (Ex. xiv. 24; 1 Sam. xi. 11.) In later times the Jews adopted the custom of the Greeks and Romans of dividing the night into four watches. The first, or "even," extended from six o'clock in the evening to nine o'clock; the second, or "midnight," from nine to twelve o'clock; the third, or "cock-crowing," from twelve to three o'clock; and the fourth, or "morning," from three to six o'clock. (Mark vii. 48; xiii. 35; Luke xii. 38; Matt. xiv. 25.)—See **COCKCROWING**.

WATER. The springs, the fountains, and the rivers receive their supplies from the rains of heaven, and these rains are formed of vapours which are taken up from the sea. The atmosphere is the powerful machine for lifting up and casting down the waters; and though apparently so capricious and wayward in its movements, exhibits order and arrangement, and performs its mighty office with regularity and certainty, and is therefore as obedient a law as is the steam-engine to the will of the builder. The mechanical power exerted by the air and

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the sun in lifting water from the earth, in transporting it from one place to another, and in letting it down again, is inconceivably great. Mr. Maury has well observed, "The utilitarian who compares the water-power that the Falls of Niagara would afford if applied to machinery, is astonished at the number of figures which are required to express its equivalent in horse-power. Yet what is the horse-power of Niagara, falling a few steps, in comparison of the horse-power that is required to lift up as high as the clouds and let down again all the water that is discharged into the sea, not only by this river, but by all other rivers and all the rain in the world? The calculation has been made by engineers, and, according to it, the force for making and lifting vapour from each area of one acre that is included on the surface of the earth is equal to the power of thirty horses. So ample is the supply that even in the midst of the Ocean the phenomenon of a spring of fresh water gushing up is not unusual. "O Lord how manifold are Thy works! in wisdom hast Thou made them all."—See **SEA**.

In this temperate climate, favoured as we are with never-failing streams, we can scarcely conceive the importance and value of water in some regions of the East. Even in some parts of Palestine, which has always been "a land of brooks of water, of fountains, and depths that spring out of the valleys and hills," (Deut. viii. 7,) frequently during summer and autumn, when the small streams are dried up through want of rain, the inhabitants are entirely dependent upon the water derived from wells, or preserved in cisterns or reservoirs, which sometimes becomes unpleasant. Hence the water of running streams, as opposed to that of stagnant cisterns or pools, is called "living water." (Gen. xxvi. 19; Zech. xiv. 8; John iv. 10, 11; vii. 38; Rev. vii. 17.) Jerusalem was well supplied with water by Solomon. But for a long time the Holy City has been dependent on cisterns for the collection

of rain. Some of the rock-hewn cisterns, besides receiving the drainage of the houses, have a constant infiltration of water going on between the limestone strata. Generally in the East, water is drawn out of the wells or cisterns by females, and carried, upon the shoulder or head, in large leathern or earthen vessels. (Gen. xxiv. 45.) In the East, the assuaging of thirst is one of the most delightful sensations that can be felt; (Ps. cxliii. 6; Prov. xxv. 25;) hence in several parts of Egypt and Arabia, considerations of humanity and hospitality have provided public fountains, or reservoirs, for furnishing travellers with water. (Ps. cxliii. 6; Prov. xxv. 25; Matt. x. 42.) Water was sometimes paid for, and is now occasionally in the East. (Num. xx. 17, 19; Lam. v. 4.) Throughout the East, it is customary to irrigate their fields and gardens by means of small canals or rivulets, which intersect them, and distribute the water in every direction. (Ps. i. 8; Prov. xxi. 1.) Water was an appropriate emblem of rich blessings. (Isa. xii. 4; lv. 1; Jer. ii. 13; xvii. 13.)—See CISTERN.

WAVE-OFFERING.—See OFFERINGS.

WAX. A soft, yielding substance, formed by melting the combs in which bees deposit their honey. It is not known whether the Hebrews were acquainted with the art of making artificial waxes from resins. (Ps. xxii. 14; lxviii. 2; xcvi. 5; Mic. i. 4.)

WAY.—See HIGHWAY.

WEAN. Most Oriental mothers suckle their children much longer than is usual in Europe, and the same custom seems to have prevailed among the ancient Hebrews. When Samuel was weaned he was old enough to be left with Eli for the service of the tabernacle. (1 Sam. i. 24.) As no public provision was made for the children of priests and Levites until they were three years of age, it is probable that they were not weaned sooner. (2 Chron. xxxi. 16; 2 Macc. vii. 27.) It is still customary in the East, when a

child is weaned, to celebrate the event with a feast. (Gen. xxi. 8.)

WEAPONS.—See ARMS.

WEASEL. Though the Hebrew word *hholed*, rendered "weasel," is generally understood to designate the mole; (Lev. xi. 29;) it is well known that species of ferret, polecat, palm-martin, and others of the families Viveridæ and Mustelidæ are found in various parts of Syria. Indeed, Schwartz maintains that the Arabic *chuldi*—the Hebrew *hholed* designates the weasel.—See MOLE.



Egyptian loom.

WEAVING. The skill of the Egyptians in weaving, and the great renown of their fabrics in all antiquity, is confirmed by the fact, that the ancient writers ascribe to that people the invention of the art. On the monuments are exhibited the whole process of the ancient manufacture of the linen, cotton, and woollen fabrics—as carding, reeling, spinning, weaving, and even dyeing and block-printing. They appear to have had schools of design where the young artists were trained by masters, in drawing patterns for the manufactures; and some of the designs have even suggested the modern. The monuments also exhibit the distaff, the shuttle, and ancient looms, both upright and horizontal, which are singularly similar to those which are used in India at the present day. The ancient upright loom, as represented in the illustration, was simply a strong beam, over which the web or warp was passed. The weft or

woof was introduced across the alternate threads by a shuttle, nearly resembling a strong knitting needle, and then pressed and held in its place by a bar of metal. Dr. Livingstone saw the same kind of loom still in use in South Africa. (Judg. xvi. 13, 14; 1 Sam. xvii. 7; 2 Sam. xxi. 19; Job vii. 6.) It would appear also that men and women, as well as boys and girls, were employed promiscuously in the Egyptians factories, in various departments, as in ours. No people understood the policy of division of labour better than the Egyptians. Whether the question of infant labour was then mooted, or whether there were any factory bills, we must leave to the political economist's curiosity. At one period a distinguished Hebrew was the manager of one of the large establishments for spinning and weaving. (1 Chron. iv. 24.) Hence, in the Egyptian factories, the Hebrews undoubtedly learnt the arts of spinning, weaving, and dyeing, which they practised so well in the desert. (Ex. xxv. 4; xxvi. 1, 31; xxviii. 32; Lev. xiii. 48; Isa. xix. 9; Ezek. xxvii. 7.) Among the Hebrews, however, spinning and weaving appear to have been mainly in the hands of women. (Ex. xxxv. 25; 2 Kings xxiii. 7; Prov. xxxi. 13—24.) The looms of Babylon and of Assyria were also celebrated among the ancients for the fineness and beauty of their productions. "I have had occasion," says Mr. Layard, "to allude to their skill in the manufacture of linen and woollen stuffs, which were dyed, and embroidered, not only with a variety of beautiful ornaments, but with groups of human figures and animals. Of all Asiatic nations, the Babylonians were the most noted for the weaving of cloth of divers colours. These manufactures probably formed one of the principal branches of trade of this 'land of traffic and city of merchants.'" (Josh. xii. 21; Judg. v. 80; Ezek. xvii. 4; xxvii. 24.)—See LINEN.

WEDDING.—See MARRIAGE.

WEEDS.—See COCKLE, and THORNS.

WEEK.—See SABBATH.

WEEKS, FEAST OF.—See PEN-TECOST.

WEIGHTS. Among the Hebrews the shekel, the maneh, the talent, etc., were properly the denominations of certain weights; and, as such, were also applied to their equivalent values of money—of gold and silver. "The weight of the sanctuary" was probably the standard weight, preserved in the tabernacle or temple, by which all things valued by their weight should be rated. (Ex. xxx. 13, 24; Lev. v. 15; xxvii. 25; Num. iii. 50; vii. 19; xviii. 16; Ezek. xlv. 12.) The most ancient weights in the East, by which heavy goods were sold, were often, as in the present day, made of stone, which the merchant carried in a bag. (Dent. xxv. 13, 15; Prov. xvi. 11, margin.) In later times weights were made of lead. (Zech. v. 6.) Mr. Layard found, in the Assyrian ruins, a number of bronze lions and ducks, made of greenstone and other hard materials, of different sizes, which appear to have been Assyrian weights. The two large ducks weigh 480 ounces troy. Dr. Hincks thinks they are weights of 80 mana, or half a Babylonian talent. If so, the mana would be equal to a little over 16 ounces. On the tombs of Thebes are representations of weights, having the form of stags, sheep, gazelles, etc. The weights used by the Hebrews probably differed at different periods, so that we can only arrive at a probable approximation to accuracy. The following estimates will be found sufficiently correct for all the purposes for which such tables can be used:—

Hebrew Silver Weights reduced to English Troy weight.

	She.	oz.	dwt.	gr.
Gerah, one 20th of a shekel	0	0	0	13
Bekah, 10 gerahs	0	0	5	0
Shekel, 20 gerahs	0	0	10	0
Maneh, 60 shekels	2	6	0	0
Talent, 60 manehs	125	0	0	0

As there is some difficulty in understanding the reading in Ezek. xlv. 12, which makes the *maneh* 60 shekels, but which the Alexandrian Septuagint

states to be equal to 50 shekels, we give the following tables of the

Relative value of Hebrew weights.

Talent	...	1			
Maneh	...	60	1		
Shekel	...	3,000	50	1	
Bekah	...	6,000	100	2	1
Gerah	...	60,000	1000	20	10 1

Talent	...	1			
Maneh	...	50	1		
Shekel	...	3,000	60	1	
Bekah	...	6,000	120	2	1
Gerah	...	60,000	1200	20	10 1

The *talent* of gold was double that of silver; it was divided into 100 manehs, and each maneh into 100 shekels. (1 Kings x. 17; 2 Chron. ix. 16.) It appears also that the *shekel* of copper, was about four times as heavy as the shekel of gold.

WELLS. Wells of water were indispensable in a country of flocks and herds; (Ex. xv. 27;) they were sometimes deep, and expensive to dig; (Num. xx. 17, 19; Lam. v. 4;) and to protect them from sand, they were covered usually with a stone. (Gen. xxix. 2—8.) To stop them up was, and still is, regarded as an act of hostility; and to invade the right of property in them was often the cause of sore contention. (Gen. xxi. 25; xxvi. 15.) The water is usually raised by the hand with a rope and bucket. But for the purposes of irrigation, different mechanical contrivances have been adopted. In Egypt, the gentlemen of the Scottish Mission saw a half naked person standing by a well, into which he dipped a bucket, which was attached to a transverse pole. By means of a weight at the other end of the pole, the bucket was easily raised and emptied into the ditch, which conveyed it over the field. On another kind of machine, the labourer sits on a level with the axis of the wheel or reel, and turns it by drawing the upper part towards him with his hands, pushing the rounds of the under part at the same time with his feet one after another. (Deut. xi. 10.) Dr. Robinson observed that the wheel or reel in Palestine is more rude; and a single

rope is used, which is wound up around it by the same process.—See WATER.

WEN. The Hebrew word *jabal*, rendered "a wen," denotes pustules, running sores, ulcers. Any animal having them was strictly prohibited from being offered as a sacrifice. (Lev. xxii. 22.)

WEST. As the Hebrew, in speaking of the points of the compass, regarded himself as looking towards the East, the word *ahhor*=the *west*, signifies "behind;" (Judg. xviii. 12; Isa. ix. 12;) and "backward," (Job xxiii. 8,) i.e., the western quarter. (Gen. xxviii. 14; Ex. xxvi. 22; xxvii. 12; xxviii. 12.) The same word is also rendered "utmost," "utmost," and "hinder," designating the *western* Sea—the Mediterranean; (Deut. xi. 24; Joel ii. 20; Zech. xiv. 8; John xxiii. 4;) hence "a west wind." (Ex. x. 19.) The words *mebo hashemesh*, i.e., "the going down of the sun," denote the *west*. (Deut. xi. 30; Josh. i. 4.) The word *yam* signifies the *sea*—the Mediterranean, and also designates the *west*. (Gen. xiii. 14; Ex. x. 19; Deut. xxxiii. 23; Am. viii. 12.) So also the word *ma'arab*, signifies the *Occident*, the "west" the place of sunset. (Ps. lxxv. 6; ciii. 12; cvii. 3; Isa. xliii. 5; xlv. 6.) The Greek word *dusmai*, also designates the *west*. (Matt. viii. 11; Luke xiii. 29.)—See EAST.

WHALE. The Hebrew word *tan-nin*, rendered "whale;" (Gen. i. 21; Job vii. 12;) "dragon;" (Jer. li. 34; Ps. cxlviii. 7;) and "serpent;" (Am. ix. 3;) properly denotes a *water-serpent*, *dragon*, any *huge sea-monster*. It also designates the *crocodile*, as the emblem of Egypt and her king; rendered "the dragon;" (Isa. xxvii. 1; li. 9; Ezek. xxix. 3;) and "whale," margin "dragon." (Ezek. xxxii. 2.) The Hebrew word *dag*, i.e., a *fish*, "the great fish," which swallowed up Jonah, may designate any *large fish*, a *whale*, or *large sea-monster*. (Jon. i. 17; ii. 1, 10; Matt. xii. 40.) Not only have whales of different species been frequently seen in the Mediterranean, but the White Shark—*Carcharias vulgaris*—which sometimes at-

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tains the length of thirty feet, and is quite able to swallow a man whole with the greatest of ease, is not uncommon.—See JONAH.



Egyptian wheat.

WHEAT. "Corn" is, in the Scriptures, the generic name for all kinds of grain, as wheat, barley, maize, etc. (Lev. ii. 14; 2 Kings iv. 42; Josh. v. 11; Ruth ii. 2.) The wheat in Syria and Palestine was the most common kind of grain; (Deut. viii. 8; Judg. vi. 11; 2 Chron. xxvii. 5; Isa. xxviii. 25; Ruth ii. 23; 2 Sam. xvii. 28;) and was yielded abundantly. (Gen. xxvi. 12.) The finest flour is called the "fat of the wheat;" (Ps. lxxxi. 16; xiv. 7, 14, margin;) and the "kidney fat of the wheat." (Deut. xxxii. 14; Num. vii. 37.) Wheat was brought to the markets of Tyre from Minneth. (Ezek. xxvii. 17.) The fertile soil and climate of Egypt were long renowned for the production of all kinds of grain; and even now two or three crops of wheat can be produced in one season. (Gen. xii. 10; xli. 57.) In Egypt there is a kind of wheat which bears several ears upon one stalk, as described in Pharaoh's dream. (Gen. xli. 5—27.) It is the *tritium compositum*, or many-spiked wheat, of which we give a figure. We have seen several beautiful plants of this kind of wheat, which were raised from a few grains found in an ancient mummy case. It grows upon a very

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strong reed-like straw, with seven, and we have seen it with eleven, ears or spikelets, well set with corn upon one stem; the ear is bearded like barley. Ears of corn cut off before they are ripe, dried and slightly roasted in an oven, then mashed and boiled along with meat, is a common and savoury dish in lower Egypt. And in Palestine, Dr. Robinson says, "in the season of harvest, the grains of wheat, not yet fully dry and hard, are roasted in a pan or on an iron plate, and constitute a very palatable article of food; this is eaten along with bread, or instead of it. Indeed, the use of it is so common in this season among the labouring classes, that this parched wheat is sold in the markets." It was forbidden to eat the "parched corn," or even "green ears," before an offering of them had been made to God. (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17; 2 Sam. xvii. 28.)—See HARVEST.

WHIP.—See SCOURGE.

WHIRLWIND.—See WIND.

WIDOW. Though the Mosaic law made no legal provision for widows, yet the enactments of that law show they were to be treated, not only with equity, but with generosity. The widow's garment was not to be taken in pledge. (Deut. xxiv. 17; xxvii. 19; Ps. xciv. 6; Isa. i. 17; Mal. iii. 5.) The widows were dependent partly on the affection of relations, more especially of the eldest son, the extra share of the property imposed such a duty upon him, and partly on the privileges of of participation in the religious feasts; (Deut. xvi. 12, 14;) in the triennial tithes of the increase of the land; (Deut. xiv. 29; xxvi. 12;) in the gleanings of the harvest, the olive tree, and the vineyard. (Deut. xxiv. 19—21.) In the Apostolic church the widows were enrolled and sustained at the expense of the faithful, the relief being daily administered by the deacons appointed for the purpose. (Acts vi. 1—6.) It has been well observed, by a writer in Dr. Alexander's edition of Kitto's Cyclopædia, that the Apostle, in his directions, recognised two classes of widows.

(1 Tim. v. 1—16.) "In the *first class* are those who are called "widows indeed,"—those who are widows by the decease of their husbands. Such widows, when belonging to Christian families, were entitled to maintenance from those of their own house, for "if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." But if such devout widows were "desolate," they were to be "honoured," and as no qualification of age in their case was required, they were enrolled among the church's recognised widows as entitled to maintenance.

"The *second class*, which was numerous, consisted of those who are simply called "widows,"—not such by death, but by *divorce* from their husbands. The multiplication of disciples among Jewish or Gentile polygamists would be the multiplication of widows of this class. As the pure spirit of Christianity prohibited the plurality of wives, the polygamist, when converted, would at once repudiate every wife but one. But in this case, the benevolent spirit of the new religion would neither allow him to consign to want and misery the wives whom he had divorced, nor to charge their maintenance upon the church. As far as his ability extended he would make provision for their support, so long as they abstained from a second marriage.

"When such a man died, the obligation to relieve the surviving divorced "widows" descended with his property, agreeable to the maxim that 'property has its duties as well as its rights.' If his one wife—"now a widow indeed"—inherited, she immediately answered the Apostle's description: "If any woman that believeth hath widows." Or, if a believing daughter inherited, she also answered to this description. If a believing son inherited, he, like his father, in the matter of obligation stood forth as a believing man that had widows. And thus the whole question of providing for the divorced wives—the widows by divorce—among Christian men, was ruled and settled.

"But what of divorced women in the church—for such there might be—without any such claim on a man or woman that believeth? The man who divorced them might be unconverted and utterly regardless of equitable claims. In this case the Apostle says: "If they are threescore years old having been the wife of one husband—that is not a divorced woman remarried—and of good repute, let them be taken into the number or lists of the church's recognised widows, for maintenance or employment, or both; if younger, let them marry." Such recognised or registered widows, from the qualifications stated by the Apostle, may have been the appointed dispensers of the church's hospitality, in an age when public places of entertainment were unknown, and when flight from persecution demanded the special sympathy and hospitality of believers. And it is not unlikely that they were also employed in teaching the young."

WIFE. Though the husband and the wife with us, stand on an equal footing in the eye of the law, but in general usage, they did not stand on the same ground in respect to Hebrew law and custom in their relative position, under the Hebrew commonwealth, there were some important points of difference. 1. The Hebrew man or his friends could alone contract a marriage; and that not with the woman herself, but with her friends. The wife was commonly bought with a price, or by presents made to her relatives; and she usually had no voice in the matter, either of consent or refusal. 2. The Hebrew husband, whether lawfully or not, might, and did, often have more than one wife; both before and after the Mosaic law. But we nowhere read of a wife having more than one husband at the same time. 3. The Hebrew husband, besides his wife or wives, might and did have concubines. (Ex. xx. 7—11.) 4. The Hebrew husband might divorce his wife at any time, on slight grounds, by merely giving her a bill of divorcement and sending her

away. But the Hebrew wife could never in like manner divorce her husband, nor lawfully separate herself from him. (Deut. xxiv. 1-4.) The main pre-eminence of a wife over a concubine appears to have been the circumstance, that her children were the husband's legal heirs; while the children of concubines were not. It follows from these considerations, that as the facility of divorce rendered the tenure of marriage on the part of the Hebrew wife exceedingly uncertain, so the number of divorced females, who might marry again, gave more occasion for the application of laws respecting forbidden degrees of kin, than could possibly arise where marriage is a permanent relation ceasing only at death. As the ancient Hebrews, like the modern Orientals, practised polygamy, the natural tendency of such a custom was to cause the several wives then, as now, to despise each other, and to spend all their thoughts in plotting for the exclusive benefit of their own children. The Mosaic laws, if they did not sanction polygamy, did at least, in some instances, regulate it. Hence it was provided, that "if a man have two wives, one beloved and one hated, and they have borne him children, and the first-born be hers that was hated," then he shall in no case be postponed to the son of the beloved. (Deut. xxi. 15-17; Ex. xxi. 10.) It would thus appear that polygamy, like the custom of blood-revenge, though not directly forbidden, was hedged in by so many indirect restrictions, as ultimately to die out of itself. Though the Hebrews wives held an inferior position to their husbands in the social scale, yet, as compared with other Orientals, their condition was easy and honourable. According to the ancient monuments, the women in Egypt lived under far less social restraint than in the East generally, or even in Greece. In these matters the customs of the Hebrews were more in accordance with the customs of the Egyptians, than with those of the surrounding nations. It was nevertheless deemed improper for a

Hebrew lady to go much in public, or to mingle in promiscuous company. The married women were expected to keep at home, and occupy their time in the management of their household. (Prov. vii. 11; xiv. 1; xxxi. 10-31.) To these long-established ideas of propriety, as well as to the various reciprocal duties of husbands and wives, the Apostles often refer. (1 Cor. xi. 5; xiv. 34; Eph. v. 22-33; 1 Tim. v. 2-16; Tit. ii. 3-6; 1 Pet. iii. 1-7.)—See WOMEN.

WILDERNESS.—See DESERT.

WILL. When we speak of the will, we should recollect that it is not a distinct power or faculty of the mind, but properly a state or condition of the mind itself. Though it is of the nature of the mind to will freely whatsoever it wills; yet, the motive, or in other words, the mind's view of the benefits to be secured, causes the volition. Hence to the motive—the good presented externally—the volition may be ultimately ascribed; but to the view which the mind takes of it—a view modified by physical constitution, by moral state, by ten thousand different causes—it must be proximately ascribed. Indeed, every subject of moral government must be conscious that he possesses ability or power of volition, and that he is capable of considering and reflecting upon the motives which are presented to his mind; otherwise he cannot be responsible for his conduct. By the fall of Adam, it is true, all men have lost the in-dwelling of the Holy Spirit, and are led captive by the devil; and consequently are destitute of *disposition* to do what God requires; still they are no less responsible, as being endowed with the faculties of the human nature, with perception, freedom to act as they choose, etc., as having the knowledge of what God requires, and sufficient power to render to Him the full obedience which He demands. And as man, previous to conversion to God, though possessing the *power*, is destitute of *disposition* to do what God requires, he cannot turn and prepare himself by his own natural strength

and good works to faith and calling upon God. Nevertheless, without destroying his character as a free and accountable being, a degree of grace to enable him to consider his ways, and to return to God, is, through the merit of Christ, vouchsafed to every man. Hence the faithful in every age acknowledged the necessity of extraordinary assistance from God. (Pa. li. 10; cxix. 18, 33, 35; Rom. viii. 8, 14, 26; 2 Cor. iii. 5; Gal. xvi. 25; John xv. 4, 5.) The "will of God" is taken for His absolute will or purpose, which nothing can withstand. (Rom. ix. 19; Eph. i. 11.) We cannot ascribe to the Divine will or purpose anything unworthy of the moral Governor of the universe; and, in truth, we no more comprehend how He wills than how He acts, and therefore we have no better right to assert that He wills evil than He does evil. The "will of God" also signifies His laws or commands, as revealed in the Scriptures. (Matt. vii. 21; Rom. xii. 2; 2 Tim. iii. 17.)

In reference to the varied use of the terms "will" and "shall" by our venerable Bible translators, it has been observed, that the frequent use of "shall" where, according to the present idiom of our language, "will" would have been the right rendering, is unfavourable to free agency. If it be going too far by saying that the word "will" is never used in that translation to denote simple futurity, but always volition, at the least it may safely be asserted that such is the rule generally observed. Innumerable instances might be produced of the use of *shall* as a sign of the future tense merely. (1 Kings xviii. 14; Matt. x. 21, 22.)

WILLOW. The smallest of trees, of which there are several species, generally growing in low wet places. The Hebrew words, *tzaphthzaphah*—the Arabic *zafzaf*—rendered "willow," (Ezek. xvii. 5,) and *ereb*, also rendered "willow," (Lev. xxiii. 40; Isa. xlv. 4; Job xl. 22; Ps. cxxxvii. 2,) probably designate different species of *salix* or *willow*, *osier*, spoken of as growing by the brooks. The 'weeping willow'—

Salix Babylonica—is still found upon the banks of the Euphrates and the Tigris. There are several species of willow still found in Palestine. Groves of the low, drooping willow, and the tamarisk, with their sad and plume-like tresses, droop over the glittering waters of the Jordan. The bark of the willow is used in dressing some kinds of leather, and the tree also yields a salt called *salacine*, which is said to be equally efficacious with quinine for the cure of fevers and agues. "The brook of the willows" is perhaps the wady still called the "Wady of the Willows," to the north of Kir Moab. (Isa. xv. 7.)

WIMPLE.—See VEIL.

WIND. The Hebrew word *ruahh*, rendered "wind," signifies also *spirit*, *air* in motion, as *breath*, *wind*. (Gen. iii. 8; Job xxi. 18; Pa. i. 4; Isa. vii. 2; 1 Kings xix. 11.) The "four winds" denote the four quarters of the globe. (Ezek. xxvii. 9; xlii. 16—18, margin.) Aerial currents or winds, are principally due to the unequal and ever-changing warmth of the earth's surface; their velocity and force being determined by the suddenness and extent under which inequalities and changes of temperature transpire. Winds and storms all move in accordance with well-understood laws. The velocity of the wind, from a brisk gale to a violent hurricane, is from *ten* miles to an *hundred* miles per hour. All great storms, like the cyclones, appear to have a rotatory motion, and to be whirlwinds upon a grand scale, resulting from the conflict of aerial currents proceeding in opposite directions. Whirlwinds sometimes bring down masses of clouds towards the earth, or carry up masses of water from the ocean to the height of several hundred feet, constituting water-spouts. A water-spout has been known to pass in its progressive motion from sea to land, and when it has reached the latter, to produce all the phenomena and effects of a whirlwind; there is no doubt, therefore, of their arising from a similar cause, as they are both explicable on the same prin-

WIN

10.) The wine that wisdom mingles for her guests is indeed elevating but not inebriating; and is represented as diluted with water or milk. (Prov. ix. 3, 5; Isa. lv. 1.) The Hebrew word *mezeg*, rendered "liquor," margin *mixture*, (Sol. Song vii. 2,) denotes *spiced wine*; the flavour being heightened by aromatics, such as myrrh, fragrant cane, etc. Some wines are mixed with common resin, in such abundance, as to make them nauseating to a stranger.

5. **SOBEA.** This word rendered "wine;" (Isa. i. 22;) "drunkards;" (Nah. i. 10;) and "drink," (Hos. iv. 18,) also signifies that which is *drunk freely*; hence the name of an inebriating liquor. (Nah. i. 10.) Some have supposed that it corresponded with the old Roman *sapa*, i.e., *must*, or new wine, *boiled down* to a half or to a third, with sweet herbs and spices to increase its strength and make it keep. But others suppose the Hebrew *soba* to designate a kind of *raisin wine* called *passum* by the Romans; perhaps the modern Oriental *zebeeb*, which is sold by the sherbet sellers. There is another kind of *raisin wine*, called *nebeedh*, of domestic manufacture, in Constantinople. It is a mild liquor, of exhilarating qualities; and is often distilled to make brandy.

6. **SEHOKAR.** This word, in Greek *sikera*, generally rendered "strong drink;" (Num. vi. 3; Lev. x. 9; Deut. xiv. 26; Judg. xiii. 4, 7; Isa. xxiv. 9; lvi. 12; Mic. ii. 11; Luke i. 15;) and "strong wine," (Num. xxviii. 7,) is used as a generic name for all *inebriating liquors*, whether made from dates, or from honey, or from prepared or distilled barley, or any other kind of intoxicating drink. (1 Sam. i. 15; Num. vi. 3; Prov. xx. 1; xxxi. 4; Isa. v. 11.) Notwithstanding its inebriating qualities it was employed by the Hebrews in offerings to God. (Prov. xxxi. 6; Deut. xiv. 23-26; xxix. 6; Num. xxviii. 7.) The inebriating qualities of *shekar* were often increased by the admixture of stupifying drugs. (Isa. v. 22; xxviii. 7; xxix. 9; Ps. lxi. 12, margin.)

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7. **AUSIA.** This word, rendered "sweet wine," and "new wine," (Isa. xlix. 26, margin; Am. ix. 13, margin; Joel i. 5; iii. 18,) properly denotes the newly *expressed* juice of the grape; also the *juice of the pomegranate*. (Sol. Song viii. 2.) It seems to have been called by the Greeks *gleukos*, and by the Romans *mustum*, i.e., *must*, *sweet* or "new wine." (Acts ii. 13, 15.) For preservation this liquor may have been the simple boiled grape juice, without the addition of any earth to neutralize the acidity, boiled from four to five hours, so as to reduce it to one *fourth* of the quantity put in. At Constantinople it is called *nardent*, and is sold by all the grocers, at the same price, or cheaper, than wine. It is used as a syrup for a beverage, one part of the syrup to from six to fifteen parts of water. It is not unfrequently used by children to eat with their bread, as we use molasses. However, it is not all made from the grape, but some of it from apples, and some of it from the pomegranate.

8. **AATHISHAH.** This term, rendered "flagon;" (Sol. Song ii. 5;) "flagon of wine;" (2 Sam. vi. 19; 1 Chron. xvi. 8;) and "flagon of grapes," (Hos. iii. 1, margin,) does not denote a liquor, but properly a *cake*, *cakes* prepared from grapes, raisins, or perhaps from the newly expressed grape juice boiled and mixed with grains of millet, wheat, barley, rice, or almonds and nuts, and especially the starch or flour of wheat, and pressed or compacted into a certain form. There are many other similar manufactures, known each by its peculiar name, which are brought to the markets of Syria for sale.

9. **HHOMETZ.** This term, translated "vinegar," (Num. vi. 5; Ruth ii. 14; Ps. lxi. 21; Prov. x. 26,) seems to designate not only that which has undergone the *vinous*, but also the *acetous* fermentation, i.e., vinegar, sour wine. As a general term it designated a weak acidulated beverage, resembling the *posea* of the Romans, made from wine or other liquor, probably the Greek

as the Rev. H. Holmes, American Missionary at Constantinople, has shown, a variety of solid and liquid manufactures from the fruit of the vine. (Deut. vii. 18; Neh. x. 39.) The term *anobim*, rendered "wine," properly means grapes. (Hos. iii. 1.) The following Hebrew words are generally translated, in our version, by the term "wine."

1. **YAYIN**. This Hebrew word, rendered "wine," designates *grape juice*, and is a general term, including every species of wine made from grapes; like the Greek *oinos*=wine, (Matt. ix. 17,) and *genema tes ampelou*=*"fruit of the vine."* (Luke xxii. 18.) It is occasionally used to denote the *fruit of the vine, grapes*. (Num. vi. 4; Deut. xxvii. 39; Jer. xl. 10, 12; xlviii. 33; Isa. xvi. 10.) The wines designated by *yayin* are, 1. "The blood of the grape"—the liquor freshly expressed, *must, new wine*. (Gen. xlix. 11, 12; Isa. lxiii. 2, 8; lv. 1; Sol. Song v. 1; compare Gen. xl. 11; Matt. xxvi. 29.) 2. *Wine*, in the ordinary sense of the term, though ranked among the necessities of existence, was evidently *fermented*; (Gen. xiv. 18; Deut. xxix. 6; Judg. xix. 19; 1 Chron. xii. 40;) and was offered among the *first-fruits* and *drink-offerings* in the services of the sanctuary; (Ex. xxii. 29; Lev. xxii. 18; Num. xv. 7—10; 1 Chron. ix. 29;) and for the use of the priests and Levites. (Num. xviii. 12; Deut. xiv. 26; Matt. ix. 17; Luke x. 34; John ii. 8, 9, 10.) It was also drunk by the people at the festivals. (Deut. xiv. 24—26.) The *inebriating* power of wine is frequently referred to; (Gen. ix. 21, 24; xix. 32—34; Prov. xxiii. 31; Isa. lvi. 12; Eph. v. 18; 1 Tim. iii. 8; Tit. ii. 8;) also *mixed wine*, rendered strong and inebriating by drugging with stupifying ingredients. (Ps. l. 8; lxxv. 8; Prov. xxiii. 30; Isa. v. 22; li. 17; Jer. xxv. 15; Mark xv. 28; Rev. xiv. 10.)

2. **TIROSH**. This term, rendered "wine;" (Gen. xxvii. 28, 37; Judg. ix. 18;) "new wine;" (Isa. xxiv. 7;) and "sweet wine," (Mic. vi. 15,) signi-

fies that which *possesses*. It seems to be used occasionally for the natural product of the vine, *vine-fruit*. (Deut. vii. 18; xi. 14; xxviii. 51; xxxiii. 28; Isa. lxxv. 8; Joel i. 10; Hos. ii. 8, 9, 22; Hag. i. 11; Ps. iv. 7; Neh. v. 11; 2 King's xviii. 32; 2 Chron. xxxii. 28.) *Tirosh* is frequently used to designate "wine," "new wine," not the liquor of the grapes first poured out, but properly wine new made; which appears to have been of an inebriating quality. (Isa. xxxvi. 17; lxii. 8, 9; Joel iii. 8, 18; Prov. iii. 10; Hos. vi. 14; ix. 2; Zech. ix. 17.) "Whoredom and *yayin*—wine and *tirosh*—new wine, take away the heart." (Hos. iv. 11.) *Tirosh*, as vine-fruit, and also as new wine, was connected with the tithes and offerings of first-fruits to God. (Num. xviii. 12; Deut. xii. 17; xiv. 28; xviii. 4; 2 Chron. xxxi. 5; Jer. xxxi. 12; Neh. x. 37, 39; xiii. 5, 12.)

3. **HAMMER**. This word, used as a descriptive, and rendered "red wine;" (Isa. xxvii. 2;) "pure;" (Deut. xxxii. 14;) and "red," (Ps. lxxv. 8,) signifies *to foam* or *to ferment*. In the first passage, the term may designate the *vine-fruit*, as ripe and ready to *burst*; in the other, the freshness of the *juice*, as it flows *foaming* from the vat. This "wine," whether fermented or unfermented ranked with corn, oil, etc., and was presented as an oblation to God. (Ezra vi. 9; vii. 22.) The Chaldee form, *hamra*, rendered "wine," may designate the wine made more strongly *inebriating*, by the addition of drugs. (Dan. v. 1, 2, 4, 28.)

4. **MESSEK**. This word, rendered "mixture;" (Ps. lxxv. 8;) "mixed wine;" (Prov. xxiii. 30;) and "drink offering;" (Isa. lxxv. 11,) signifies *mixture*, hence *mixed wine*; and may refer to wine mixed with highly *intoxicating* substances; (Isa. v. 22; Prov. xxiii. 30; Rev. xiv. 8;) and offered in idolatrous libations; (Isa. lxxv. 11;) also to render criminals about to be executed less sensible to injury. (Mark xv. 28.) Jehovah is represented as giving to the impenitent the stupifying mixture of His wrath. (Ps. lxxv. 8; Rev. xiv

(Deut. xvi. 18, margin; 2 Kings vi. 27.) Dr. Robinson, when in the neighbourhood of Gilgal, saw an ancient wine-press hewn in the rock. He says, "It was complete, with the upper shallow vat for treading the grapes, and the lower deeper one to receive the liquid; and might still be used, were there here grapes to tread." The ordinary wine-press in the East is a kind of large cistern, with apertures near the bottom, through which the expressed juice runs into a vat beneath. Sometimes as many as five men are seen, with feet and legs bare, treading the fruit in the cistern; singing and shouting as in ancient times, while the grape juice is flowing around them. The ancient Egyptian monuments exhibit a wine-press not unlike this, having a temporary beam extended over it, with short ropes hanging down; which by its rebound, aided the treaders as they held by it. The monuments also exhibit the process of twisting the grapes in a bag, similar to that of the *Torcular* among the Romans.

WINNOWING.—See THRESHING.

WINTER. In Palestine, part of autumn and the seasons of seed-time and cold, extending from the beginning of September to the beginning of March, were called "winter." (Gen. viii. 22; Ps. lxxiv. 17; Zech. xiv. 8; Jer. xxxvi. 22.) The cold of winter is not usually very severe, though the north winds, from the middle of December to the middle of February, are exceedingly penetrating. Snow falls more or less, but seldom lies upon the ground, except in the mountains. (Ps. cxlvii. 17.) In shady places the ice will occasionally bear a man's weight, but thaws as soon as the sun rises upon it. In the plain of Jericho, the winter is more genial than the spring of northern countries; while in the mountainous country around Jerusalem, it is often more inclement than might be expected. (Matt. xxiv. 20.) In this season, the most furious storms of hail are experienced all over the land;

the brooks rise, and all their streams fill their channels; and thunder and lightning are frequent. Towards the end of January the fields exhibit the approach of spring. In the early part of April it is still cold, but less so, and the spring may be said to have arrived (Sol. Song ii. 11.)—See SEASONS.

WISDOM. The wisdom of God is that attribute of the Divine Being by which, with infinite skill, He orders all things for the promotion of His glory, and the good of His creatures. (Rom. xi. 8.) This is manifested in all His works; (Ps. civ. 24;) in the dispensations of His providence; (Ps. cvii. 1—10; cxlv. 8, 20;) and in the work of redemption. (Eph. iii. 10, 11; 1 Cor. i. 21, 24; Col. ii. 8; Rev. v. 12; vii. 12.) The term "wisdom" is also used of the Divine wisdom as revealed in and by Christ; (Matt. xii. 19; Luke vii. 37; xi. 49; Mark vi. 2;) also of Christ Himself, as the author and source of wisdom. (1 Cor. i. 30.) In Prov. i. 20—33; viii. 1—36; ix. 1—12, we have a beautiful poetic personification of the lessons of Divine wisdom, which, by the constitution of nature and the course of Divine providence, and specially by God's revealed word, are perpetually inculcated on men, admonishing them to walk in the fear of God. Some, indeed, understand "wisdom" here to be the same as the *Logos* or *Word*. (John i. 1, 14.) Among the Hebrews, the term *hakam* = "wisdom," comprehended a wide circle of virtues and mental endowments. (Ex. xxviii. 3; xxxi. 6; 1 Kings iii. 28; iv. 29—34.) The wisdom or philosophy of the Greeks and Romans, as it stood in contrast with the simplicity of Divine truth, is called "fleshly wisdom;" (2 Cor. i. 12;) "wisdom of this world;" (1 Cor. i. 20; iii. 19;) and "wisdom of men." (1 Cor. ii. 5.) In respect to Divine things, "wisdom," or the practical application of knowledge, is represented everywhere as a Divine gift. (Acts vi. 10; 1 Cor. xii. 8; Eph. i. 17; Col. i. 9; 2 Tim. iii. 15; James i. 5; iii. 18, 15, 17.)

WISE MEN. The Hebrew word *hkhakamim*, rendered "wise men," (Gen. xli. 8; Ex. vii. 11; Eccl. ix. 17; Jer. l. 35; Est. i. 13,) not only designates men celebrated for wisdom, but also the Egyptian, the Chaldean, and the Persian *magicians*. The same term *hkhakmah*, is used for a "wise woman," one noted for *cunning* or *skill*. (2 Sam. xiv. 2; xx. 16.) The Hebrew word *hhartummiim*, rendered "magicians," (Gen. xli. 8, 24; Ex. vii. 11, 22; viii. 7, 18, 19; ix. 11; Dan. i. 20; ii. 21,) properly signifies *sacred scribes*; and is applied to a class of Egyptian priests; and also to the magi of Babylon and Persia.—See **MAGI**.

WITCHCRAFT. Among the Hebrews, persons who pretended the practice of occult arts were known by different names. They were said to possess the *ob*, or spirit of divination; rendered a "familiar spirit;" properly one *inflated*, a *ventriloquist*. (Lev. xix. 31; xx. 6, 27; Deut. xviii. 11; 1 Sam. xxviii. 7; 2 Kings xxi. 6; xxiii. 24; 2 Chron. xxxiii. 6; Isa. viii. 19; xix. 8.) Such also were the *pythones*, among the Greeks. (Acts xvi. 16.) The word *meecashsheph*, rendered "sorcerer;" (Ex. vii. 11; Jer. xxvii. 9; Dan. ii. 2; Mal. iii. 5;) like the Greek *pharmakos*, (Rev. xxi. 8; xxii. 15,) designates one who uses magic formulas, incantations, a *magician*; also a woman of like practices, rendered "a witch." (Ex. xxii. 18; Deut. xviii. 10.) The word *iddioni*, rendered "a wizard," i.e., a *wise man*, denotes a *sorcerer*. (Lev. xix. 31; xx. 6, 27; Deut. xviii. 11; 1 Sam. xxviii. 8, 9; Isa. viii. 19; xix. 8.) The term *kosem*, rendered a "diviner," denotes one who foretells, a *false prophet*; (1 Sam. vi. 2; Isa. xlv. 25;) and "soothsayer." (Josh. xiii. 22.) The word *kesem*, rendered "divination;" (Deut. xviii. 10; Num. xxiii. 23; Jer. xiv. 14; Ezek. xxii. 22;) signifies *divination by lot*, also by arrows, entrails, and teraphim. (Ezek. xxi. 21, margin.) The word *lehatim*, rendered "enchantments," (Ex. vii. 11, 22,) denotes *secret* or *magic arts*. So also the word *keeshaph*, rendered

"sorcery," signifies *incantation*, *sorcery*; (Isa. xlvii. 12;) and "witchcraft." (2 Kings ix. 22; Mic. v. 12; Nah. iii. 4; 2 Chron. xxxiii. 6.) This word is rendered in the Septuagint by the Greek word *pharmakeia*, rendered in the New Testament, "sorcery;" (Rev. ix. 21; xviii. 23;) and "witchcraft." (Gal. v. 20.) It is not improbable that the pretended exercise of this art was accompanied with the use of drugs, or fumigations made from them, with other resources of natural magic.—See **DIVINATION**, and **ORACLE**.

WITNESS.—See **TRIAL**.

WITNESS OF THE SPIRIT. The witness or testimony of the Spirit is the inward *distinct* assurance that every believer has, that the Spirit of God *immediately* and *directly* witnesses to, and with, his spirit, that he is a child of God; that through faith in Jesus Christ, who died and rose again for him, all his sins are blotted out, and he is reconciled to God. (Rom. viii. 14—17; Gal. iv. 5—7; John i. 12; 1 John v. 9—13.) Mr. Wesley, speaking of the Spirit of God bearing witness with the spirits of believers, has well observed: "I do not mean hereby, that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although He may do this sometimes. Neither do I suppose that He always applies to the heart, although He often may, one or more texts of Scripture. But He so works upon the soul by His immediate influence, and by a strong, though inexplicable, operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that all his 'iniquities are forgiven and his sins covered.' The immediate result of this testimony is, 'the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'" (Gal. v. 22, 23.) And without these, the testimony itself cannot continue. For it is inevitably destroyed, not only by the commission of any outward sin, or the

omission of known duty, but by giving way to any inward sin; in a word, by whatever grieves the Holy Spirit of God."—See ADOPTION.

WIZARD—See WITCHCRAFT.

WOLF. The Hebrew word *zeeb*, designates the "wolf," so called from its *swamy* colour. It is the common *Canis lupus*, which is still found in some parts of Palestine. Mr. Tristram saw one of a red colour, near the Dead Sea. This fierce canine animal, in size and general appearance, resembles a dog. Its habits are not only carnivorous, but it is represented as continually on the prowl, especially in the evening when sharpened by hunger; (Isa. xi. 6; lxx. 25; Jer. v. 6; Hab. i. 8;) of an unsated appetite; and often indiscriminately killing sheep and goats, apparently rather to satisfy its malignity than its hunger. (Zeph. iii. 8; Matt. vii. 15; John x. 12.) Wolves are still abundant in Asia Minor; and it is not unlikely that they may occasionally wander from the mountain gorges of Cilicia, as far as the forests of Lebanon. The rapaciousness of the tribe of Benjamin is compared to that of a wolf. (Gen. xlix. 27.) And the cruel conduct of the Hebrew princes is compared to the mischievous inroads of the same animal. (Ezek. xxii. 27.) Persecutors are compared to wolves. (Matt. x. 16; Acts xx. 29.) The peaceful reign of the Messiah is spoken of under the metaphor of the wolf dwelling with the lamb. (Isa. xi. 6; lxx. 25.)

WOMAN. The companion and helper of man, "bone of his bone, and flesh of his flesh." Adapted to the man, as a counterpart of himself, and like him in person, disposition, and affections, she was destined to be united to him in the tenderest ties, to aid, sympathise with, and comfort him; in a word, she was his second self. (Gen. ii. 21—25; iii. 16.) In those parts of the East where the hallowed influence of the Bible has not prevailed, women have been subjected to degradation, and viewed as little better than the slaves of their imperious masters. Being mainly im-

mured within the harem, and prohibited from mingling in general society, their minds are left wholly uncultivated; and what time they can spare from their household duties is principally devoted to embroidery, dress, and smoking. This universal want of education, with the influence of polygamy, naturally disqualifies them from being the proper companions of their husbands. The effect of polygamy was to transfer female influence from the wives to the husband's mother. The state of morality in the higher circles, in some of the principal Eastern cities, consequent on this condition of society, is just what might be expected. Whenever the influence of Christianity prevails, woman is invariably elevated to her natural position in society—the equal and companion of man. Henceforward, where free and honoured women exert a power and influence upon society, and give the direction to its manners. European society has left far behind it the barbarian civilization of the East, entirely from the power of the wife over the husband, and that of the mother over the child. So that it appears as if nature attached our intelligence to their dignity, just as we attach our happiness to their virtue. At the beginning, God created only one man and one woman, and ever since the two sexes have been born in about equal numbers. Thus, each man ought to have his companion—it is the law of nature; all the rest is only barbarity and corruption. (Prov. xi. 16; xii. 4; xiv. 1; xxxi. 10.)—See WIFE.

WOOD OFFERING. This festival of the oblation or offering of wood, for the keeping up of the perpetual fire upon the altar of the Lord, is only mentioned in Neh. x. 34; xiii. 31. The several families appear to have been appointed by lot to bring up the wood at times appointed, year by year. This offering was probably a postexilic institution; and is said to have been celebrated, with much solemnity and rejoicing, on the fifteenth day of the month *Ab*=August. It is called

by Josephus the festival of the *Xylophorea*, upon which the custom was for every one to bring wood for the altar, that there might never be a want of fuel for that fire which was unquenchable and always burning. (*Wars*, ii. 17. 6; *Lev.* vi. 12.)

WOOL. As the staple material for the manufacture of clothing, wool was an article of the highest value to the Hebrews. (*Lev.* xiii. 47; *Deut.* xxii. 11; *Job* xxxi. 20; *Prov.* xxxi. 13; *Ezek.* xxxiv. 3; *Hos.* ii. 5.) The importance of wool is incidentally shown by the notice that the tribute of the Moabites was paid in "an hundred thousand lambs, and an hundred thousand rams, with the wool." (2 *Kings* iii. 4.) The wool of Damascus was highly prized in the mart of Tyre. (*Ezek.* xxvii. 18.) The Hebrews were forbidden to wear a garment mingled of woollen and linen. (*Lev.* xix. 19; *Deut.* xxii. 11.) This prohibition stands in connection with other laws, forbidding that mingled seed should be sown in a field, or that an ox and an ass should plough together.—See **LINEN**.

WORD OF GOD. The Greek term *Logos*, translated "Word," is the name given to the Divine or pre-existent nature of Christ, designating Him as the great medium of communication between God and man. (*John* i. 1, 14; 1 *John* i. 1; v. 7; *Rev.* xix. 13; compare *Heb.* iv. 12.) This remarkable usage of the term *Logos* or "Word," as designating not a mere *attribute*, but a real *hypostasis* or *substantial Being*, who was with God, at the same time, God Himself, does not appear to have been derived from the poetical personification of "wisdom," in *Prov.* viii. 12, 22; nor from later Jewish writers. As John has united the idea of *personality* with his designation of the *Logos*, it is certain that he could not have derived his views from the *Logos* of Plato, nor from that of Philo—which is a mere *abstraction* or personification of Divine power, intelligence, and wisdom. Though the Evangelist does not appear to have

derived his views of the *Logos* directly from the Old Testament; yet, it is not unlikely that they resulted from the manner in which the Hebrews were accustomed to speak of the "word of Jehovah," as the principal instrument of all the communications that have been made from above, in a manner which not unfrequently led to *personification*. (*Gen.* i. 3; *xv.* 1; 1 *Chron.* xvii. 8; *Ps.* xxxiii. 6; *cxix.* 50; *cxlvii.* 18; *Heb.* xi. 8; 2 *Pet.* iii. 5.) The same usage, where the *memra* or "word" is the revelation of God to the ear, as the *shekinah* is the revelation of God to the sight, is prevalent in the Jewish Targums or Chaldee Paraphrases. Still, the enlightened Hebrew regarded the "word of the Lord," in such passages, as a *communication* from God, and not as a real *person*. And if such communications are called the "word of God," and even vividly personified, then it is nothing strange, that, under a mediatorial economy, He who is the author and medium of all saving communication between God and man should be called the "Word of God." In the prologue to the Gospel of John, the original state or condition of the *Logos*, and His essential nature, are first described; and then the developments of Himself, which had been made either in the way of creation or redemption. He is eternal; was with God; was God. As such, He was the Creator of all things without exception. In particular, He was the source of all life; and as the author of spiritual life, He was the source also of all true spiritual light. (1 *Cor.* viii. 6; *Col.* i. 15—19; *Heb.* i. 2, 3.) The *Logos* was *God revealed*—communicating with His apostate creatures, and disclosing to them the way of salvation. The various Divine revelations to the patriarchs, and to others under the law, whether as the angel Jehovah, or otherwise in visions, voices, and symbols, were revelations by the *Logos*. In the *shekinah*, the symbol of the Divine presence over the mercy-seat, and also in the theophany described

in Isa. iv. 1—18; we learn something of the glory of the Logos before He became incarnate; (John i. 14; xii. 41; xvii. 5;) and also since His ascension to heaven. (Rev. xix. 18.) Jehovah was indeed revealed in many respects in the Old Testament; but God as Father, and Christ as Son and Redeemer, and the Holy Spirit as Sanctifier, were, to say the most, only foreshadowed in the Hebrew Scriptures. It is the Logos manifested in the flesh, Christ the Son of God, who hath *revealed* God, i.e., exhibited the character and designs of God, in the plan of our redemption, in such a way as fully to satisfy our wants and alleviate our woes.—See **SON**, and **SHEKINAH**.

WORKS. The "works, or deeds, of the law," is equivalent to the works which the law requires, or the entire performance of those works which the *moral* law, whether written or unwritten, i.e., law in general, whether applicable to Gentile or Jew, demands. (Rom. ii. 15; iii. 20; x. 6; ix. 12, 32; xi. 8; Gal. ii. 16; iii. 2, 5, 10; Eph. ii. 9.) "Good works" are one of the essential conditions of our acceptance with God; but on the ground of perfect obedience to the Divine law, no one ever was or ever will be accepted. On the ground of works, i.e., of perfect obedience, and therefore of merit, none can be justified, because "all have sinned and come short of the glory of God." If, then, any are justified at all, it must be of *grace*; but this grace although freely bestowed, and without any just claims on the part of the sinner, is still not *unconditionally* bestowed. *Faith* in Him who died to save sinners is requisite for the reception of pardon; and he who is justified in this way, as a consequence of his faith, is still justified in a manner altogether gratuitous. But "works of faith," or "good works," in the gospel sense of these words—the good works which Christians perform—and which are sincere, are the fruits of sanctification by the Spirit of God; are therefore acceptable to God under a dispensation of grace, although they do not fulfil all the demands of the law.

(1 Thess. i. 3; 2 Thess. i. 11; 2 Cor. ix. 8; Eph. ii. 10; Col. i. 10; 1 Tim. v. 10, 25; vi. 18; 2 Tim. iii. 17; Tit. i. 16; ii. 7, 14; iii. 1, 8, 14.) On the ground of mere "works of the law," Paul earnestly contends, at length, in his Epistles to the Romans and Galatians, that no one can be justified. But the "works of faith" he everywhere treats as indispensable to the Christian character. So also the apostle James, when disputing with those who make *pretensions* to Christian faith, maintains that no man has any good claim to the faith of a Christian, who does not at the same time exhibit "good works;" in other words, he avers that a mere speculative faith is not a real Christian faith. (James ii. 14—26.) In a word, Paul has taught us, that justification is not on the ground of merit, but of grace. James has taught us, that a faith which will entitle one to hope for justification, must be accompanied with evangelical obedience. Both are true and faithful teachers; the doctrines of both are equally the doctrines of the gospel.—See **JUSTIFICATION**.

WORLD. The Hebrews had no word to designate the whole system of created things; but when they wished to speak of the universe, they used the phrase "heaven and earth;" (Gen. i. 1; Ex. xxxi. 17; Matt. xi. 25; Acts xvii. 24;) or "heaven and earth, the sea, and all that in them is." (Ex. xx. 11; Ps. cxlvi. 6; Acts xiv. 15; Rev. xiv. 7.) The following Hebrew words are translated "world." 1. *Hekel*, this world, as *fleeting, transient, vain*. (Ps. xvii. 14; xlix. 1.) 2. *Hekel*, the lower world, *place of rest, habes* or the grave. (Isa. xxxvii. 11.) 3. *Tebel*, the earth, as fertile and inhabited, the habitable globe; (1 Sam. ii. 8; Ps. xviii. 15; lxxvii. 18; xciii. 1; Isa. xiv. 17, 21; xxvii. 6; Prov. viii. 26;) the inhabitants of the earth; (Ps. ix. 8; xvi. 13; xcvi. 9;) the kingdom of Babylon; (Isa. xlii. 11;) and the kingdom of Israel. (Isa. xxiv. 4.) 4. *Olam*, properly *hidden time, antiquity, also eternity*; (Mic. vii. 14; Isa. xl. 28;) also the world, or worldly things.

(Ecc. iii. 11; Ps. lxxiii. 12.) The following Greek words are also translated "world": 1. *Kosmos*, the world, universe; (Matt. xiii. 35; xxiv. 21; Luke xi. 50; John xvii. 5, 24; Acts xvii. 24; Rom. i. 20;) the inhabitants thereof. (1 Cor. iv. 9.) Also the earth, as the abode of man; (Matt. xiii. 38; Mark xvi. 15; John i. 9; iii. 19; vi. 14; xvi. 21, 28; xxi. 25; Heb. x. 5; Matt. iv. 8; Rom. i. 8;) the inhabitants of the earth; (Matt. v. 14; John i. 29; iii. 16; xvii. 14, 25; Rom. iii. 6, 19; Heb. xi. 7; 2 Pet. ii. 5; 1 John ii. 2;) the multitude, as we say "every body;" (John vii. 4; xii. 19; xiv. 22; xviii. 20; 2 Cor. i. 12; 2 Pet. ii. 5;) also the heathen world. (Rom. xi. 12, 15.) It also designates the state of the world, as opposed to the kingdom of Christ; (Matt. xvi. 26; Mark viii. 36; John xviii. 36; 1 Cor. iii. 22; v. 10; Eph. ii. 2; Gal. vi. 14; James iv. 4;) and men of the world, *worldlings*. (John xii. 31; 1 Cor. i. 2; iii. 19; 2 Cor. vii. 10; Phil. ii. 15.) Also the Jewish dispensation, founded on Sinai and ended on Calvary. (Eph. i. 4; 1 Pet. i. 20; Heb. ix. 26.) 2. *Oikoumene*, the inhabited earth, the world as known to the ancients; (Matt. iv. 8; xxiv. 14; Luke iv. 5; Rom. x. 18, Heb. i. 6; Rev. xvi. 14;) the inhabitants of the earth; (Acts xvii. 31; xix. 27; Rev. iii. 10; xii. 9;) the Roman empire; (Acts xvii. 6; xxiv. 5;) Palestine and the adjacent countries. (Luke ii. 1; Acts xi. 28.) 3. *Aion*, the world or age, the present time, or the future, as implying duration; (Matt. xii. 32; Mark x. 50; iii. 28, 29; Luke xviii. 30;) the present world or age, with its cares, temptations, evils, etc.; (Matt. xiii. 22; Luke xvi. 8; xx. 34; Rom. xii. 2; 1 Cor. i. 20; ii. 6, 8; 2 Cor. iv. 4; 2 Tim. iv. 10; Tit. i. 12; Gal. i. 4;) and men of the world, wicked generation. (Eph. ii. 2; Luke xvi. 8; xx. 34.) Also the world itself, as an object of creation and existence. (Matt. xiii. 40; xxiv. 8; Heb. i. 2; xi. 8.) This term also also denotes the age or world before the Messiah, i.e., the Jewish dispensation; (1 Cor. x. 11;

Heb. ix. 26;) also, after the Messiah, i.e., the Gospel dispensation. (Heb. ii. 5; vi. 5.)

WORMS. As the cleansers and purifiers of the soil, worms act an important part on the surface of the earth. The following Hebrew words are rendered "worm:" 1. *Tola*, a worm, especially such as are bred in putrid substances, as old manna; (Ex. xvi. 20;) human flesh; (Isa. xiv. 11; lxvi. 24;) and vegetation; (Deut. xxviii. 39; Jon. iv. 7;) also the *coccus* worm, which furnished the crimson dye. (Isa. i. 18; Lam. iv. 5.) 2. *Rimnah*, a worm, probably larvæ of insects, as bred from putridity, in the old manna; (Ex. xvi. 24;) on the human body; (Job vii. 5;) also, as preying upon the bodies of the dead, when merely wrapped up and deposited in places having communication with the external air, as was common in the East. (Isa. xiv. 11; Job xvii. 14; xxi. 26; xxiv. 20.) The term does not occur in the Hebrew of Job xix. 26. But these passages do not apply to the ordinary modes of sepulture in this country. 3. *Sas*, a worm or a kind of moth, in clothing. (Isa. li. 8.) 4. *Zehhali*, properly *crawlers*, worms of the earth, serpents. (Mic. vii. 17; Deut. xxxii. 24.) The Greek word *skolex* also denotes a worm; (Mark ix. 44;) and the term *skolekbrotos*, i.e., worm-eaten, worm-devoured, is spoken of the disease with which God destroyed the impious Herod. (Acts xii. 23; Jos. Ant. xix. 8. 2.) In future punishment "their worm dieth not," i.e., remorse preys upon the mind for ever. (Mark ix. 46, 48.)

WORMWOOD. Several species of *Artemisia*—wormwood are found in Palestine. The Hebrew word *laanah*, designates a species of this plant, which was regarded by the Hebrews as noxious or poisonous; hence used tropically for a bitter lot, calamity, or trouble. (Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19; Am. v. 7; vi. 22.) The Greek term *absinthos*, rendered "hemlock," denotes a species of wormwood. (Rev. viii. 7.) The star called "wormwood," which fell at

tament is conformed. This, by later Jewish writers, is usually called "the sacred year," because it was used in reckoning the sacred festivals. At a later period, when the Jews came under the Syro-Macedonian influence they appear to have commenced the year near the autumnal equinox, with the new moon of *Ethanim*, or *Tisri*=October; which is said to have been called "the civil year," and was used in all civil affairs. The Hebrew years are generally supposed to have been *lunar*, consisting of twelve lunar months, about 29½ days each, making but 354 days and six hours; constituting the year too short by no fewer than eleven days. As this computation had the disadvantage of the Egyptian year, in throwing the seasons to all parts of the year in succession, and thus, disarranging the festivals, the Hebrews appear to have adopted the expedient of intercalating a thirteenth month once in three years; and by this means their lunar year equalled the solar, because in 36 solar months there would be 37 lunar months. The Hebrew year must have been essentially *solar*, as is evident from the offering of the first fruits, harvest produce, and ingathered fruits, which were fixed to certain days in the year.—See MONTH.

YEAR, SABBATICAL.—See FALLOW YEAR.

YOKE. The curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam. The Hebrew word *ol*, translated "yoke," (Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7,) is often used as the symbol of servitude; (Deut. xxviii. 48; 1 Kings xii. 4—11; Isa. ix. 4; x. 27; xiv. 26; xlvii. 6; Jer. v. 5; xxviii. 14;) of calamity or suffering; (Lam. i. 14; iii. 27;) and to "break the yoke" is to become free. (Gen. xxvii. 40; Jer. ii. 20; v. 5; Nah. i. 13.) The Hebrew *motah* also signifies a "yoke," as worn chiefly by men across the shoulders in carrying burdens. (Jer. xxvii. 2; xxviii. 10, 12.) The breaking or removal of this yoke is also an

emblem of freedom. (Isa. lvi. 6, 9; Lev. xxvi. 13; Ezek. xxx. 18; xxxiv. 27; Nah. i. 13.) In the New Testament the term "yoke" is used as the emblem of spiritual service; (Matt. xi. 29, 36;) also of spiritual bondage (Acts xv. 10; Gal. v. 1.) The Hebrew *tzemed*, also rendered "yoke," is used in the sense of pair, as "a yoke of oxen;" (1 Sam. xi. 7; 1 Kings xix. 19, 21;) of "asses;" (Judg. xix. 10;) and also as a measure of land, as much as a yoke oxen can plough in a day. (1 Sam. xiv. 14.)

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ZAANAIM.—See ZAAANANNIM.

ZAANAN = *place of flocks*. A place in the tribe of Judah; (Mic. i. 11;) apparently also called "Zenan." (Jos. xix. 87.) Probably the village *Jenin*, about three miles south-east of Migdal-Gad, may be the site of Zenan.

ZAAANANNIM = *removals*. A place not far from Kadesh, in Naphtali; (Jos. xix. 88;) also written "Zaanaim." (Judg. iv. 11.)

ZAAVAN = *unquiet*. A descendant of Seir; (Gen. xxxvi. 27;) also written "Zavan." (1 Chron. i. 42.)

ZABAD = *given*. 1. A descendant of Judah. (1 Chron. ii. 36, 37.) 2. A descendant of Ephraim. (1 Chron. vii. 21.) 3. One of David's distinguished warriors. (1 Chron. xi. 41.) 4. A descendant of Nebo. (Ezra x. 43.) 5. A son of Zattu. (Ezra x. 27.) 6. A son of Hashum. (Ezra x. 38.) 7.—See JOZAORAR.

ZABBAI = *wanderer*, or *beauty*? 1. The father of Baruch; (Neh. iii. 20;) written in the margin "Zaccal." 2. A son of Bebai. (Ezra x. 28.) 3.—See ZACCAL.

ZABBUD = *bestowed*. A son of Bigvai; in the margin written "Zaccur." (Ezra viii. 14.)

ZABDI = *gift*. 1. A descendant of Judah; (Josh. vii. 1;) also written "Zimri." (1 Chron. ii. 6.) 2. A descendant of Benjamin. (1 Chron.

viii. 19.) 3. The overseer of David's vintage fruit. (1 Chron. xxvii. 27.) 4. One of the Levites. (Neh. xi. 17.)

ZABDIEL=*gift of God*. 1. The father of Jashobeam. (1 Chron. xxvii. 2.) 2. One of the priests. Neh. xi. 14.)

ZABUD = *bestowed*. A son of Nathan the prophet, who held, under Solomon, the influential position of "king's friend." (1 Kings iv. 5.)

ZABULON.—See **ZEBULON**.

ZACCAI=*pure, innocent*. 1. One whose descendants returned from the Exile; (Ezra ii. 9;) also written "Zab-bai." (Neh. vii. 14.) 2.—See **ZABBAI**.

ZACCHÆUS = *pure, innocent*. A chief of the publicans, i.e., farmer general of the revenue, at Jericho. Having heard of Christ, he greatly desired to see Him as He drew near that place, but could not, on account of the crowd, and because he was low of stature. He therefore ran before, and ascended a sycamore tree, that he might have a fair view of Him as He passed. Jesus observing him, and knowing his character and motives, proposed to become his guest. His mind was probably brought at once under Divine influence; and on that very day he and his family became interested in the salvation of that "gospel which was preached before unto Abraham." (Luke xix. 1—9.)

ZACCHUR=*mindful*. A descendant of Simeon. (1 Chron. iv. 26.)

ZACCUR=*mindful*. 1. A descendant of Reuben. (Num. xiii. 4.) 2. A son of Asaph; (1 Chron. xxv. 2, 10;) also written "Zichri." (1 Chron. ix. 15.) 3. One of the Merarites. (1 Chron. xxiv. 27.) 4. The son of Imri. (Neh. iii. 2.) 5. The name of two of the Levites. (Neh. x. 12; xiii. 13.) 6.—See **ZABBUD**.

ZACHARIAH=whom *Jehovah* remembers. 1. A king of Israel who succeeded his father, Jeroboam II. B.C. 772, and reigned six months. He did evil in the sight of the Lord, and Shallum, the son of Jabesh, conspired against him, slew him in public, and reigned in his stead. He was the last of the dynasty of Jehu. Thus was

fulfilled what the Lord had foretold to Jehu, that his children should sit on the throne of Israel to the fourth generation. (2 Kings xiv. 29; xv. 8—12; x. 30; Am. vii. 9.) As Jeroboam is said to have only reigned 41 years, (2 Kings xiv. 28, 29,) some critics, including the English translators, in the margin, have supposed an interregnum of 11 years between the death of the father and the inauguration of the son. Jeroboam ascended the throne B.C. 825, and Zachariah B.C. 772. Others meet the difficulty by supposing that Jeroboam reigned 51 years, and that the number 41 is an error of the scribes. 2. The father of the wife of Ahaz, and the grandfather of Hezekiah; (2 Kings xviii. 2;) also written "Zechariah." (2 Chron. xxix. 1.)

ZACHARIAS=whom *Jehovah* remembers. 1. A priest of the family of Abiah, and father of John the Baptist, who, with his wife, Elizabeth, "walked in all the commandments and ordinances of the Lord, blameless." When the promise of a son was announced to him in the temple, by the angel, it seemed so beyond the range of probability that his faith failed, and he asked for some extraordinary sign that the promise should be accomplished. He was immediately deprived of the power of speech, and remained dumb until the eighth day after the birth of the promised child; when being asked to give the infant a name, in obedience to the angelic direction he called him John, and forthwith the power of speech was restored to him, and he employed it in a strain of the most devout gratitude and praise. (Luke i. 5—79.) 2. The son of Barachias, who was slain by the Jews "between the temple and the altar." (Matt. xxiii. 35; Luke xi. 51.) Some expositors suppose that Zechariah, the son of Jehoiada, who was stoned by order of Joash, is the person alluded to. (2 Chron. xxiv. 20, 21.) Others refer it to Zechariah the prophet, the son of Berachiah; but history gives no account of his death. (Zech. i. 1.)

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Others again make the reference to Zacharias the father of John the Baptist, who, according to certain apocryphal accounts, was slain, by Herod's order, between the altar and the temple, because he would not give an account of the abode of his son. While others think that our Lord spoke prophetically of Zacharias the son of Baruch, who was slain by the Zelotes in the temple, within a generation of the time He was speaking. (Jos. Wars, vi. 5. 4.)

ZACHER=*memorial*. A descendant of Benjamin; (1 Chron. viii. 31; also called "Zechariah." (1 Chron. ix. 37.)

ZADOK=*just*. 1. The Hebrew high priest, in the days of David and Solomon; he was the successor of Abiathar, and of the family of Eleazar. (2 Sam. viii. 17; xv. 24—35; xviii. 19, 22, 27; xix. 11; xx. 25; 1 Kings i. 32—45; 1 Chron. vi. 8.) The sons of Zadok were pre-eminent in the priestly family. (Ezek. xl. 46; xliii. 19; xlv. 15; xlviii. 11.) 2. The father of Shallam, and high priest of the Hebrews. (1 Chron. vi. 12; Ezra vii. 2.) 3. The father-in-law of king Uzziah. (1 Kings. xv. 33; 2 Chron. xvii. 1.) 4. The son of Baana. (Neh. iii. 4; x. 21.) 5. The son of Immer, the scribe. (Neh. iii. 29; xiii. 13.) 6. One of the priests. (1 Chron. ix. 11; Neh. xi. 11.)

ZAHAM=*loathing*. A son of Rehoboam. (2 Chron. xi. 19.)

ZAIR=*small*. A place apparently in the vicinity of Edom. (2 Kings viii. 21.) Gesenius supposes that the Hebrew word *Im-Saraiu*, rendered, "with his princes," is another name of the same place. (2 Chron. xxi. 9.)

ZALAPH=*fracture, wound*. The father of Hannun. (Neh. iii. 30.)

ZALMON=*shady*. 1. A wooded eminence or elevated plain in Samaria, near Shechem. The only high mountains in the neighbourhood are Gerizim and Ebal. (Judg. ix. 48.) Many suppose this to be the same as "Salmon:" (Ps. lxxviii. 14.) "When the Almighty scattered kings in the land there was snow on "Salmon," i.e., the fields were

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whitened with the bones of the slain. 2.—See **ILAL**.

ZALMONAH=*shady*. One of the stations of the Hebrews in the desert. (Num. xxxiii. 41.)

ZALMUNNA=*shelter is denied him?* A prince of the Midianites. (Judg. viii. 5; Ps. lxxxiii. 11.)

ZAMZUMMIM=*noisy people*. A race of giants, dwelling in the territory of the Ammonites. (Deut. ii. 20.)

ZANOAH=*marsh, bog*. 1. A place in the plain of Judah, not far from Zorah; to which, says Dr. Robinson, "the name and site of *Zanaa* still correspond." (Josh. xv. 34; Neh. iii. 13; xi. 30.) 2. A place in the mountains of Judah; probably *Khirbet-Sawat*, a ruin mentioned by Conder, on the south of Hebron. (Josh. xv. 16.) It was probably founded by Jekuthiel. (1 Chron. iv. 18.)

ZAPHNATH-PAANEAH.—See **JOSEPH**.

ZAPHON=*the north?* A city in the tribe of Gad, on the east of the Jordan. (Josh. xiii. 27.) This name is translated "northward." (Judg. xii. 10.)

ZARAH=*a rising, or breaking forth*. A son of Judah, by Tamar; (Gen. xxxviii. 30;) also called "Zara;" (Matt. i. 8;) and "Zerah;" his descendants are called "Zarhites." (Num. xxvi. 20; Josh. vii. 1; xxii. 20; 1 Chron. ii. 4, 6.)—See **MAHOL**, and **EZRAHITE**.

ZAREAH.—See **ZORAH**.

ZAREATHITES.—See **ZORAH**.

ZARED.—See **ZERED**.

ZAREPHATH.—See **SAREPTA**.

ZARETAN.—See **ZEREDA**.

ZARETH-SHAHAH=*splendour of the dawn*. A city in Reuben; now *Zara*, on the eastern shore of the Dead Sea. (Josh. xiii. 19.)

ZARHITES.—See **ZARAH** and **ZERAH**.

ZARTANAH.—See **ZEREDA**.

ZARTHAN.—See **ZEREDA**.

ZATTHU=*a sprout?* A chief of the people. (Neh. x. 14.)

ZATTU=*a sprout?* One whose descendants returned from the Exile. (Ezra ii. 8; x. 27; Neh. vii. 18.)

ZAVAN.—See **ZAAVAN**.

ZAZA=*fulness, abundance*. A son of Jonathan. (1 Chron. ii. 33.)

ZEAL. An earnestness arising from good or evil motive. (2 Sam. xxi. 2; 1 Cor. xiv. 12; Col. iv. 13.) Phinehas was commended because he was zealous for Jehovah; (Num. xxv. 11—13;) but Jehu, when he slew the priests of Baal and the family of Ahab, was zealous in order to gain public applause. (2 Kings x. 16—31.) Zeal may be misdirected; or it may be honourable. (Phil. iii. 6; Gal. iv. 17, 18; Tit. ii. 14; Ps. lxi. 9; John ii. 17.) Zeal, like anger, is also attributed to God. (2 Kings xix. 31; Isa. ix. 7; Ezek. v. 13.)

ZEALOTS. A Jewish sect who were *zealous* in behalf of the ancient Jewish law and institutions. (Num. xxv. 6—13; Acts xxi. 20.) In the age of Christ, the name was applied to the followers of Judas, who formed an extensive association against the tax levied by Cyrenius, and publicly taught, in opposition to the Herodians, that such taxation by the Romans was repugnant to the law of Moses, according to which the Jews, they maintained, had no king but God. The Pharisees who put the captious question to Christ: "Whether it was lawful to pay tribute to Cæsar?" are supposed to have been Zealots; (Matt. xxii. 15—22;) and the "Galileans" whom Pilate slew may have been of this sect. The Zealots became a party of lawless brigands. (Luke xiii. 1, 2; Jos. Wars, iv. 3, 9; iv. 5. 1—5; vi. 1—3; vii. 8. 1.)—See **HERODIANS**.

ZEBADIAH=*Jehovah gave*. 1. Two of the descendants of Benjamin. (1 Chron. viii. 15, 17.) 2. A son of Jeroham. (1 Chron. xii. 7.) 3. The son of Asahel. (1 Chron. xxvii. 7.) 4. One of the Levites. (1 Chron. xxvi. 2.) 5. One of the itinerant Levites in the time of Jehoshaphat. (2 Chron. xvii. 8.) 6. The son of Ishmael. (2 Chron. xix. 11.) 7. The son of Michael. (Ezra vii. 8.) 8. One of the priests. (Ezra x. 20.)

ZEBAH=*a slaughtering*. A prince of the Midianites. (Judg. viii. 5 Ps. lxxxiii. 11.)

ZEBAIM=*gazelles*. A place in Palestine, or perhaps a surname of Pochereth. (Ezra ii. 57; Neh. vii. 59.)

ZEBEDEE=*Jehovah gave*. A fisherman of Galilee, the husband of Salome, and father of the apostles James and John. His employment seems to have been a lucrative one, as he had not only a boat and nets, but hired servants. (Matt. iv. 21; x. 2; xx. 20; xxvi. 87; xxvii. 56; Mark i. 19, 20; iii. 17; x. 85; Luke v. 10; John xxi. 2.)

ZEBINA=*bought*. A son of Nebo. (Ezra x. 48.)

1. **ZEOIM**=*gazelles*. 1. A city in the plain of the Jordan. The ruins at *Talaa Sebaan*, on the high ground between the Dead Sea and Kerak, can scarcely represent this city. From the face of the narrative we must infer that Zebaim, with Sodom and Gomorrah, stood near the northern end of the Dead Sea. (Gen. x. 19; xix. 25; Deut. xxix. 28; Hos. xi. 8.) It is also written "Zebaim." (Gen. xiv. 2.)

2. **ZEOIM**=*hyenas*. A valley and town in Benjamin, apparently east of Michmash. In this region there is a wild gorge bearing the name of *Shuk ed Dubba*=*"ravine of the hyenas."* (1 Sam. xiii. 18; Neh. xi. 84.)

ZEBUDAH=*bestowed*. The mother of Jehoiakim. (2 Kings xxiii. 36.)

ZEBUL=*a dwelling*. The governor of Shechem under Abimelech. (Judg. ix. 29—41.)

ZEBULUN=*habitation*. The tenth son of Jacob, born of Leah, in Mesopotamia. (Gen. xxx. 20; xxxv. 23; xvi. 14.) The territory of the tribe descended from him was assigned prophetically by Jacob his father; (Gen. xlix. 13;) it lay between Naphtali on the north and Issachar on the south, while one extremity bordered on the south-western side of the Sea of Galilee, the other stretched along the coast of the Mediterranean. Hence the Zebulunites took part in sea-faring concerns. (Josh. xix. 10—16; Deut. xxxiii. 18; Num. i. 30; xxvi. 26; Isa. ix. 1.) The Canaanites within the limits of this tribe who were not

expelled, became tributaries. (Judg. A 30.) In the time of David the Zebulunites were characterised as being "true hearted." (1 Chron. xii. 33; Matt. iv. 13, 15; Rev. vii. 8.)

ZECHARIAH=whom *Jehovah* remembers. 1. The son of Jehoiada, and high priest of the Hebrews. Zechariah, moved at the growing corruptions of the age, stood forth at one of the national festivals, and honestly expostulated with the people in the presence of the king; upon which they stoned him to death, "in the court of the house of the Lord," by the command of Joash, who ungratefully remembered "the kindness which Jehoiada his father had done him." (2 Chron. xxiv. 15—22.) 2. A descendant of Reuben. (1 Chron. v. 7.) 3. One of the itinerant teachers in the time of Jehoshaphat. (2 Chron. xvii. 7.) 4. A son of Jehoshaphat. (2 Chron. xxi. 2.) 5. A son of Jeberachiah. (Isa. viii. 2.) 6. A prophet in Jerusalem in the reign of Uzziah. (2 Chron. xxvi. 5.) 7. The son of Meshelemiah. (1 Chron. ix. 21; xxvi. 2.) 8. The name of five Levites. (1 Chron. xv. 20—24; xvi. 5; xxiv. 25; xxvi. 11; 2 Chron. xx. 14.) 9. The father of Iddo. (1 Chron. xxvii. 21.) 10. A son of Asaph. (2 Chron. xxix. 13.) 11. An overseer in the time of Josiah. (2 Chron. xxxiv. 12; xxxv. 8.) 12. One who returned from the Exile. (Ezra viii. 3, 16; Neh. viii. 4.) 13. A descendant of Bebai. (Ezra viii. 11.) 14. A descendant of Elam. (Ezra x. 26.) 15. Two descendants of Judah. (Neh. xi. 4, 5.) 16. Two of the priests. (Neh. xii. 16, 35, 41.) 17. An ancestor of Adaiash. (Neh. xi. 12.) 18. —See **ZACHER**, and **ZACHARIAH**.

19. **ZECHARIAH**. The prophet who flourished after the Exile, whose writings are preserved in the sacred canon. (Zech. i. 1, 7.) He was the son of Berechiah and grandson of Iddo, one of the priests who went up from the Exile with Zerubbabel. His father being dead, Zechariah appears to have succeeded Iddo in his office under the high priest Joiakim; (Neh. xii. 4, 16;)

hence he is sometimes called "Zechariah the son of Iddo." (Ezra v. 1; vi. 14.) Zechariah began to prophesy in the eighth month of the second year of Darius Hystaspes, king of Persia, B.C. 520, and but a short time later than Haggai. According to the later Jewish accounts, Zechariah, as well as Haggai, was a member of the Great Synagogue. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years.

ZECHARIAH, Book of. The longest of the twelve minor prophets. It properly consists of two parts, each evidently from the pen of one man, Zechariah the prophet, the son of Berechiah, the son of Iddo. (Zech. i. 1, 7.) Probably "Jeremy," in Matt. xxvii. 9, 10, is an error of early transcribers. Though a few copies read "Zechariah," and others "the prophet," some think the passage is intentionally ascribed by the Evangelist to "Jeremy;" inasmuch as Zechariah's prediction was just a reiteration of two fearful prophecies of Jeremiah. (Jer. xviii. 2—8; xix. 1—6; Zech. xi. 12, 13.) The grand design of the whole book was to encourage the Jews in the establishment of their national institutions, cheering them with predictions concerning the Messiah, and the approach of that universal dispensation of mercy of which their national institutions were but the type. The first part refers in general to events shortly to take place, and includes chapters i.—viii. The introduction is an exhortation to the Jews who had returned from the Exile, to guard against those sins which had drawn so much distress upon their ancestors. (i. 1—6.) This is followed by a series of eight visions, which relate to the happy completion of the temple, and to the Divine protection which the Jews were to enjoy. The second part consists of two divisions, and contains predictions of remote events. The former, extending from chapters ix.—xi., in a variety of predictions unfolding the circumstances of the Jews

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in Alexander's expedition through Syria and Palestine; and their victories, under the Maccabees, over their Syrian and Grecian enemies. The second division, consisting of chapters xii.—xiv., evidently contains several animating predictions of the Messiah and His times; the revolt against the Romans; and a glance at the gradual but universal spread of the pure religion of the gospel. Some of the apparently obscure symbols in this book may now be happily illustrated from the mythological figures exhibited on the recently exhumed Assyrian sculptures.

ZEDAD=*the averted, avoided?* A town in the northern extremity of Palestine; (Num. xxxiv. 8; Ezek. xlvii. 15; now a large village surrounded by gardens and cultivated fields, called *Sudud*, in the desert, east of the great road from Damascus to Hums or Emesa. It contains no vestiges of antiquities except a few fragments of columns built up in the mud walls of the modern houses.

ZEDEKIAH=*justice of Jehovah*. 1. The last king of Judah, to whom this name was given by Nebuchadnezzar, king of Babylon, instead of his former one, "*Mattaniah*"=*gift of Jehovah*. He was the son of Josiah, and uncle of Jehoiachin his predecessor; and when he is called "*the brother of Jehoiachin*," it is merely in the general sense of *relative*. (2 Kings xxiv. 17—20; 1 Chron. iii. 15; 2 Chron. xxxvii. 10—18; Jer. i. 3.) He was placed upon the throne by Nebuchadnezzar at the age of twenty-one, and reigned eleven years, from 598 to 588 B.C. Zedekiah did evil in the sight of the Lord; for which Jeremiah threatened him, and the obdurate nation, with severe punishments. (Jer. xxviii. 1—17; xxxvii. 1—21; xxxviii. 1—28.) In the ninth year of his reign he revolted against Nebuchadnezzar, in consequence of which the Chaldean army marched into Judea, and took all the fortified places. The promised aid of the Egyptians, to whom he had applied, failed; (Ezek. xvii. 12—20;)

ZEL

and, in the eleventh year of his reign, Jerusalem was taken. The king and his people endeavoured to escape by night; but they were captured in the plain of Jericho. Zedekiah was seized and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his sons to be slain in his presence, and his own eyes to be put out; and then loading him with chains, he sent him to Babylon, where he died. (2 Kings xxv. 1—7; Jer. xxxix. 1—7.) 2. A false prophet of Samaria, who encouraged Ahab to fight against the Syrians. (1 Kings xxii. 11, 24; 2 Chron. xviii. 10, 28.) 3. A false prophet, whom the king of Babylon put to death. (Jer. xxix. 21, 22.) 4. A son of Jeconiah; but the margin has "*his uncle*," i.e., Zedekiah the king. (1 Chron. iii. 16, comp. verse 15.) 5. The son of Hannaniah. (Jer. xxxvi. 12.)

ZEEB=*a wolf*. A Midianitish prince. (Judg. vii. 25; viii. 3; Pa. lxxxiii. 11.) He was slain near Jericho.

ZELAH=*a rib*. A city in the tribe of Benjamin, where Saul was buried. (Josh. xviii. 28; 2 Sam. xxi. 14.)

ZELEK=*fissure*. One of David's distinguished officers. (2 Sam. xxiii. 37; 1 Chron. xi. 39.)

ZELOPHEHAD=*first fracture*, perhaps *first-born*. A descendant of Manasseh, who died in the wilderness, leaving no son, but five daughters. (Num. xxvi. 38.) On the numbering of the people preparatory to the division of the Promised Land, the daughters requested to be allowed to represent their father, and to receive his inheritance, that the name of their father should not be extinguished. On the division of the land, they appeared before Joshua, and Eleazar the priest, and the princes, to put in their claim, and, in accordance with an express enactment, "*they obtained an inheritance among the brethren of their father*." (Num. xxvii. 1—11; Josh. xvii. 3, 4.)

ZELOTES=*See SIMON, and ZEALOTS*.

ZELZAH=*shade from the sun*. A

ZEM

place on the border of Benjamin; perhaps represented by the village *Beit Jula*, between Bethlehem and Jerusalem. (1 Sam. x. 2.)

ZEMARAIM=*fleece, or locks*. A city in the tribe of Benjamin; (Josh. xviii. 22;) which is supposed to be represented by the ruins of *Samarah*, in the Jordan valley about five miles north of Jericho. "Mount Zemaraim," was probably in the mountains of Ephraim, which extended to the territory of Benjamin. (1 Chron. xiii. 4.)

ZEMARITE. A Canaanitish tribe, (Gen. x. 18,) supposed by some to be the inhabitants of *Simyra*, a Phœnician city, which they identify with the ruins called *Semar*, five miles west of Arka.

ZEMIRA=*a song, or vine-dresser*. A descendant of Benjamin. (1 Chron. vii. 8.)

ZENAN.—See **ZAANAN**.

ZENAS=*living one*. A Christian teacher; also called the "lawyer," either from having been a Roman juriconsult, or a doctor of the Mosaic law. (Tit. iii. 13.)

ZEPHANIAH=*Jehovah hides or protects*. 1. A Hebrew prophet, the son of Cushi, who exercised his office early in the reign of Josiah, probably for some time after 640 B.C. (Zeph. i. 1—9.) The first two chapters of the book of Zephaniah contain predictions of the captivity of the inhabitants of Judah, of the desolation of the country, and of the destruction of the Philistines, Moabites, Ammonites, Cushites, the ruin of Nineveh, and the overthrow of the Assyrian empire. In chapter ii. 7, the restoration of the Jews to their own land is touched on. In the third chapter, the prophet re-proves, the vices of the Jews, and promises, after the return from Exile, the propagation of the true religion, and the perseverance of the Hebrews in the worship of God. (Zeph. i. 5, comp. Jer. viii. 2; 2 Kings xxiii. 12; comp. Zeph. i. 12 with Jer. xlviii. 11; Zeph. i. 18 with Ezek. vii. 19; Zeph. iii. 4 with Ezek. xxii. 26.) 2. The second priest, who, along with Seraiah the high priest, was put to death by the

ZER

king of Babylon, at Riblah. (2 Kings xxv. 18—21; Jer. xxi. 1; xxix. 25, 29; xxxvii. 3; lli. 24—27.) 3. A person of distinction, whose sons returned from Exile. (Zech. vi. 10, 14.) 4. One of the Levites. (1 Chron. vi. 36.)

ZEPHATH.—See **HORMAH**.

ZEPHATHAH=*watch valley*. A valley near Mareshah, in the tribe of Judah; probably the deep valley which runs down to Beit Jibrin. (2 Chron. xiv. 10.)

ZEPHI.—See **ZEPHO**.

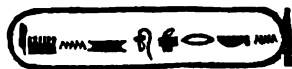
ZEPHO=*watch tower*. A son of Eliphas; (Gen. xxxvi. 11, 15;) also written "Zephi." (1 Chron. i. 36.)

ZEPHON.—See **ZIPHON**.

ZER=*strait, or flint*. A place in in Naphtali, probably on the south-west side of the Lake of Gennesaret. (Judg. xix. 36.)

1. **ZERAH**=*a rising, or breaking forth*. A grandson of Esau, and a chief of the Edomites. (Gen. xxxvi. 18, 17, 33; 1 Chron. i. 37.) 2. A son of Simeon; also called "Zohar;" (Gen. xli. 10;) his descendants are called "Zarhites." (Num. xxvi. 13; 1 Chron. iv. 24.) 3. One of the Levites. (1 Chron. vi. 21, 41.) 4.—See **ZARAH**.

2. **ZERAH**. A king of Ethiopia and Egypt; the same as *Osorkon*, the second king in the twenty-second dynasty of Manetho, or probably the second king of that name. His name is written on the monuments—



A m n m a i o s r k n,

Amun, sacred to Osorkon. This king, with an immense army, invaded the kingdom of Judah in the tenth year of the reign of Asa, about B.C. 941. The king of Judah, depending on the arm of Jehovah, went out against him without fear, and obtained a signal victory, in the valley of Zephathah. (2 Chron. xiv. 9—15; xvi. 8.)

ZERAHIAH=*whom Jehovah caused to be born*. 1. A descendant of Eleazar, the high priest. (1 Chron. vi. 6, 51;

ZER

Ezra vii. 4.) 2. A descendant of Pabath-Moab. (Ezra viii. 4.)

ZERED=*exuberant growth*. A valley, with a stream flowing through it, in the territory of Moab; which Dr. Robinson identifies with the wady *el-Ahsa*, running into the Dead Sea near its south-east corner. Zered, also written "Zared," was one of the stations of the Hebrews in the desert. (Num. xxi. 12; Deut. ii. 13, 14.)

ZEREDA=*cooling*, or *fastness*. A place in Manasseh, west of Bethshean; (1 Kings xi. 26;) also apparently variously written "Zeredathah;" (2 Chron. iv. 17;) "Zerethath;" (Judg. vii. 22;) "Zaretan;" (Josh. iii. 16;) "Zarthan;" (1 Kings vii. 46;) and "Zar-tanah;" (1 Kings iv. 12;) now *Zahrah*.

ZEREDATHAH.—See ZEREDA.

ZERERATH.—See ZEREDA.

ZERESH=*golden*. The ambitious wife of Haman. (Est. v. 10, 14; vi. 13.)

ZERETH=*splendour*. A descendant of Judah. (1 Chron. iv. 7.)

ZERI.—See IZRI.

ZEROR=*a bundle, purse*. A descendant of Benjamin. (1 Sam. ix. 1.)

ZERUAH=*leprous*, or *stricken*. The mother of Jeroboam. (1 Kings xi. 26.)

ZERUBBABEL=*sown*, i.e., *begotten in Babylon*. The son of Pedaiah, the son of Salathiel or Shealtiel, the son of Jeconiah, of the royal house of David; (1 Chron. iii. 19;) also written "Zorobabel." (Matt. i. 12, 13.) The Persian name of this prince of Judah was "Sheshbazzar." (Ezra i. 8, 11; ii. 2; iii. 2; v. 14, 16.) He was the head of the tribe of Judah, and the first *pahha*, i.e., *pasha* or governor, of Jerusalem after the Exile. (Hag. i. 1, 14; ii. 2, 21, 23.) After the building of the temple had been suspended more than thirteen years, it was resumed, through the influence of Zerubabel at the Persian court, in the second year of Darius Hystaspes, about B.C. 520. He lived to see the temple completed, about B.C. 516.

ZERUIAH=*clef, wounded*. A daughter of Jesse, and sister of David. (1 Chron. ii. 16; 2 Sam. ii. 18; iii. 39; viii. 16; xiv. 1; xvi. 9.)

ZIH

ZETHAM=*olive tree*. One of the Levites. (1 Chron. xxiii. 8; xxvi. 22.)

ZETHAN=*olive tree*. A descendant of Benjamin. (1 Chron. vii. 10.)

ZETHAR=*star*. A eunuch in the court of Xerxes. (Est. i. 10.)

ZIA=*motion*, or *fear*. A descendant of Gad. (1 Chron. v. 13.)

ZIBA=*statue*. The discreditable steward to Mephibosheth. (2 Sam. ix. 2—13; xvi. 1—4; xix. 24—30.)

ZIBEON=*died*, or *robber*. A son of Seir, and a chief of the Hivites and Horites. (Gen. xxxvi. 2, 20, 24; 1 Chron. i. 38.)

ZIBIA=*gazelle*. A descendant of Benjamin. (1 Chron. viii. 9.)

ZIBIAH=*gazelle*. The mother of king Joash. (2 Kings xii. 2; 2 Chron. xxiv. 1.)

ZICHRI=*removed*, or *renowned*. 1. A descendant of Levi. This name is sometimes erroneously printed "Zithri." (Ex. vi. 21.) 2. The name of three descendants of Benjamin. (1 Chron. viii. 19, 23, 27.) 3. The father of Elishaphat. (2 Chron. xxiii. 1.) 4. An Ephraimite and distinguished warrior under Pekah king of Israel. (2 Kings xvi. 5; 2 Chron. xxviii. 7; Isa. vii. 1.) 5. A son of Joram. (1 Chron. xxvi. 25.) 6. A descendant of Reuben. (1 Chron. xxvii. 16.) 7. The father of Amaziah. (2 Chron. xvii. 16.) 8. A priest of the family of Abijah. (Neh. xii. 17.) 9. The father of Joel. (Neh. xi. 9.) 10.—See ZACCUR.

ZIDDIM = *the sides*. A town in Naphtali; probably *Hattin*, a village on the west of the Lake of Genneseret. (Josh. xix. 35.)

ZIDKIJAH=*justice of Jehovah*. One who sealed the covenant. (Neh. x. 1.)

ZIDON.—See SIDON.

ZIDON-RABBAH.—See SIDON.

ZIF=*brightness, beauty*, i.e., *flower-month*. The second month of the Hebrew year, corresponding to the new moon of our May. (1 Kings vi. 1, 37.)

ZIHA=*dry, thirsty*. 1. One of the Nethinim. (Ezra ii. 43; Neh. vii. 46; xi. 21.) 2. A chief of the Nethinim. (Neh. ii. 21.)

of refuge, spared at the intercession of Lot. (Gen. xiii. 10; xiv. 2, 8; xix. 20-30.) It is still called *Zi'ara*. Dr. Robinson is disposed, with the old tradition, to assign the position of Zoar to the eastern side of the Dead Sea, at the foot of the mountains, near its southern end, in the mouth of the Wady Kerek, where it issues upon the isthmus of the long peninsula. (Deut. xxxiv. 8; Isa. xv. 5; Jer. xlviii. 34.)

ZOBAB=*station*. A Syrian kingdom, sometimes called "Aram Zobah," and also written "Zoba," whose kings made war with Saul; (1 Sam. xiv. 47;) with David; (2 Sam. viii. 3; x. 6, 8; 1 Chron. xviii. 5, 9;) and with Solomon. (2 Chron. viii. 8.) It was on the north of Damascus, and seems to have included the city of Hamath, hence called "Hamath Zobah," and to have extended as far as the Euphrates. (2 Sam. viii. 3; xxiii. 36; 1 Kings xi. 28; 2 Chron. viii. 8.) Zobah is found on the Assyrian Inscriptions. Dr. Porter says that it is just possible that the Arab *Hums*, and Roman *Emesa*, may be identical with the ancient city *Zobah*. It is a bustling town of 20,000 inhabitants. There is a large mound, and a few marble and granite columns scattered about the streets. A short distance west of the town is Bahr Kades, a lake eight miles long, formed by a dam drawn across the Orontes.

ZOBEBAH=*slow moving*. A descendant of Judah. (1 Chron. iv. 8.)

ZOHAR=*whiteness*. 1. The father of Ephron the Hittite. (Gen. xxiii. 8.) 2.—See **ZERAH**.

ZOHELETH=*serpent*. A noted stone by En-rogel, near Jerusalem. (1 Kings i. 9.)—See **EN-ROGEL**.

ZOHETH=*snatching*. A descendant of Judah. (1 Chron. iv. 20.)

ZOPHAH=*a cruse, or spreading*. A descendant of Asher. (1 Chron. vii. 35, 36.)

ZOPHAI.—See **ZUPH**.

ZOPHAR=*sparrow*. One of Job's three friends; called the "Naamathite," probably from Naamah, a town or district in Idumea. (Job ii. 11; xi. 1; xx. 1; xlii. 9.)

ZOPHIM=*watchers, lookers out*. 1. The cultivated portion of the district about Pisgah, where Balak took Balaam to see and curse the Hebrews. (Num. xxiii. 14.) 2.—See **ZUPH**.

ZORAH=*hornet's town*. A city reckoned as in the plain of Judah; also called "Zoreah;" now *Sur'a*, a small village situated on a high peak overlooking the plain of Beth-shemesh. It was celebrated as the birth-place of Samson. (Josh. xv. 83; xix. 41; Judg. xiii. 25.)

ZOROBABEL=*sown, i.e., begotten in Babylon*. The son of Salathiel, the son of Neri, and one of the ancestors of Mary. (Luke iii. 27.) He is not to be confounded with Zerubbabel or Zorobabel the prince, who led back the first band of Jewish captives from Babylon, and built the temple. (Ezra ii. 1; Matt. i. 12, 13.)

ZUAR=*smallness*. A descendant of Issachar. (Num. i. 8; ii. 5.)

ZUPH=*comb, honey-comb*. An ancestor of Samuel; (1 Sam. i. 1; 1 Chron. vi. 35;) also written "Zophai." (1 Chron. vi. 26.) He appears to have given name to the "land of Zuph."—See **RAMATHAIM-ZOPHIM**.

ZUPH.—See **SEA, RED**.

ZUR=*form, shape*. 1. A prince of the Midianites. (Num. xxv. 15; xxxi. 8; Josh. xiii. 21.) 2. A descendant of Benjamin. (1 Chron. viii. 30; ix. 36.)

ZURIEL=*my rock is God*. A chief of the families of Merari. (Num. iii. 35.)

ZURISHADDAI=*my rock is the Almighty*. A descendant of Simeon. (Num. i. 6; ii. 12.)

ZUZIMS=*strong*. An ancient people or nation on the borders of Palestine, conquered by Chedorlaomer and his allies. (Gen. xiv. 5.)

tion of Zion is included within the modern walls. The palaces and the bulwarks of Zion have been long swept away; and now, near the brow of the hill, is a large ploughed field, in which a crop of barley waves to the passing breeze. By the Hebrew prophets the term "Zion," or "Sion," is often put for Jerusalem itself; (Isa. viii. 18; x. 24; xxx. 19; xxxiii. 14; Ps. xlviii. 2, 11, 12; Rev. xiv. 1; Rom. ix. 33; xi. 26; 1 Pet. ii. 6;) also for its inhabitants, who are sometimes called "sons" or "daughters of Zion." (Isa. i. 27; xii. 6; xl. 9; xlix. 14; lli. 1; Ps. ix. 14; xcvi. 8; Zech. ii. 7, 10; ix. 9, 18; Zeph. iii. 14, 16; Joel ii. 23; Matt. xxi. 5; John xii. 15;) and for the spiritual Sion, the church or city of the living God. (Heb. xii. 22, 28; Gal. iv. 26; Rev. iii. 12; xxi. 2, 10.)

ZIOR=*smallness*. A place in Judah. (Josh. xv. 54.) Now called *Sair*.

ZIPH=*a flowing*. 1. A city of Judah, between Hebron and Carmel, with a desert of like name. The ruins, now called *Zif*, are about four-and-a-half miles south by east from Hebron. *Khorcisa*, the hamlet, rendered "wilderness," is near it. (Josh. xv. 24, 55; 2 Chron. xi. 8; 1 Sam. xxiii. 14, 15.) The inhabitants were called "Ziphites." (1 Sam. xxiii. 19; xxvi. 1, 2.) 2. A descendant of Judah. (1 Chron. iv. 16.)

ZIPHAH=*a flowing*. A descendant of Judah. (1 Chron. iv. 16.)

ZIPHION=*a looking out*. A son of Gad; (Gen. xlii. 16;) also written "Zephon;" his descendants were called "Zephonites." (Num. xxvi. 15.)

ZIPHON=*sweet odour*. A city in the north of Palestine, in the district of Hamath, now a little village called *Zifrun*, which some suppose to be the same as "Sibram." (Ezek. xlvii. 16; Num. xxxiv. 9.)

ZIPPOR=*a bird*. The father of Balak king of Moab. (Num. xxii. 2, 10; Josh. xxiv. 9; Judg. xi. 25.)

ZIPPORAH=*little bird*. The daughter of Jethro and wife of Moses, by whom he had two sons, Eliezer and Gershom. (Ex. ii. 16—22; iii. 1.)

When Moses was commanded by the Lord to return to Egypt, he set out with his wife and his sons; but it appears that Zipporah finally left Moses to attend to his mission, and returned with her children to her father. (Ex. iv. 20—26.)

ZITHRI=*protection of Jehovah*. 1. A descendant of Levi, properly written "Sithri." (Ex. vi. 22.) 2.—See **ZICHRI**.

ZIZ=*brightness*. A steep and difficult pass near Eng-edi, called the "cliff," or "assent of Ziz;" (2 Chron. xx. 16;) now called *el Husasah*.

ZIZA=*full breast, abundance*. 1. A descendant of Simeon. (1 Chron. iv. 37.) 2. A son of Rehoboam. (2 Chron. xi. 20.)

ZIZAH=*full breast, abundance*. One of the Levites, also called "Zina." (1 Chron. xxiii. 10, 11.)

ZOAN=*low region*. An ancient city of lower Egypt, situated on the eastern side of the Tanitic branch of the Nile. Zoan was one of the oldest cities of the world, being built but seven years after Hebron. (Gen. xxiii. 2; Num. xiii. 22.) It appears to have been the capital of lower Egypt, and the ancient residence of the Pharaohs; (Isa. xix. 11, 18; xxx. 4;) it lay near the Nile, contiguous to the land of Goshen. (Gen. xlv. 10; Ex. ii. 8—10.) Zoan, also called "Tanis," (Ezek. xxx. 14, margin,) was the scene of the mighty wonders performed by Moses in the deliverance of the Hebrews. (Ps. lxxviii. 12, 43.) This place, now called *San*, is marked by extensive remains of temples, columns, and fallen obelisks, which attest the grandeur of the ancient city of the Pharaohs. The large mounds which cover the ruins of brick and pottery, extend about two miles from east to west, and one mile and a half from north to south.

ZOAR=*smallness*. A place opposite the northern end of the Dead Sea, on the eastern shore, originally called "Bela," and one of the five doomed cities; but on account of its smallness and desirableness as a place

CHRONOLOGICAL TABLE.

The Deluge occurred, according to the Hebrew computation, A.C. 2348, or 1656 years after the creation of man, when Noah was 600 years old. The number of years which the Septuagint, according to the Alexandrian copy—the Vatican manuscript is defective in the first forty-six chapters of Genesis—interposes between the creation of man and the Deluge is 2262, thus placing that event A.C. 3245, according to their computation. The 2262 years, from the creation of Adam to the Deluge, reduced to lunar months, i.e., months-years, give in round numbers 28,000. That there was such an Egyptian chronography, on which the Septuagint chronology is based, which counted 28,000 years down to A.C. 3245, is evident from the Eusebian *Manetho*; which reckons 25,920 years from the first of the Egyptian gods to Menes, the first of the mortal kings. To the first eleven dynasties of mortal kings it assigned 1941 years, which, added to the former, make 27,861. Thus, then, the 28,000 years from the first of the gods would end, according to this chronography, with the 1304th year of the twelfth dynasty, which coincided with A.C. 3245, the Septuagint date of the Flood, when, it seems, the Septuagint chronologers imagined the month-year of the Egyptian computation ceased, and men began to reckon by real years. This view is supported by the Eusebian *Manetho*, which assigns A.C. 3383 as the date of the commencement of the twelfth dynasty, which was the Egyptian year of the world 27,861; hence 139 added to A.C. 3245, bring us to A.C. 3383. So also Eusebius, in his chronological canon, states the birth of Abraham, A.C. 2016; and makes that event coincident with the first year of Manetho's sixteenth dynasty. To the fifteenth dynasty he assigns 250 years; to the fourteenth, 484; to the thirteenth, 453; and to the twelfth, 182. Thus the interval may be taken at about 1369 Egyptian real years; which bring us again to A.C. 3383, as the date of the commencement of the twelfth Egyptian dynasty. The 28,000 years, when understood of lunar months, which exactly fill up the Septuagint interval between Adam and the Deluge, remove any doubt as to the kind of calculations on which the Septuagint chronology is based. Its authors had before them this Egyptian computation, which counted 28,000 years down to A.C. 3245, the date of the Flood as given by them. They were determined to make the Egyptian chronology tally with the Bible, by doing violence to both, hence they compressed all those thousands of years into less than a twelfth part of the space they were entitled to, on the one hand, and swelled the number of years assigned to the Bible patriarchs on the other, to make both ends meet. All these years they chose to regard as months, which they accordingly reduced to years on the common scale of ninety-nine of the former to eight of the latter. Thus stands the calculation:—

$$99 : 8 :: 28,000 : 2,262 \frac{2}{3}$$

Even the fraction over 2,262—the Septuagint interval between Adam and the Deluge—pos-

sesses a meaning. For $\frac{2}{3}$ of a lunar year is 222 days, and the "seventeenth day of the second month," on which the Flood is said to have commenced, (Gen. vii. 11,) is actually the 17th day of Zif or Yiar, the 223rd day of the Hebrew year.

The argument for adopting the lengthened chronology of the Septuagint, in the years of the *psoudidurian* patriarchs, instead of that of the Hebrew text, on the ground of the supposed impossibility of the world being peopled in so short a time as the era A.C. 2224, or about 124 years after the Flood, as to render the dispersion in the time of Peleg requisite is of little weight; because, though those versions give additional years, they give no additional generations. From the time of Arphaxad to that of Nahor, about 220 years, the Hebrew numbers, place upon an average each generation, i.e., the birth of a son, at intervals of little more than 31 years. Whereas the Samaritan and Septuagint numbers extend their chronology for the same period, the former 870, and the latter 1,100 years, only by placing upon an average each generation, on the birth of a son, at intervals of little more than 124 and 187 years, inserting before each descent 100 or 60 years, and in one case an additional generation of 120 years; by which, in point of population, nothing can be gained. For it is manifest that as the casualties in 31 years must be less than in 124 or 187 years, where the lives are of the same length, so, according to the short Hebrew numbers, the population in the same number of generations must much more rapidly increase than according to the more extended period; and the population upon the Hebrew computation must, in the allotted 220 years, have been almost one-half as much again as in the most extended of these computations.

Recent investigations in Assyrian chronology from the cuneiform inscriptions, have, on some points, contributed to the confirmation of that drawn from the Hebrew Scriptures; while on other points there exists a considerable variation. The Assyrians had no fixed epoch, but appear to have dated events from the reigns of their kings. Prof. Rawlinson refers to a recently discovered tablet, recording the occurrence of a solar eclipse, which is presumed to have been total, in the month Sivan or June, in the ninth year of Ashur-dan. III. He observes that the calculations of astronomers show that the only total eclipse falling at this time of the year visible in Assyria between A.C. 847 and A.C. 647—within which period the reign of Ashur-dan. III., must have fallen—was one on June 15, A.C. 763. This eclipse commenced before noon, was total, and was visible all over Western Asia. There can be no reasonable doubt that it is the one recorded upon the tablet, and there can be little doubt that this eclipse is the one of which Amos prophesied, (Am. viii. 9.) This discovery gives a certainty, equal to that possessed by astronomical science, to the whole range of Assyrian chronology from A.C. 909 to A.C. 665. From the most recent discoveries given by Prof. Rawlinson, "Five Great Monarchies,"

CHRONOLOGICAL TABLE.

1871; and Mr. G. Smith, "Assyrian Discoveries," 1875, we give the subjoined table of the reigns of the Assyrian kings from B.C. 891, which may be compared with Usher's chronology.

DATES.	KINGS OF ASSYRIA.	CONTEMPORARY MONARCHS.		
		Judah.	Israel.	Syria.
B.C.—B.C.				
891 to 885	Tugulti-ninip II. - - -			
885 to 880	Assur-nasir-pal. - - -			
860 to 825	Shalmaneser II. - - -	- - -	{ Ahab - Jehu -	Benhadad Hazael
825 to 812	Samsi-vul IV. - - -			
812 to 783	Vul-nirari III. Pul? - - -	- - -	- - -	Martha
783 to 773	Shalmaneser III. - - -			
773 to 755	Assur-dan III. - - -			
755 to 745	Assur-nirari II. - - -			
745 to 727	Tiglath-Pileser II. - - -	(Jeho)-Ahas	Menahem	Rezin
727 to 722	Shalmaneser IV. - - -			
722 to 705	Sargon - - -			
705 to 681	Sennacherib - - -	Hesekiah		
681 to 668	Esarhaddon - - -	Manasseh		
668 to 626	Assur-bani-pal - - -			
626 to 620	Bel-zakir-lakun - - -			
620 to 607	Assur-ebil-ilh - - -			

The matters of Biblical interest learned from the recent decipherment of cuneiform documents are, that among Benhadad's allies when he was attacked by the Assyrians in B.C. 853, was "Ahab of Jezreel." Ahab is thus the first Israelite monarch, mentioned in the Assyrian records, who came into known contact with the Assyrians. Vul-nirari III., supposed to be the same as Pul, among other expeditions, made three into Palestine. The expeditions of Tiglath-Pileser II., against Palestine are found to belong to the years B.C. 784, 783, and 782. It will be observed that Prof. Bawlinson makes Hezekiah contemporary with Sennacherib, but not with Sargon. And Fynes Clinton makes the fourteenth year of Hezekiah, B.C. 718, the time when Sennacherib invaded Judea. But according to a scheme of chronology proposed by Dr. Hincks, Hezekiah's dangerous illness nearly synchronised with Sargon's futile invasion, in the fourteenth year of Hezekiah's reign, eleven years before Sennacherib's invasion. (2 Kings xx. 1—11; Isa. xxxviii. 1—22; 2 Chron. xxxii. 24.) That it must have preceded the attack of Sennacherib is nearly obvious from the promise in 2 Kings xx. 6, as well as from modern discoveries.

There is every reason to believe that the chronology of the Hebrew text is entirely trustworthy; and it was upon this assumption that Archbishop Usher, whose views regulated the chronology of the English Bible, fixed the creation of man 4004 years before Christ. Usher's system, in some points, is not free from errors; but his point of commencement is perhaps the nearest to the truth; and to depart widely from it would perplex us in our ordinary reading. In ancient chronology perfect accuracy cannot be expected; at the best we can only approximate to the truth. In addition to reckoning by generations, the Hebrews also reckoned from remarkable events, as

from the birth of Noah; (Gen. vii. 11.) from the Exodus from Egypt; (Num. xxxiii. 38; 1 Kings vi. 1.) from the reigns of their kings; (1 Kings vi. 1, 37, 38; xv. 1.) from the Babylonian Exile; (Ezek. xlii. 21; xl. 1.) and also from the reigns of the Chaldean and Persian monarchs. (Dan. viii. 1; Ezra i. 1; Neh. ii. 1.) In later times they used the era of the Seleucids; (1 Macc. xlii. 51; xiv. 27.) or dated from the reigns of their own kings, and the Roman emperors. (Matt. ii. 1; Luke i. 5; iii. 1.) In the following chronological table, we have made use of the labours of Usher, Fynes Clinton, Zunz, Ideler, and Winer. The first column, A.M., indicates the years since the Creation of the World, or, more correctly, and in accordance with the Scriptures, since the Creation of Adam; the second column, B.C., denotes the years Before Christ.

A.M.	B.C.
Creation of Adam and Eve ..	4004
Cain and Abel born ..	3874
130 Seth, son of Adam, born ..	3769
235 Enos, son of Seth, born ..	3670
325 Cainan, son of Enos, born ..	3639
395 Mahalaleel, born ..	3544
460 Jared, born ..	3382
622 Enoch, born ..	3317
687 Methuselah, born ..	3130
874 Lamech, born ..	3074
930 Adam, aged 930 years, died ..	3017
987 Enoch, aged 365 years, translated ..	2962
1042 Seth, aged 912 years, died ..	2948
1056 Noah, son of Lamech, born ..	2864
1140 Enos, aged 905 years, died ..	2769
1235 Cainan, aged 910 years, died ..	2714
1290 Mahalaleel, aged 895 years, died ..	2582
1422 Jared, aged 962 years, died ..	2468
1538 Noah warned of the coming Flood ..	2448
1556 Japheth, born ..	2448
1558 Shem, born ..	2448
1651 Lamech, aged 777 years, died ..	2363

CHRONOLOGICAL TABLE.

A.M.	B.C.	A.M.	B.C.	B.C.
1656 Methuselah, aged 969 years, died, in the year of THE FLOOD	2348	2679 Ehud, judge 80 years	1492	1325
1658 Arphaxad, born	2346	Shamgar, judge, time unknown		
1693 Salah, born	2311	2699 Servitude, 20 years, under Canaan	1412	1305
1728 Eber, born	2281	2719 Deborah and Barak, judge 40 years	1392	1285
1757 Peleg, born	2247	2752 Servitude, 7 years, under Midian	1352	1252
1780 The Nations dispersed	2224	2759 Gideon, judge 40 years	1345	1245
1787 Ben, born	2217	2768 Abimelech, judge 3 years	1305	1276
1812 Mizraim founds the kingdom of Egypt	2192	2771 Tola, judge 23 years	1302	1233
1818 Asahur founds Babyion	2191	2794 Jair, judge 22 years	1279	1210
1817 Asahur, expelled from Babyion, founds Nineveh	2187	2798 Servitude, 18 years under Ammon	1257	1206
1819 Serug, born	2185	2816 Jephthah, judge 6 years	1229	1188
1849 Nahor, born	2155	2820 The destruction of Troy	1235	1184
1878 Terah, born	2126	2822 Ibsan, judge 7 years	1233	1182
1906 Peleg, aged 239 years, died	2008	2829 Elon, judge 10 years	1226	1175
1907 Nahor, aged 148 years, died	2007	2839 Abdon, judge 8 years	1216	1165
2008 Noah, aged 950 years, died	1998	2848 Servitude, under the Philistines, 40 years, including the 20 years of Samson	1208	1156
2008 Abraham, born	1996	2887 Samson died. Eli the high priest	1168	1117
2018 Sarah, born	1986	2888 Eli died. Samuel judge	1128	1116
2026 Ben, aged 239 years, died	1978	2909 Saul, king of the Hebrews, 40 years	1096	1095
2049 Serug, aged 230 years, died	1955	From the death of Samson to the election of Saul, another chasm occurs. It is thus estimated by Clinton: To the death of Eli 40 years. From the death of Eli to the election of Saul 31 years. It will be seen that Usher makes this last period only 21 years.		
2081 Terah, Abraham, and Lot, removed to Haran	1923	A.M.	B.C.	
2083 Terah, aged 205 years, died, and Abraham removed to Caanan	1921	2949 David, king 40 years	1055	
2094 Ishmael, born	1910	2989 Solomon, king 40 years	1015	
2096 Arphaxad, aged 436 years, died	1908	2992 The foundation of the temple laid	1012	
2108 Isaac, born	1896	3028 Behoboam, king $\frac{1}{2}$ year; the Ten Tribes revolt	976	
2126 Salah, aged 433 years, died	1878	3029 Behoboam, king of Judah; Jeroboam I., king of Israel	975	
2145 Sarah, aged 127 years, died	1859	3038 Shishak, invaded Judah	971	
2148 Marriage of Isaac	1858	3042 Homer, flourished	962	
2158 Shem, aged 600 years, died	1846	3046 Abijah, king of Judah	958	
2168 Esau and Jacob born	1836	3049 Aza, king of Judah	955	
2183 Abraham, aged 175 years, died	1821	3050 Nadab, king of Israel, Tabrimmon, king of Syria	954	
2187 Eber, aged 464 years, died	1817	3051 Baasha, king of Israel	953	
2259 Joseph, born	1745	3053 Benhadad I., king of Syria	951	
2288 Isaac, aged 180 years, died	1716	3061 Zerah, or Osorkon, king of Egypt, invaded Judah	943	
2289 Joseph, vizier of Egypt	1715	3075 Elah, king of Israel	929	
2298 Jacob goes to Egypt	1706	3078 Zimri, king of Israel 7 days, Omri 12 years	928	
2316 Jacob, aged 147 years, died	1689	3087 Ithbaal, king of Sidon	919	
2369 Joseph, aged 110 years, died	1635	3086 Ahab, king of Israel	918	
2433 Moses, born 80 years before the Exode	1571	3088 Benhadad II., king of Syria	916	
2473 Flight of Moses to Midian	1531	3089 Elijah, the prophet	915	
2513 The Exodas of the Hebrews	1491	3090 Jehoshaphat, king of Judah	914	
2553 Moses, aged 120 years, died	1451	3107 Ahaziah, king of Israel	897	
2591 Joshua, afterwards the elders, governed the Hebrews until	1413	3109 Jehoram, king of Israel	895	
From the death of Moses, which is placed by Hales in a.c. 1588, and by Clinton in a.c. 1585, to the servitude of the Hebrews under Chushan, a chasm occurs in Scripture chronology, which we have filled up with the rule of Joshua and the Elders, which is estimated by Usher and Blair at 38 years, by Hales at 36, and by Clinton at 27 years. However, from the servitude under Chushan to the death of Samson, the years are clearly expressed in Scripture, unless with Usher, we suppose that occasionally two of the Judges were contemporary. From the servitude under Chushan to the election of Saul, we also give, in the first column, on the right hand, the chronology of Clinton.				
A.M.	B.C.	B.C.		
2891 Servitude, 8 years, under Chushan	1558	1413		
2899 Othniel, judge 40 years	1550	1405		
2661 Servitude, 18 years under Moab	1510	1343		

CHRONOLOGICAL TABLE.

A.M.	B.C.	A.M.	B.C.
3144 Joel, the prophet	860	3559 Nehemiah governor of Jerusalem ..	445
3150 Jehoahaz, king of Israel	854	3590 Malachi the prophet	414
3164 Josiah, king of Israel	840	3671 Temple built on Mount Gerizim ..	332
3165 Benhadad III., king of Syria ..	839	3672 Alexander the Great visited Jerusalem ..	332
3167 Amaziah, king of Judah	837	3680 Ptolemy I., occupies Palestine ..	324
3179 Jeroboam II., king of Israel ..	825	3692 Era of Seleucides	312
3194 Jonah, the prophet	810	3703 Simon the Just, high priest ..	301
3196 Uzziah, king of Judah	808	3722 Translation of the Septuagint ..	262
3214 Amos, the prophet	790	3740 Wars between Egypt and Syria afflict Palestine	264
3219 Hosea, the prophet	785	3832 Palestine subjected to Syria ..	172
3220 Interregnum in Israel	784	3837 Antiochus abolished the worship of Jehovah	167
3228 First year of the <i>Olympiads</i> ..	776	3841 The Maccabees routed the Syrians, and purified the temple	163
3232 Zachariah, king of Israel	772	3841 Antiochus made peace with Judaea, and died	163
3233 Shallum, and Menahem, kings of Israel	771	3844 Jonathan, leader of the Jews ..	160
3234 Pul invades Israel	770	3861 Simon, the leader of the Jews ..	143
3244 Pekahiah, king of Israel	760	3864 Simon, prince of the Jews ..	140
3245 Isaiah, the prophet	759	3869 John Hyrcanus, high priest ..	135
3246 Pekah, king of Israel	758	3874 John Hyrcanus asserts the Jewish independence	130
3247 Jotham, king of Judah	757	3895 John Hyrcanus died	109
3251 <i>Rome</i> founded	753	3897 Aristobulus the cruel, died ..	107
3257 Era of Nabonassar	747	3898 Alexander Jannæus king of the Jews ..	106
3262 Bezin, king of Syria	742	3925 Alexandra succeeds Alexander ..	79
3263 Ahaz, king of Judah	741	3934 Aristobulus usurps the government ..	70
3265 Tiglath Pileser invades Israel ..	739	3941 Hyrcanus II., prince. Judaea dependent on the Romans	63
3275 Hoshea, king of Israel	729	3942 Syria reduced to a Roman province ..	62
3278 Micah, the prophet	726	3950 Crassus pillaged the temple ..	54
3279 Hezekiah, king of Judah	725	3954 Syria invaded by the Parthians ..	50
3280 So, king of Egypt	724	3956 Antipater procurator of Judaea ..	48
3283 Shalmaneser ends the kingdom of Israel	721	3964 Herod named king of the Jews by the Roman Senate	40
3284 Sargon, king of Assyria	720	3967 Herod takes Jerusalem	37
3289 Merodach-Baladan, king of Babylon ..	715	3973 Herod confirmed in his kingdom by Augustus	31
3290 Tirhakah, king of Egypt	714	3984 Herod commenced rebuilding the temple	20
3291 Nahum and Joel, prophets	713	3999 Tiberius invested with tribunitian power	6
3292 Sennacherib invades Judaea	712	4000 A.D. 1 JESUS CHRIST born near the close of the year	5
3294 Esarhaddon, king of Assyria ..	710	4001 — 1 The 26th year of the reign of Cæsar Augustus	4
3308 Manasseh, king of Judah	696	4002 — 2 Herod the Great died	3
3362 Amon, king of Judah	642	4003 — 3 Archelaus, ethnarch of Judaea ..	2
3364 Josiah, king of Judah	640	4004 — 4 Joazar, high priest of the Jews	1
3377 Zephaniah & Habakkuk, prophets ..	637	4005 — 5 The Vulgar Era, or Year of our Lord	1
3392 Jeremiah, the prophet	612	Chronologers are not agreed in reference to the precise year of our Lord's birth. Ideler and Winer fix it in the year of Rome 747; Kepler in 748; others in 749; Usher in 750; while the Vulgar Era, i.e., the present Christian Era, assumes the year of Christ's birth as coincident with the year of Rome 754. It is now generally agreed that the Vulgar Era is at least four, probably six or eight years too late. The Vulgar Era, according to Usher, is the fourth year of Jesus Christ. But as Christ was born in the fifth year before the Vulgar Era, that year is sometimes called A.D. 1, though consisting, according to some scholars, of only eight days.	
3394 Pharaoh Necho makes Jehoahaz king	610	Archelaus banished	A.D. 6
3395 Jehoiakim, king of Judah	609	Judea and Samaria annexed to Syria ..	7
3398 Nineveh destroyed	606	Tiberius, the colleague of Augustus ..	11
3406 Jehoiachin, king of Judah	598		
3407 Zedekiah, king of Judah	597		
3409 Ezekiel and Daniel, prophets	595		
3414 Pharaoh Hophra, king of Egypt ..	590		
3416 Nebuchadnezzar ends the kingdom of Judah	588		
3417 Gedaliah, gov. of Jerusalem ..	587		
3419 Nebuchadnezzar besieges Tyre ..	585		
3443 Evilmerodach releases Jehoiachin ..	561		
3449 Cyrus founds the Persian Empire ..	559		
3466 Cyrus takes Babylon	538		
3468 First Jewish Exiles return to Jerusalem	536		
3470 Rebuilding of the temple	534		
3475 Cyrus died	529		
3483 Darius Hystaspes, king of Persia ..	521		
3484 Haggai and Zechariah, prophets ..	520		
3488 Second temple finished	516		
3519 Artaxerxes, king of Persia	485		
3530 Artaxerxes, king of Persia	464		
3546 Second company of Exiles return under Ezra	458		

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Augustus Caesar died	14	The Second Epistle to Timothy	64
Pontius Pilate governor	26	Paul put to death in Rome	64
CRUCIFIXION OF OUR SAVIOUR	29	Christians severely persecuted	65
Conversion of Paul	33	John wrote the book of Revelation	96
Pontius Pilate exiled	35	Vespasian invades Judæa	67
Tiberius Nero Caesar died	37	Peter put to death, probably at Babylon, about	68
Caligula the Emperor slain	41	Nero assassinated	68
Famine in Judæa	45	Dreadful calamities in Jerusalem	69
The Jews expelled from Rome	52	Jerusalem destroyed by Titus	70
Nero Caesar	54	Magnificent triumph of Vespasian	71
Epistle to Titus written	55	The golden vessels of the Temple placed in the Temple of Peace at Rome	75
Paul leaves Ephesus	58	The Jews exiled by Hadrian from Jerusalem	135
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